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THE SERMONS OF MASTER HENRY SMITH,

gathered into one volume.

PRINTED ACCORDING TO HIS corrected Copies in his life time.

WHEREVNTO IS ADDED, GODS Arrow against Atheists.

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NOBILISSIMO VIRO,
GVILIELMO CECILIO, EQVITI
AVRATO, BARONI BVRGHLEIEN-
SI, SVMMO ANGLIÆ THESAVRA-
RIO, ET CANTABRIGIENSIS A-
CADEMIÆ CANCELLARIO:
HENRICVS SMITHVS HÆC
PIGNORA IN GRATI ANI-
MI TESTIMONIVM
CONSECRA-
VIT.

THE SEVERALL TEXTS AND TITLES OF THE Sermons contained in *this Booke.*

A Preparatiue to Marriage.

A Treatise of the Lords Supper in two Sermons.

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The Examination of Vsurie in two Sermons.

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The Christians Sacrifice.

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The true triall of the Spirits.

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The Wedding Garment.

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The way to walke in.

ROM. 13. 13. *Let vs walke honestly, as in the day, &c.*

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Gods Arrow against Atheists.

To The Reader.

BEcauſe ſickneſſe hath reſtrained me from preaching, I am content to do any good by writing. Happy is that Author, which is in ſtead of other, that after his booke is read, men need reade no moe of that matter. I goe vpon a Theame which many haue trauerſed before me prolixly, or curſorily, or barrenly. If I haue performed by ſtudie any more then the reſt, let my Reader iudge, and giue glory to him which teacheth by whom he will. What I haue indeuored, my ſelfe do feele, and others know. Wee are ignorant of many things for a few that we vnderſtand: but I haue been alway aſhamed, that my writing ſhould weigh lighter for want of paines, which is the bane of Printing, and ſurfetteth the Reader. Now I ſend thee like a Bee to gather honey out of flowers and weeds. Euery garden is furniſhed with others, and ſo is ours. Reade, pray, and meditate: thy profit ſhall bee little in any booke, vnleſſe thou reade alone, and vnleſſe thou reade all, and record after, as the Bereans *did the Sermons of* Paul. *It is one of the births of my fainting, therefore take it with a right hand: and if thou find any thing that doth make thee better, I repent not that others importunitie hath obtained it for thee. Farewell. As* Iacob *bleſſed his ſonnes when he left them, ſo now I muſt leaue my fruit to others: I pray God to bleſſe it, that it may bring forth fruit in other, and be the ſauour of life to all that reade it.*

Thine in Chriſt, *H.S.*

THE EPISTLE TO THE TREATISE of the Lords Supper.

IN the firſt Sermon the aduerſary is confuted. In the ſecond Sermon the Communicants are prepared. In both are many obſeruations, and the words of the text expounded. Now labour for thy ſelfe, as I haue laboured for thee: I would haue thee profit ſomewhat more by this booke, becauſe it hath weakened me more then all the reſt.

Farewell.

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A PREPARATIVE TO MARRIAGE.

YOu are come hither to be contracted in the Lord, that is, of two to bee made one; for as God hath knit the bones and sinewes together for the strengthening of mens bodies; so he hath knit man and woman together for the strengthening of their life, because *two are firmer then one*: and therefore when God made the woman for man, hee said, *I will make him an helpe*: shewing that man is stronger by his wife. Euery marriage before it bee knit, should bee contracted; as it is shewed in Exod. 22. 16. and Deutero. 22.28. Which stay betweene the contract and the marriage, was the time of longing, for their affection to settle in, because the deferring of that which wee loue, doth kindle the desire, which if it came easily and speedily vnto vs, would make vs set lesse by it. Therefore we reade, how *Ioseph* and *Marie* were contracted, before they were married. In the * contract Christ was conceiued; and in the marriage Christ was borne, that he might honour both estates; virginitie with his conception, and marriage with his birth. You are contracted, but to be married; therefore I passe from contracts to speake of marriage, which is nothing else but a communion of life betweene man and woman, ioyned together according to the ordinance of God.

Genes. 2. 18. *Eccles.* 4. 9. Why contracts goe before marriage. *Exod.* 22. 16. *Deut.* 22. 28.

Matth. 1. 18. * That is, betweene the contract and the Marriage. *Luke* 1. 27. & 42. & 49. &c. What Marriage is.

First, I will shew the excellency of marriage: then the institution of it: then the causes of it: then the choice of it: then the duties of it: and lastly, the diuorcement of it.

The parts of the Treatise.

Well might *Paul* say, *Marriage is honourable*: for God hath honoured it himselfe. It is honourable for the Author; honourable for the time; and honourable for the place. Whereas all other ordinances were appointed of God by the hands of men, or the hands of Angels; Marriage was ordained by God himselfe, which cannot erre. No man nor Angell brought the wife

Heb. 13. 4. The excellency of Marriage. *Acts* 7. 12. *Heb.* 2. 2.

to

Genes. 2. 12. to the husband but God himselfe; so marriage hath more honour of God in this, then all other ordinances of God beside, because he solemnized it himselfe.

Marriage the first ordinance of God. Then it is honourable for the time: for it was the first ordinance that God instituted, euen the first thing which he did after man and woman were created, and that in the state of innocency, before either had sinned; like the finest flower, which will not thriue but in a cleane ground. Before man had any other calling, he was called to be a husband; therefore it hath the honour of antiquitie aboue all other ordinances, because it was ordained first, and is the ancientest calling of men.

Then it is honourable for the place: for whereas all other ordinances were instituted out of Paradise, Marriage was instituted in Paradise, in the happiest place, to signifie how happy they are that marrie in the Lord; they doe not onely marry one another, but Christ is married vnto them: and so Marriage hath the honour of the place aboue all other ordinances, because it was ordained in Paradise.

Genes. 3. 15. As God the Father honoured Marriage, so did God the Son, which is called, *The Seed of the woman*: therfore Marriage was so honoured amongst women because of this Seed, that when *Elizabeth* brought forth a son, she said, that God had taken away her rebuke: counting it the honour of women to beare children, and by consequence, the honour of women to be married: for the children which are borne out of Marriage, are the dishonor of women, and called by the shamefull name of Bastards.

Luke 1. 25.

Deut. 23. 2.

Christs first miracle at a Marriage. John 2. 6. As Christ honoured Marriage with his birth, so he honoured it with his Miracles: for the first Miracle which Christ did, hee wrought at a Marriage in Canaan, where he turned the water into wine: so, if Christ be at your Marriage, that is, if you marry in Christ, your water shall bee turned into wine; that is, your peace, and your rest, and your ioy, and your happinesse shall begin with your Marriage: but if you marry not in Christ, then your wine shall be turned into water, that is, you shall liue worse hereafter then you did before.

Matth. 22. 2. Verse 11. As he honoured it with Miracles, so hee honoured it with praises: for hee compareth the Kingdome of God to a Wedding; and hee compareth holinesse to a Wedding Garment.

And

And the fifth of Canticles he is wedded himselfe.

We reade in Scripture of three marriages of Christ. The first was, when Christ and our nature met together. The second is, when Christ and our soule ioyne together. The third is the vnion of Christ and his Church. These are Christs three wiues. As Christ honored marriage, so do Christs disciples: for *Iohn* calleth the coniunction of Christ and the faithfull, a marriage. And in Reu. 21.9. the Church hath the name of a Bride, whereas Heresie is called an harlot. Further, for the honour of marriage, *Paul* sheweth, how by it the curse of the woman was turned into a blessing, for the womans curse was the paines which she should suffer in her trauell. Now by marriage this curse is turned into a blessing: for children are the first blessing in all the Scripture. And therefore Christ saith, that so soone as the mother seeth a man-child borne into the world, shee forgetteth all her sorrowes, as though her curse were turned into a blessing.

Cant. 5.9.
Three marriages of Christ.
Reuel. 19.7.
Reuel. 21.9.
Reuel. 17.1.
By Marriage the womans curse turned into two blessings.
Genes. 3.16.
Genes. 1.28.
Iohn 16.11.

And further *Paul* saith, that by bearing of children, if shee continue in faith and patience, she shall be saued; as though one curse were turned into two blessings. For first, shee shall haue children, and after, she shal haue saluation. What a merciful God haue we, whose curses are blessings? So he loued our parents, when he punished them, that hee could scarce punish them for loue, and therefore a comfort was folded in his iudgement.

1. *Tim.* 2.15.
For those paines will trie her faith.
Note.

To honor marriage more, it is said, that God tooke a rib out of *Adams* side, and thereof built the woman. He is not said to *make* man a wife, but to *build* him a wife; signifying, that man and wife make (as it were) one house together, and that the building was not perfect, vntill the woman was made as well as the man: therefore if the building be not perfect now, it must bee destroyed againe.

Genes. 2.22.

Before God made the woman, it is said, that he cast the man into a sleep, and in his sleep he tooke a rib out of his side; and as he made man of earth, so he made the woman of bone, while *Adam* was aslepe.

A note of Adams sleepe.
Genes. 2.21.

This doth teach vs two things: as the first *Adam* was a figure of the second *Adam*; so the first *Adams* sleep was a figure of the second *Adams* sleep, and the first *Adams* spouse was a figure of the second *Adams* spouse. That is, as in the sleep of *Adam*, *Eue*

1. *Cor.* 15.22. & 45.

was

was borne, so in the sleep of Christ the Church was borne As a bone came out of the first *Adams* side, so blood came out of the second *Adams* side. As *Adams* spouse receiued life in his sleepe, so Christs spouse receiued life in his sleepe: that is, the death of Christ is the life of the Church; for the Apostle calleth death a sleepe: but Christ which died, is called life, shewing that in his death we liue. Secondly, this sleep which the man was cast into while his wife was created, doth teach vs, that our affections, our lusts, and our concupiscences should sleepe while we goe about this action. As the man slept while his wife was making, so our flesh should sleepe while our wife is chusing, lest as the loue of venison wan *Isaak* to blesse one for another, so the loue of gentry, or riches, or beauty, make vs take one for another.

Ephes. 5. 14.
Iohn 14. 6.

A second note of Adams sleepe.

Genes. 2. 21.

To honour marriage more yet, or rather to teach the married how to honour one another, it is said, that the wife was made of the husbands rib; not of his head, for *Paul* calleth the husband the wiues head; not of the foote, for he must not set her at his foot: the seruant is appointed to serue, and the wife to help. If she must not match with the head, nor stoop at the foot, where shal he set her then? He must set her at his hart; & therfore she which should lie in his bosome, was made in his bosome, and should be as close to him as his rib, of which she was fashioned.

A note of Adams rib.
Genes. 2. 22.
Ephes. 5. 23.
The fathers obseruation.

Lastly, in all nations the day of marriage was reputed the ioyfullest day in all their life, and is reputed still of all: as though the sunne of happinesse began that day to shine vpon vs, when a good wife is brought vnto vs. Therefore one saith, that marriage doth signifie merry-age, because a play-fellow is come to make our age merry, as *Isaak* and *Rebecca* sported together.

Salomon considering all these excellencies, as though wee were more indebted vnto God for this, then other temporall gifts, saith; *House and riches are the inheritance of the fathers, but a prudent wife commeth of the Lord.*

Prou. 19. 14.

Thus Adam doth.
Genes. 2.

House and riches are giuen of God, and all things else; and yet he saith, house and riches are giuen of parents, but a good wife is giuen of God: as though a good wife were such a gift, as we should account comes from God alone, and accept it as if he should send vs a present from heauen, with this name written on it, *The gift of God.*

Beasts

Beasts are ordained for food, and clothes for warmth, and flowers for pleasure; but the wife is ordained for man, like little Zoar, a citie of refuge to flie to in all his troubles, and there is no peace comparable vnto her, but the peace of conscience.

Now it must needs be, that marriage which was ordained of such an excellent Author, and in such a happy place, and of such an ancient time, and after such a notable order, must likewise haue speciall causes for the ordinance of it. Therefore the holy Ghost doth shew vs three causes of this vnion. *Genes.* 29. 10.

One is, the propagation of children, signified in that when *Moses* saith, *He created them male and female*: not both male, nor both female, but one male, and the other female; as if he created them fit to propagate other. And therefore when hee had created them so, to shew that propagation of children is one end of marriage, hee said vnto them, *Increase and multiply*: That is, Bring foorth children, as other creatures bring foorth their kind. Three causes of Marriage. *Genes.* 2. 22. *Genes.* 1. 28.

For this cause marriage is called Matrimony, which signifieth Motherage, because it maketh them mothers which were virgins before: and is the seminary of the world, without which all things should be in vaine, for want of men to vse them: for God reserueth the great Citie to himselfe; and this Suburbs he hath set out vnto vs, which are Regents by sea and by land. Why Marriage is called Matrimonie.

If children bee such a chiefe end of marriage, then it seemes, that where there can be no hope of children, for age and other causes, there marriage is not so lawfull, because it is maimed of one of his ends, and seemes rather to be sought for wealth, or for lust, then for this blessing of children. It is not good grafting of an old head vpon young shoulders, for they will neuer beare it willingly, but grudgingly. This is signified in *Deut.* 23. 1.

Twice the wife is called *The wife of thy youth*: as though when men are old, the time of marrying were past. Therefore God makes such vnequall matches so ridiculous euery where, that they please none but the parties themselues. *Prou.* 5. 18. *Mal.* 2. 13.

The second cause is to auoide fornication; this *Paul* signifieth when he saith; *For the auoiding of fornication, let euery man haue his owne wife.* Hee saith not, for auoiding of adulterie, but, for auoiding of fornication: shewing that fornication is vn- The second cause. 1. Cor. 7. 8.

lawfull

Papists stewes. lawfull too, which the Papists make lawfull, in maintaining their stewes, as a stage for fornicators to play vpon, and a sanctuary to defend them; like *Absolons* tent, which was spred vpon the top of the house, that all Israel might see how hee defiled his fathers concubines. For this cause *Malachi* saith, that God did create but one woman for the man; he had power to create moe, but to shew that he would haue him to sticke to one, therefore he created of one rib, but one wife for one husband. And in the Ark there were no moe women then men, but foure wiues for foure husbands, although it was otherwise in the beginning of the world, when many wiues might seeme necessary to multiply mankind.

2. *Sam.* 16. 22.

Mal. 2. 15.

If any might haue a dispensation herein, it seemes that Kings might be priuiledged before any other, because of their successiō to the Crowne, if his wife should happen to be barren: and yet the King is forbidden to take many wiues, in Deut. 17. 17. as well as the Minister: 1. Tim. 3. 2. shewing that the danger of the Stat doth not counteruaile the danger of fornication.

Deut. 17. 17.

2. *Tim.* 3. 2.

Genes. 4. 23.

For this cause we reade of none but wicked *Lamech* before the flood, that had more wiues then one, whom *Iouinian* calleth a monster, because he made two ribs of one. And another saith, that the name of his second wife doth signifie a shadow, because she was not a wife, but the shadow of a wife. For this cause the Scripture neuer biddeth man to loue his wiues, but to loue his wife, and saith, *They shall be two in one flesh*, not three, nor foure, but onely two. For this cause King *Salomon* calleth the whorish woman a strange woman: to shew that she should be a stranger vnto vs, and we should be strange to her. For this cause children which are borne in marriage, are called *Liberi*, which signifieth free borne: and they which are borne out of marriage, are called bastards, that is, base borne, like the Mule which is ingendred of an Asse and a Mare. Therfore adulterers are likened to the diuell, which sowed another mans ground: adulterers sow for a harueſt, but they sow that which they dare not reape. Therefore children borne in wedlocke, are counted Gods blessing, because they come by vertue of that blessing, *Increase and multiply*. But before *Adam* and *Eue* were married, God neuer said, *Increase*; shewing that he did curse, and not blesse such increase.

Matth. 9. 5.

Pron. 2. 16.

Genes. 36. 25.

Fornicators like the diuell.

Matth. 13. 22.

Psal. 128. 4.

Gen. 1. 28.

creaſe. Therefore we reade not in all the Scripture of one Baſtard that came to any good, but onely *Iephtah*: and to ſhew that no inheritance did belong to them in heauen, they had no inheritance in earth, neither were counted of the congregation, as other were: Deut. 23. 2.

Baſtards. *Iudg.* 11. 1. They might be ſaued, but they had the marke of the curſe.

Now becauſe marriage was appointed for a remedie againſt fornication, therefore the law of God inflicted a ſorer puniſhment vpon him which did commit vncleanneſſe after marriage, then vpon him which was not married; becauſe hee ſinned, although he had the remedy of ſin, like a rich theefe which ſtealeth and hath no need.

Luke 20. 10. *Deut.* 12. 22. Married fornicators.

Now if marriage be a remedy againſt the ſin of fornication, then vnleſſe Miniſters may commit the ſinne of fornication, it ſeemes that they may vſe the remedy as well as other: for as it is better for a man to marrie then to burne, ſo it is better for all men to marry then to burne: and therfore *Paul* ſaith, *Marriage is honourable amongſt al men*. And againe, *For the auoiding of fornication, let euery man haue his wife*. And as though he did foreſee that ſome would except the Miniſter in time to come: in the firſt Epiſtle of *Timothy*, the third chapter, and ſecond verſe, he ſpeaketh more preciſely of the Miniſters wife, then of any other, ſaying, *Let him be the husband of one wife*. And leſt ye ſhould ſay, that by one wife he meaneth one Benefice, like the Papiſts; he expoundeth himſelfe in the fourth verſe, and ſaith, that he muſt be one that can rule his houſe well, and his children.

Marriage of Miniſters. 1 *Cor.* 7. 2. *Heb.* 13. 4. 1. *Cor.* 7. 1. *Tim.* 3. 2.

Sure God would not haue theſe children to be Baſtards, and therefore it is like that he alloweth the Miniſter a wife. Therfore *Paul* ſaid well, that he had no commandement for virginity: for virginity cannot be commanded, becauſe it is a ſpeciall gift, but not a ſpeciall gift to Miniſters; and therefore they are not to be bound more then other. A peculiar gift may not be made a generall rule, becauſe none can vſe it, but they which haue it. And therefore 1. Cor. 7. 17. he ſaith, *As God hath diſtributed to euery man, ſo let him walke*. That is, if he haue not the gift of continencie, he is bound to marrie: and therefore *Paul* commandeth in the ſeuenth verſe, whether he be Miniſter or other, *If they cannot abſtaine, let them marry*: as though they tempted God if they married not.

1. *Cor.* 7. 6. 1. *Cor.* 7. 17.

The

Genes.2.18. The law was general, *It is not good for man to be alone*, exempting one order of men no more then another. And againe, Matth.19.11. Christ speaking of chastitie, saith, *All men cannot receiue this thing*. Therefore vnlesse that we know that this order of men can receiue this thing, Christ forbids to bind them more then other: and therefore as the Priests were married that taught the Law, so Christ chose Apostles that were married, to preach the Gospell. Therefore the doctrine of Papists is the doctrine of diuels; for *Paul* calleth the forbidding of marriage, the doctrine of diuels; a fit title for all their books.

1.Tim.4.3. Lastly, if marriage be a remedy against sinne, then marriage it selfe is no sinne: for if marriage it selfe were a sinne, we might Rom.3.8. not marry for any cause, because we must not doe the least euill, that the greatest good may come of it: and if marriage be not a sinne, then the duties of marriage are not sinne, that is, the secret of marriage is not euill: and therefore *Paul* saith, not only *marriage is honorable*, but *the bed is honorable*, that is, euen the action of marriage is as lawfull as marriage.

Heb.13.4. 1.Cor.7.8. Besides, *Paul* saith, *Let the husband giue vnto the wife due benevolence*. Here is a commandement to yeeld this dutie: that which is commanded, is lawfull, and not to doe it, is a breach of the commandement. Therefore marriage was instituted before any sinne was, to shew that there is no sinne in it, if it bee not abused: but because this is rare, therefore after women were deliuered, God appointed them to be purified, shewing Leuit.12.4,5, &c. that some staine or other doth creepe into this action, which 1.Cor.7.5. had need to be repented, and therefore when they prayed, *Paul* would not haue them come together, lest their prayers should be hindred.

The third cause. Genes.2. The third cause is to auoid the inconuenience of solitarines, signified in these words: *It is not good for man to bee alone*: as though he had said, This life would be miserable and irksome, and vnpleasant to man, if the Lord had not giuen him a wife to company his troubles. If it be not good for man to be alone, then it is good for man to haue a fellow: therefore as God created a paire of all other kinds, so he created a paire of this kind.

Wee say that one is none, because he cannot be fewer then one, he cannot be lesse then one, he cannot be weaker then one: and

and therefore the Wiſeman ſaith, *Woe to him that is alone*, that is, he which is alone, ſhall haue woe. Thoughts, and cares, and feares will come to him, becauſe he hath none to comfort him, as theeues ſteale in when the houſe is emptie; like a Turtle, which hath loſt his mate, like one legge, when the other is cut off, like one wing, when the other is clipt, ſo had the man been, if the woman had not been ioyned to him: therefore for mutuall ſocietie, God coupled two together, that the infinite troubles which lie vpon vs in the world, might bee eaſed with the comfort and helpe one of another, and that the poore in the world might haue ſome comfort as well as the rich: for *the poore man* (ſaith *Salomon*) *is forſaken of his owne brethren*: yet God hath prouided one comfort for him, like *Ionathans* armour-bearer, that ſhall neuer forſake him: that is, *another ſelfe*: which is the onely commoditie (as I may terme it) wherein the poore doe match the rich: without which ſome perſons ſhould haue no helper, no comfort, no friend at all. *Eccleſ.* 4. 10. *Prou.* 19. 9. *Prou.* 27. 2. *1. Sam.* 14. 7. A wife is the poore mans riches.

But as it is not good to be alone, ſo *Salomon* ſheweth, *That it is better to bee alone, then to dwell with a froward wife*, which is like a quotidian ague, to keepe his patience in vre. Such Furies doe haunt ſome men like *Sauls* ſpirit, as though the deuill had put a ſword into their hands to kill themſelues: therefore chuſe whom thou maiſt enioy, or liue alone ſtill, and thou ſhalt not repent thee of thy bargaine. *Prou.* 21 9. *1. Sam.* 16. 14.

That thou maiſt take and keepe without repentance, now we will ſpeak of the choice, which ſome call the way to good wiues dwelling, for theſe flowers grow not on euery ground: therefore they ſay, that in wiuing and thriuing, a man ſhould take counſell of all the world, leſt hee light vpon a curſe, while he ſeekes for a bleſſing. As *Moſes* conſidered what ſpies he ſent into Canaan, ſo thou muſt regard whom thou ſendeſt to ſpie out a wife for thee. Diſcretion is a warie ſpie, but fancie is a raſh ſpie, and liketh whom ſhe will miſlike againe. The choice. *Deut.* 1. 23. Two ſpies for a wife.

In the Reuelation Antichriſt is deſcribed by a woman; and in *Zachary*, ſin is called a woman; which ſheweth, that women haue many faults: therefore he which chuſeth of them, had need haue iudgement, and make an Anatomie of their hearts and mindes, before hee ſay, This ſhall be mine. For the wiſeſt man *Zach.* 5. 7.

 ſaith,

Eccles 7 30. saith, *I haue found one man of a thousand, but a woman among them all haue I not found.* Although this may be vnderstood of his Concubines, yet it implieth that generally there is a greater infirmitie in women then in men, because hee compareth them together, as though there were a dearth of good women ouer the world.

For help hereof, in 1. Cor. 7. 39. we are taught to marry in the Lord; then we must chuse in the Lord too: therefore we must begin our marriage where *Salomon* began his wisedome. *Giue vnto thy seruant an vnderstanding heart.* So, Giue vnto thy seruant an vnderstanding wife. If *Abrahams* seruant prayed vnto the Lord, to prosper his businesse, when he went about to chuse a wife for another, how shouldest thou pray when thou goest about a wife for thy selfe? that thou maist say after, *My lot is fallen in a pleasant ground.* To direct thee to a right choice herein, the holy Ghost giues thee two rules in the choice of a wife, Godly, and fit. godlinesse and fitnesse: godlinesse, because our spouse must be like Christs Spouse, that is, graced with gifts, and imbroidered with vertues, as if we married holinesse her selfe. For the marriage of man and woman is resembled of the Apostle to the marriage of Christ and the Church. Now the Church is called holy, because she is holy. In the sixth of the Canticles she is called vndefiled, because she is vndefiled. In the 45. Psalme she is called faire within, because her beauty is inward: So our spouse should be holy, vndefiled, and faire within. As God respecteth the heart, so we must respect the heart, because that must loue, and not the face. Couetousnesse hath euer beene a suter to the richest, and pride to the highest, and lightnesse to the faiest: and for reuenge hereof, his ioy hath euer ended with his wiues youth which tooke her beautie with it. The goods of the world are good, and the goods of the body are good, but the goods of the minde are better. As *Paul* commendeth Faith, Hope, and Charitie, but saith, the greatest of these is Charity: so may I commend beautie, and riches and godlinesse, but the best of these is godlinesse, because it hath the things which it wants, and makes euery state alike with her gift of contentation.

Ephes. 5 29. Cant. 6. 8. Psal. 45. 9. 1. Sam. 16. 7. 1. Cor. 13. 13.

A fit wife. Secondly, the mate must be fit: It is not enough to be vertuous, but to bee sutable, for diuers women haue many vertues,

and

and yet doe not fit to some men; and diuers men haue many vertues, and yet doe not fit to some women: and therefore wee see many times, euen the godly couples to iarre when they are married, because there is some vnfitnes betweene them, which makes odds. What is odds, but the contrary to euen? therefore make them euen (saith one) and there will be no oddes. From hence came the first vse of the Ring in weddings, to represent this euennesse: for if it be straiter then the finger, it will pinch, and if it be wider then the finger, it will fall off; but if it be fit, it neither pincheth, nor slippeth: so they which are alike, striue not, but they which are vnlike, as fire and water. Therefore one obserueth, that concord is nothing but likenesse, and all that strife is for vnfitnesse: as in things when they fit not together, and in persons when they sute not one another. How was God pleased when he had found a King according to his owne heart? So shall that man be pleased that findes a wife according to his owne heart, whether he be rich or poore, his peace shall afford him a cheerefull life, and teach him to sing, *In loue is no lacke*. Therefore a godly man in our time thanked the Lord that he had not onely giuen him a godly wife, but a fit wife: for hee had said, not that she was the wisest, nor the holiest, nor the humblest, nor the modestest wife in the world, but the fittest wife for him in the world, which euery man should thinke when that knot is tyed, or else so oft as hee seeth a better, hee will wish that his choice were to make againe. As he did thanke God for sending him a fit wife; so the vnmarried should pray to God to send him a fit wife: for if they be not like, they will not like.

The ceremony is not approued, but the inuention declared.

1. *Sam.* 2. 35.

The saying of a wise man.

The fitnesse is commended by the holy Ghost in two words: one is in the second of Genesis, and the other in 2. Cor. 6. 14. that in Genesis is *Meete*: God saith, *I will make man a help meete for him*. Shewing that a wife cannot helpe well, vnlesse shee bee meete. Further, it sheweth that man is such an excellent creature, that no creature was like vnto him, or meete for him, till the woman was made.

Gen. 2. 18. 2. *Cor.* 6. 14.

This meetnesse God sheweth againe in the 22. verse, where *Moses* saith, That of the rib which was taken out of man, God built the woman: signifying, that as one part of the building doth meete and fit with another; so the wife should meete and

Gen. 2. 22.

fit with the husband, that as they are called couples, ſo they may be called paires: that is, as a paire of gloues, or a paire of hoſe are alike: ſo man and wife ſhould bee alike, becauſe they are a paire of friends.

If thou be learned, chuſe one that loueth knowledge; if thou be martiall, chuſe one that loueth proweſſe; if thou muſt liue by thy labour, chuſe one that loueth husbandry: for vnleſſe her mind ſtand with thy vocation, thou ſhalt neither enioy thy wife nor thy calling.

That other word in 2. Cor. 6. 14. is *Yoke*: there marriage is called a Yoke. *Paul* ſaith, *Be not vnequally yoked.* If marriage be a yoke, then they which draw in it, muſt be fit, like two Oxen which draw the yoke together, or elſe all the burthen will lie vpon one. Therefore they are called yoke-fellowes too, to ſhew that they which draw this yoke, muſt be fellowes. As he which ſoweth ſeede, chuſeth a fit ground, becauſe they ſay, it is good grafting vpon a good ſtocke: ſo he, which will haue godly and vertuous children, muſt chuſe a godly and vertuous wife: for like mother (ſaith *Ezechiel*) like daughter. Now as the traueller hath markes in his way, that he may proceed aright; ſo the ſuter hath markes in his way, that he may chuſe aright.

Phil. 4. 3.

Ezech. 16. 44.

There be certaine ſignes of this fitneſſe, and godlineſſe, both in the man and in the woman. If thou wilt know a godly man, or a godly woman, thou muſt marke fiue things: the report, the lookes, the ſpeech, the apparell, and the companions: which are like the pulſes, that ſhew whether we be well or ill. The report, becauſe as the market goes, ſo they ſay the market men will talke. A good man commonly hath a good name, becauſe a good name is one of the bleſſings which God promiſeth to good men: but a good name is not to be prized from the wicked; and therefore Chriſt ſaith, *Curſed are you when all men ſpeake well of you*: that is, when euill men ſpeake well of you, becauſe this is a ſigne that you are of the world, *for the world liketh and praiſeth her owne.* Yet as Chriſt ſaith, *Who can accuſe me of ſinne?* So it ſhould be ſaid of vs; not who can accuſe me of ſin? but who can accuſe me of this ſin? or who can accuſe me of that ſin? That is, who can accuſe me of ſwearing? who can accuſe me of diſſembling? who can accuſe me of fornication? No man can ſay this

Fiue rules in the choice of a good wife. *Pſal.* 11. 26.

Prou. 10. 7. *Marke* 14. 9.

Luke 6. 26.

Iohn 15. 19. *Iohn* 8. 46.

this of his thought, but euery man should say it of the act, like *Zachariah* and *Elizabeth*, which are called vnblameable before men, because none could accuse them of open sinnes. *Luke* 1.6.

The next signe is the looke: for *Salomon* saith in Eccles. 8.7. *Wisedome is in the face of a man*: so godlinesse is in the face of a man, and so folly is in the face of a man, and so wickednesse is in the face of a man. And therefore it is said in Esay, chap. 3. vers. 9. *The triall of their countenance testifieth against them*, as though their lookes could speake. And therefore wee reade of proud lookes, and angry lookes, and wanton lookes: because they bewray pride, and anger, and wantonnesse. *Eccles.* 8.7. *Esay* 3.9.

I haue heard one say, that a modest man dwels at the signe of a modest countenance; and an honest woman dwelleth at the signe of an honest face, which is like the gate of the Temple that was called beautifull: shewing, that if the entry be so beautifull, within is great beauty. To shew how a modest countenance and womanly shamefastnes do commend a chaste wife; it is obserued that the word *Nuptie*, which signifieth the marriage of the woman, doth declare the manner of her marriage: for it importeth a couering, because the virgins which should be married, when they came to their husbands, for modesty and shamefastnes did couer their faces: as we reade of *Rebecah*, which so soone as she saw *Isaac*, and knew that he should be her husband, she cast a vaile before her face, shewing that modesty should be learned before marriage, which is the dowry that God addeth to her portion. *Acts* 3.2. *Gen.* 24.65.

The third signe is her speech, or rather her silence; for the ornament of a woman is silence: and therefore the law was giuen to the man rather then to the woman, to shew that he should be the teacher, and shee the hearer. As the Eccho answereth but one, for many which are spoken to her: so a maides answer should be in a word; for she which is full of talke, is not likely to proue a quiet wife. To *Adam* first, and to *Moses* after. Maides must speake like an Eccho.

The eye and the speech are the minds glasses, for *out of the abundance of the heart* (saith Christ) *the mouth speaketh*: as though by the speech we may know what aboundeth in the heart. And therefore hee saith, *By thy words thou shalt be iustified, and by thy words thou shalt be condemned*. That is, thou shalt be iustified *Matth.* 12.34. *Matth.* 26.34.

to be wise, or thou shalt be condemned to be foolish: thou shalt be iustified to be sober, or thou shalt be condemned to be rash: thou shalt be iustified to be humble, or thou shalt be condemned to be proud: thou shalt be iustified to be louing, or thou shalt be condemned to be enuious. Therefore *Salomon* saith, *A fooles lips are a snare to his owne soule.* Snares are made for others, but this snare catcheth a mans selfe, because it bewrayeth his folly, and causeth his trouble, and bringeth him into discredit. Contrariwise, *the heart of the wise* (saith *Salomon*) *guideth his mouth wisely, and the words of his mouth haue grace.* Now to shew that this should be one mark in the choyce of thy wife, *Salomon* describing a right wife, saith; *shee openeth her mouth with wisedome, and the law of grace is in her tongue.* A wife that can speake this language, is better then she which hath all the tongues. But as the open vessels were counted vncleane, so account, that the open mouth hath much vncleanesse.

Prou. 18.7.

Eccles. 12.10.

Prou. 16.23.

Prou. 31.26.

Numb. 19.15.

The fourth signe is the apparell: for as the pride of the glutton is noted, in that he went in purple euery day, so the humility of *Iohn* is noted, in that he went in haire-cloth euery day. A modest woman is knowne by her sober attire, as the Prophet *Eliah* was knowne by his rough garment. Looke not for better within, then thou seest without; for euery one seemeth better then she is: if the face be vanity, the heart is pride. He which biddeth thee abstaine from the shew of euill, would haue thee abstaine from those wiues which haue the shewes of euil; for it is hard to come in the fashion, and not to bee in the abuse: and therefore *Paul* saith, *Fashion not your selues, like vnto this world:* as though the fashions of men did declare of what side they are.

Luke 16.29.

Marke 1.6.

2. Kings 1.8.

1. Thes 5.22.

Rom. 12.2.

The fifth signe is the company: for birds of a feather will flie together: and fellowes in sinne, will be fellowes in league, euen as young *Rehoboam* chose young companions. The tame beasts will not keepe with the wilde, nor the cleane dwell with the leprous. If a man can be knowne by nothing else, then he may bee knowne by his companions: for, like will to like, as *Salomon* saith, *Theeues call one another.* Therefore when *Dauid* left iniquity, he said; *Away from me, all ye that worke iniquity:* shewing, that a man neuer abandoneth euill, vntill hee abandon euill company: for no good is concluded in this Parliament. Therefore

1. Kings 12.8.

Prou. 1.11.

Psal. 6.8.

fore chuſe ſuch a companion of thy life, as hath choſen companie like thee before. For they which did chuſe ſuch as loued prophane companions before, in a while were drawne to bee prophane too, that their wiues might loue them. All theſe properties are not ſpied at three or foure commings, for hypocriſie is ſpun with a fine thread, and none are deceiued ſo often as louers. He which will know all his wiues qualities before hee bee married to her, muſt ſee her eating, and walking, and working, and playing, and talking, and laughing, and chiding, or elſe hee ſhall haue leſſe with her then he looked for, or more then hee wiſhed for.

When theſe rules are warily obſerued, they may ioyne together, and ſay as *Laban* and *Bethuel* ſaid; *This commeth of the Lord, therefore we will not ſpeake againſt it.* How happy are thoſe, in whom faith, and loue, and godlines are married together, before they marry themſelues? For none of theſe martiall, and cloudy, and whining marriages can ſay, that godlines was inuited to their Bride-ale; and therefore the bleſſings which are promiſed to godlineſſe, doe flie from them. *Gen.* 24.50.

Now in this choice are two queſtions. Firſt, whether children may marry without their parents conſent. Secondly, whether they may marry with Papiſts or Atheiſts, &c. Touching the Firſt, God ſaith; *Honor thy father and thy mother.* Now wherein canſt thou honor them more, then in this honorable action, to which they haue preſerued thee, and brought thee vp, which concerneth the ſtate of thy whole life? Againe, in the firſt inſtitution of marriage, when there was no father to giue conſent, then our heauenly Father gaue his conſent. God ſupplied the place of the father, and brought his daughter vnto her husband, and euer ſince, the father after the ſame manner hath offered his daughter vnto the husband. Parents conſent in marriage. *Exod.* 20. *Gen.* 2. 22.

Beſide, there is a law, that if a man defloure a virgin, he ſhall marry her: but if the father of the virgin do not like of the marriage, then he ſhall pay vnto her the dowrie of virgins; that is, ſo much as her virginitie is eſteemed: ſo that the father might allow the marriage, or forbid it. *Exod* 22.

Againe, there is a law, that if a free-man, or free-woman, make a vow, it muſt be kept. But if a virgin make a vow, it ſhould *Numb.* 30.6.

not be kept vnlesse the father approue it, because she is not free: therefore if she did vow to marry, yet the father hath power by this law to breake it. Againe, our Sauiour saith, that in heauen there is no marrying, or giuing to marriage, shewing that in earth there should be a giuing to marriage, as well as marrying. Therefore the law speaketh vnto the father, saying; *Thou shalt not take a wife for thy sonne of strangers.* Therefore *Paul* speaketh to the father, *If thou giue thy daughter to marriage, thou dost well.* Therefore *Iobs* children are counted part of *Iobs* substance; shewing, that as a man hath the disposition of his owne substance, so hee hath the disposition of his owne children. Therefore in Matth. 22.30. the wife is said to bee bestowed in marriage; which signifieth, that some did giue her beside her selfe. Therefore it is said, that *Iacob* serued *Laban*, that *Laban* might giue him his daughter to wife. Therefore *Saul* saith to *Dauid*, I will giue thee mine eldest daughter to wife. Therefore it is said, that *Iudah* tooke a wife to *Er* his son. Therefore *Sichem* saith to his father, Get me this maid to wife. Therefore in the marriage of *Isaac*, we see *Abrahams* seruant in the place of *Isaac*, and *Rebecca* the maid and her parents, sitting in Parliament together. Therefore *Samson*, though he had found a maid to his liking, yet he would not take her to wife, before he had told his parents, and craued their assent. It is a sweet wedding when the father and the mother bring a blessing to the feast: and a heauie vnion, which is cursed the first day that it is knit.

Deut.7.3.
1.Cor.7.38.
Iob 1.3.& 10.
Gen.29.18.
1 Sam.18.17.
Gen.28.6.
Gen.34.9.
Gen.24.51, 52,53.
Iudg.14.2.

The parents commit their children to Tutors, but themselues are more then Tutors. If children may not make other contracts without their good will, shall they contract marriage, which haue nothing to maintaine it after, vnlesse they returne to beg of them whom they scorned before?

Will you take your fathers money, and will you not take his instruction? Marriage hath need of many Counsellers, and dost thou count thy father too many, which is like the foreman of thy instructors? If you marke what kind of youthes they bee, which haue such haste, that they dare not stay for their parents aduice, they are such as hunt for nothing but beautie; and for punishment hereof, they marry to beggerie, and lose their father and mother for their wife: therefore honour thy parents in

this, as thou wouldest that thy children should honour thee.

The second question is answered of *Paul*, when he saith: *Be not vnequally yoked with Infidels.* As wee should not bee yoked with Infidels, so wee should not bee yoked with Papists, and so we should not be yoked with Atheists, for that also is to be vnequally yoked, vnlesse we be Atheists too. As the Iewes might not marry with the Chananites, so we may not marry with them which are like Chananites: but as the sonnes of *Iacob* said vnto *Emor*, which would marry their sister; *We may not giue our sister to a man vncircumcised: but if you will be circumcised like vs, then we will marry with you:* so parents should say to suters, I may not giue my daughter to a man vnsanctified, but if you will bee sanctified, then will I giue my daughter vnto you. Though heresie and irreligion be not a cause of diuorce, as *Paul* teacheth, yet it is a cause of restraint: for we may not marry all, with whom we may liue being married. If adultery may separate marriage, shall not idolatry hinder marriage, which is worse then it? Christ saith, *Let no man separate whom God hath ioyned*: so I may say, Let no man ioyne whom God doth separate. For if our father must be pleased with our marriage, much more should we please that Father which ordained marriage.

Marriage with Papists, &c. *Gen.* 24.3. *Exod.* 34 16. *Gen.* 18.1. *Mal* 2.11. *Ezra* 9.12. *Gen.* 34.14. The similitude holds in their saying, and not in their meaning; for they spake truly, but they meant falsely. *Matth.* 19.6. *Marke* 10.9.

Shall I say, *Be my wife*, to whom I may not say, *Be my companion?* or, *Come to my bed*, to whō I may not say, *Come to my table?* How should my marriage speed well, when I marry one to whō I may not say, *God speed*, because she is none of Gods friends? *Esay* 52.11. *2. Iohn* 10.

If a man long for a bad wife, he were best go to hel a wooing, that he may haue choice. Is there no friend but the enemy? no tree but the forbidden tree? He marrieth with the diuell, which marrieth with the tempter: for *tempter* is his name, and to tempt is his nature. When a man may chuse, he should chuse the best: but this man chuseth the worst, like them which call good, euil; and euil, good. *Matth.* 4.3.

He praieth *Not to be led into tentation*, and leadeth himselfe into tentation. Surely he doth not feare sinne, which doth not shunne occasions: and he is worthy to be snared, which maketh a trap for himselfe. When *Salomon*, the mirror of wisdome, the wonder of the world, the figure of our Lord, by idolatrous concubines is turned to an Idolater, let no man say, I shall not *Luke* 11.4. *1. King.* 11.1, &c.

be

be secured: but say, How shall I stand, where such a Cedar fell? The wife must be meete, as God said, Gen. 2. But how is shee meete, if thou be a Christian, and she a Papist? We must marry in the Lord, as *Paul* saith: but how doe we marry in the Lord, when we marry the Lords enemies? Our spouse must bee like Christs spouse: but Christs spouse is neither harlot, nor heretike, nor Atheist. If shee bee poore, the Lord reproueth not for
1. Cor. 7. 39. that; if she be weake, the Lord reproueth not for that; if she be hard-fauoured, the Lord reproueth not for that; all these wants may be dispensed with; but none giueth any dispensation for godlines but the diuel. Therfore they which take that priuiledge, are like to them which seeke to Witches, and are guilty of pre-
Gen 3. 4. ferring euill before good. This vnequall marriage was the chiefe cause that brought the flood, and the first beginning of Giants,
Gen. 6. 2. and monstrous births, shewing by their monstrous children what a monstrous thing it is, for beleeuers and vnbeleeuers to match together.

Matth. 22. 21. In Matth. 22. Christ sheweth, that before parties married, they were wont to put on faire and new garments, which were cal-
Wedding garments. led Wedding garments: a warning vnto all which put on wedding garments, to put on truth and holines too, which so precisely is resembled by that garment more then other. It is noted, Luke 14. that of all them which were inuited to the Lords
Note. Luke 14. 21. banquet, and came not, onely he which had married a wife, did not desire to be excused, but said stoutly, *I cannot come*: shewing how this state doth occupy a man most, and draw him often from the seruice of God: and therefore we had not need to take the worst, for the best are combersome enough. In the booke of
Iob 2. 9. *Iob*, it is to bee obserued, that his wife did tempt him to blas-
Iob 3. 1. pheme God; and he did not *open his mouth to curse the day of his birth*, till after he had been so tempted by her: shewing, that wicked women are able to change the stedfastest man, more then all
Iudg. 14. tentations besides. *Samson* would take a Philistian to wife, but he lost his honour, his strength, and his life by her, lest any should doe the like.

2. Chron. 21. 6. But what a notable warning is that in 2. Chron. 21. 6. where the holy Ghost saith, *Iehoram walked in the way of Ahab, for he had the daughter of Ahab to wife*? as though it were a miracle if

he

he had been better then he was, becauſe his wife was a tentation. Miſerable is that man which is fettered with a woman that liketh not his religion; ſhee will beenibling at his prayer, and at his ſtudy, and at his meditations, till ſhee haue tired his deuotion, and turned the edge of his ſoule, as *Dauid* was tried of his malapart *Michol*, ſhe mocked him for his zeale, and liked her ſelfe in her folly. Many haue fallen at this ſtone. Therefore as Chriſt ſaith, *Remember Lots wife*; ſo when thou marrieſt, remember *Iehorams* wife, and be not wedded to her which hath not the Wedding garment: but let vnity goe firſt, and let vnion follow after, and hope not to conuert her, but feare that ſhee will peruert thee; leſt thou ſay after, like him, which ſhould come to the Lords banquet, *I haue married a wife and cannot come*, Luk 14.20.

2. *Sam.* 16.6.

Luke 16.32.

Luke. 14.20.

Yet the chiefeſt point is behind, that is our duties. The duties of marriage may be reduced to the duties of man and wife one toward another, and their duties toward their children, and their dutie toward their ſeruants. For themſelues, ſaith one, they muſt thinke themſelues like to birds, the one is the cocke, and the other is the hen: the cocke flieth abroad to bring in, and the dam ſitteth vpon the neſt to keep all at home. So God hath made the man to trauell abroad, and the woman to keepe home: and ſo their nature, and their wit, and their ſtrength, are fitted accordingly: for the mans pleaſure is moſt abroad, and the womans within.

The duties of marriage.

Prou. 31.16.

The man and wife like Cock and Dam.

In euery ſtate there is ſome one vertue which belongeth to that calling more then other: as Iuſtice vnto Magiſtrates, and Knowledge vnto preachers, and fortitude vnto ſoldiers: ſo loue is the Marriage vertue, which ſings Muſick to their whole life.

Wedlocke is made of two loues, which I may call the firſt loue, and the after-loue. As euery man is taught to loue God before he be bid to loue his neighbour; ſo they muſt loue God, before they can loue one another.

Marriage compounded of two loues.

To ſhew the loue which ſhould be betweene man and wife, Marriage is called *Coniugium*, which ſignifieth a knitting or ioyning together: ſhewing that vnleſſe there be a ioyning of harts, and a knitting of affections together, it is not marriage indeed, but in ſhew and name, and they ſhall dwell in a houſe like two poyſons

poysons in a stomacke, and one shall euer be sicke of another.

Therefore, first that they may loue, and keepe loue one with another, it is necessary that they both loue God: and as their loue encreaseth toward him, so it shall encrease each to other. But the man must take heed that his loue towards his wife bee not greater then his loue toward God, as *Adams* and *Samsons* were: for all vnlawfull loue will turne to hatred; as the loue of *Amnõ* did toward *Thamar*; and because Christ hath forbidden it, therefore he will crosse it. This made *Vriah* so fearfull, lest the pleasure of his wife should withdraw his heart from God, that he would not go to his house, so long as he had cause to mourne and pray, although he had a wife which feared God like himselfe: and that you may see, it is no cheap dalliance for the husband to make the wife, or the wife to make the husband, lesse zealous then they were: in Deut. 13. the wife which did draw her husband from God, is condemned to die. Therefore good wiues, when their husbands purpose any good, should encourage them like *Iacobs* wife, which bade him do according to the word of God; and if they see them minded to doe any euill, they should stay them, like the wife of *Pilate*, which counselled her husband not to condemne Christ. For seeing holinesse is called the wedding garment, who shall weare this wedding garment, if they weare it not which are wedded? When one holy hath found another, then the Holiest seemeth to make the marriage, and his Angels come to the feast.

Gen. 3 6.
Iudg. 16.17.
2. *Sam.* 13.15.
Matth. 10.36.
Gen. 30.16.
Matth. 17.19.
Matth. 22.11.

Best policie in marriage, to begin well.

To passe ouer sleights which seldome prosper, vnlesse they haue some warrant; The best policy in marriage is to begin well: for as boords well ioyned at the first, sit close euer after; but if they square at the first, they warpe more and more: so they which are well ioyned, are well married; but they which offend their loue before it bee settled, fade euery day like a Marigold, which closeth her flowre as the Sunne goeth downe, till they hate one another more then they loued at first.

They must learne one anothers natures.

To begin this concord well, it is necessary to learne one anothers nature, and one anothers affections, and one anothers infirmities, because ye must be helpers, and ye cannot helpe, vnlesse you know the disease. All the iarres almost which doe trouble this band, doe rise of this, that one doth not hit the measure of

the

the others heart, apply themselues to eithers nature, whereby it commeth to passe, that neither can refraine when either is offended; but one sharpeneth another, when they had need to be calmed. Therefore they must learne of *Paul* to fashion themselues one to another, if they would win one another: and if any iarre do arise, one saith, in no wise diuide beds for it; for then the Sunne goeth downe vpon their wrath, and the meanes of reconcilement is taken away. Giue passions no time; for if some mans anger stand but a night, it turneth to malice, which is vncureable. *1.Cor.9.20.* *Ephes.4.25.*

The Apostle saith, that there will be offences in the Church: so sure there will be many offences in marriage: but as he saith, these are tryals who haue faith; these are but trials who are good husbands, and who are good wiues. His anger must bee in such a mood, as if he did chide with himselfe, and their strife as it were a sawce made of purpose to sharpen their loue when it waxeth vnpleasant: like *Ionathans* arrowes, which were not shot to hurt, but to giue warning. Knowing once a couple which were both cholericke, and yet neuer fell out, I asked the man how they did order the matter, that their infirmity did not make them discord? Hee answered me, When her fit is vpon her, I yeeld to her, as *Abraham* did to *Sara*; and when my fit is vpon me, shee yeelds to me; and so we neuer striue together, but asunder. Me thought it was a good example to commend vnto all married folks; for euery one hath his frenzie, and loueth them that can beare his infirmity. Whom will a woman suffer, if she will not suffer her husband? and whose defects will a man beare, if he will not beare hers which beareth his? Thus much of their duties in generall: now to their seuerall offices. The man may spell his duty out of his name, for he is called *the head*, to shew that as the eye, the tongue, and the eare, are in the head, to direct the whole body; so the man should bee stored with wisedome and vnderstanding, and knowledge, and discretion, to direct his whole familie: for it is not right, that the worse should rule the better; but the better should rule the worse, as the best rules all. The husband saith, that his wife must obey him, because he is her better, therefore if he let her be better then himselfe, he seemes to free her from her obedience, and bind himselfe to obey her. *1.Cor.11.19.* *1.Sam.20.30.* *A sweet example, teaching how couples shall neuer fall out.* *Gen.16.6.* *Ephes.5.23.* *Note ye husbands.*

His

The husbands first dutie.

His first duty is called *Hearting*; that is, hearty affection. As they are hand-fasted, so they must be heart-fasted: for the eye, and the tongue, and the hand will be her enemies, if the heart be not her friend. As Christ draweth all the Commandements to loue, so I may draw all their duties to loue, which is the harts gift to the Bride at her marriage. First, he must chuse his loue, and then he must loue his choice: this is the oyle which maketh all things easie. In *Salomons* song, which is nothing else but a description of Christ the Bridegroome, and the Church his spouse, one calleth the other loue; to shew, that though both doe not honour alike, yet both should loue alike, which the man may do without subiection.

Vnderstand in his marriage onely.

The man is to his wife in the place of Christ to his Church: therefore the Apostle requireth such an affection of him towards his spouse, as Christ beareth towards his Spouse: for hee

*Ephes.*5.25. saith, *Husbands, loue your wiues, as Christ loued his Congregation:* that is, with a holy loue, and with a hearty loue, and with a constant loue, as the Church would be loued of Christ. Will not a

1.*Cor.*11.7. man loue his glory? Why *Paul* calleth the woman *the glory of the man*, for her reuerence makes him to be reuerenced, and her praise makes him to be praised. Therefore he which loueth

*Ephes.*5.28. not his wife, loueth his shame, because she is his glory. Ephes.5.28. *Paul* saith; *He which loueth his wife, loueth himselfe: for* thereby he inioyeth peace and comfort, and helpe to himselfe in all his affaires: therefore in the same verse *Paul* counselleth husbands to loue their wiues as their bodies. And after in the 33. verse, as though it were too little to loue them as their bodies,

*Leuit.*19.18. he saith; *Let euery man loue his wife as himselfe*: that is, as his body and soule too. For if God commanded men to loue their neighbour as themselues, much more are they bound to loue their wiues as themselues, which are their next neighbours. As *Elcanah* did not loue his wife lesse for her barrennes, but saith,

1.*Sam.*17. *Am not I better vnto thee then ten sonnes?* As though he fauored her more for that which shee thought her selfe despised: so a good husband will not take occasion to loue his wife lesse for her infirmities, but comfort her more for them, as this man did, that she may beare with his infirmities too.

Marke 10.7. When Christ saith; that *a man should leaue father and mother,*

and

and cleaue to his wife: hee ſignifieth how Chriſt left his Father for his Spouſe; and that man doth not loue his wife ſo much as he ſhould, vntill he affect her more then euer he did his father or mother. Therefore when God bade *Abraham* forſake all his kindred, yet he bade him not forſake his wife: as though the other ſometime might be forſaken for God, but the wife muſt bee kept for God, like a charge which bindeth for terme of life. *Gen.* 12. 1.

His next duty to loue, is a fruit of his loue: that is, to let all things be common betweene them, which were priuate before. The man and wife are partners, like two Oares in a boat; therefore he muſt diuide offices, and affaires, and goods with her, cauſing her to be feared and reuerenced, and obeyed of her children and ſeruants, like himſelfe, for ſhe is an vnder-officer in his common-weale, and therefore ſhee muſt be aſſiſted and borne out like his deputy; as the Prince ſtandeth with his Magiſtrates for his owne quiet, becauſe they are the legs which beare him vp. To ſhew this community betweene husband and wife, he is to maintaine her as he doth himſelfe, becauſe Chriſt ſaith, *They are no more two, but one.* Therefore when hee maintaineth her, he muſt thinke it but one charge, becauſe hee maintaineth no more but himſelfe, for they two are one. He may not ſay as husbands are wont to ſay, That which is thine is mine, and that which is mine is mine owne: but that which is mine is thine, and my ſelfe too. For as it is ſaid, *He which hath giuen vs his Sonne, can he deny vs any thing?* So ſhee may ſay, He which hath giuen me himſelfe, can hee deny me any thing? The body is better then the goods, therefore if the body bee mine, the goods are mine too. The husbands ſecond duty. Man and wife are two partners. *Mark.* 10. 8. *Rom.* 8. 32.

Laſtly, he muſt tender her as much as all her friends, becauſe he hath taken her from her friends, and couenanted to tender her for them all. To ſhew how he ſhould tender her, *Peter* ſaith, *Honour the woman as the weaker veſſell.* As we doe not handle glaſſes like pots, becauſe they are weaker veſſels, but touch them nicely and ſoftly, for feare of crackes; ſo a man muſt intreat his wife with gentleneſſe and ſoftneſſe, not expecting that wiſedome, nor that faith, nor that patience, nor that ſtrength in the weaker veſſell, which ſhould be in the ſtronger; but think when he takes a wife, he takes a vineyard, not grapes, but a vine- The husbands laſt duty. *1. Pet.* 3. 7.

yard

yard to beare him grapes: therefore he must sow it, and dresse it, and water it, and fence it, and thinke it a good vineyard, if at last it bring foorth grapes. So he must not looke to finde a wife without a fault, but thinke that she is committed to him to reclaime her from her faults; for all are defectiues: and if he finde the prouerbe true, That in space commeth grace, he must reioyce as much at his wife when she amendeth, as the husbandman reioyceth when his vineyard beginneth to fructifie.

Husbands must hold their hands, and wiues their tongues.

This is farre from ciuill warres betweene man and wife; in all his offices is found no office to fight. If he cannot reforme his wife without beating, he is worthy to be beaten for chusing no better: when he hath vsed all meanes that he may, and yet she is like her selfe, he must take her for his crosse, and say with *Ieremy*, *This is my crosse, and I will beare it.* But if he strike her, he takes away his hand from her, which was the first part he gaue her to ioyne them together: and she may put vp her complaint against him, that hee hath taken away part of her goods. Her cheekes are made for thy lips, and not for thy fists.

*Gen.*22.11. The very name of a wife, is like the Angel which staied *Abrahams* hand when the stroke was comming. If *Dauid*, because he could not expresse the good and comfort of vnitie, was faine

*Psal.*133.1. to say, *Oh how good and ioyfull a thing it is for brethren to dwell together in vnitie!* then weigh and iudge how harsh and bitter a thing it is, for man and wife to dwell together in enmitie. For the first yeere after marriage, God would not haue the husband

*Deut.*24.9. goe to warre with his enemies: but no yeere would he haue him warre with his wife; and therefore God gaue him that yeere to stay at home and settle his loue, that he might not warre nor iarre after: for the God of peace dwelleth not in the house of warre.

*Matth.*12.29. As a kingdome cannot stand if it be diuided, so a house cannot stand if it be diuided: for strife is like fire, which leaues nothing but dust and smoake and ashes behind it. We reade in Scriptures of masters that struck their seruants, but neuer of any that struck

*Gen.*19.33. his wife, but rebuked her. *Lot* was drunke when he lay with his daughters in stead of his wife: and so is hee which striketh his

*Deut.*23.2. wife in stead of his seruant. The law sheweth how a bond-man should be corrected, but the wife is like a Iudge, which is ioyned in commission with her husband to correct other. Wilt

thou

thou ſtrike one in his owne houſe? no more ſhouldeſt thou ſtrike thy wife in her houſe. She is come to thee as to a ſanctuary to defend her from hurt, and canſt thou hurt her thy ſelfe? Therefore *Abraham* was called *Sarahs vaile*, becauſe he ſhould ſhield her: for a vaile is made to ſaue. *Abraham* ſaid to *Lot*, *Are we not brethren?* that is, May brethren iarre? but they may ſay, Are we not one? can one chide with another? can one fight with another? He is a bad Oaſt that welcomes his gheſt with ſtripes. Doth a King trample his Crowne? *Salomon* calleth the wife, *The crowne of her husband*: therefore he which woundeth her, woundeth his owne honour. She is a free Citizen in thine owne houſe, and hath taken the peace of thee the firſt day of her marriage, to hold thy hands til ſhe releaſe thee againe. *Adam* ſaith of his ſpouſe, *This is fleſh of my fleſh*; But *no man* (ſaith *Paul*) *euer hated his owne fleſh*. So then, if a man aske whether he may ſtrike his wife, God ſaith, nay; thou maiſt not hate thy wife, for no man hateth his owne fleſh; ſhewing that he ſhould not come neere blowes, but thinke his wrath too much: for *Paul* ſaith, *Be not bitter to your wiues*: noting, that anger in a husband is a vice.

Gen. 20 16. Gen. 13.8. Prou. 12.4. Gen. 2.23. Epheſ. 5.19. Coloſ. 3.16.

Doth the Cocke ſpur the hen? Euery man is aſhamed to lay his hands on a woman, becauſe ſhe cannot match him: therefore he is a ſhameleſſe man which layeth hands on his wife. The hand doth not buffet its owne cheeke, but ſtroke it. If a man be ſeene raging with himſelfe, he is carried to Bedlem: ſo theſe madmen which beate themſelues, ſhould be ſent to Bedlem, till their madnes be gone. *Salomon* ſaith, *Delight continually in her loue*: that is, begin, proceed, and end in loue. In reuenge therefore, he ſheweth that delight is gone, becauſe he calleth loue their delight. Therefore as *Paul* ſaith of Biſhops, *A Biſhop muſt be no ſtriker*: ſo a husband muſt be no ſtriker: for he which ſtriketh his owne fleſh, breaketh that law wch ſaith, *Thou ſhalt not make a skar in thy fleſh*: and is like the Baalites, which wounded their owne bodies. Thus we haue ſent a letter vnto husbands to reade before they fight. Now let vs goe home to loue againe. Wouldeſt thou learne how to make thy match delightfull? *Salomon* ſaith, *Reioyce in her loue continually*. As though thou couldeſt not delight without loue, and with loue thou maieſt delight continually.

Prou. 5.16. 1. *Tim.* 3.3. Of his wife. *Leuit.* 19.28. *Deut.* 14. 1. *King.* 18.28. It is properly ment in mourning for the dead, but it doth imply an vnlawfulneſſe to hurt our ſelues.

*Psal.*5.16. nually. Therefore loue is called the thankfull vertue, because it rendreth peace, and ease, and comfort to them that make of her. So much to husbands.

The womans duties. Likewise the woman may learne her duty of her names. They are called good wiues, as goodwife *A.* and goodwife *B.* Euery wife is called a good-wife, therefore if they be not good wiues, their names doe belie them, and they are not worth their titles, but answer to a wrong name, as players doe vpon a stage. This name pleaseth them well: but besides this a wife is called a

*Phil.*4.3. *Yoke-fellow*; to shew that she should helpe her husband to beare his yoke: that is, his griefe must be her griefe; and whether it be the yoke of pouerty, or the yoke of enuie, or the yoke of sicknes, or the yoke of imprisonment, she must submit her necke to beare it patiently with him; or else she is not his yoke-fellow, but his yoke, as though she were inflicted vpon him for a penalty, like to

Iob 2.9. *Iobs* wife, whom the diuell left to torment him, when

*Rom.*12.19. he took away all he had beside. The Apostle biddeth to *Reioyce with them that reioice, and mourne with them that mourne.* With whom should the wife reioyce, rather then with her husband? or with whom should she mourne, rather then with her owne

2.*King.*26. flesh? *I will not leaue thee*, saith *Elisha* to *Elizb:* so she should

*Galat.*6.2. neuer leaue him till death. *Beare one anothers burthen*, saith *Paul:* who shall beare one anothers burthen, if the wife do not beare

2.*King.*21. the husbands burthen? Wicked *Iezabel* comforted her husband

2.*King.*14.4. in his sicknes; and *Ieroboams* wife sought for his health, though shee were as bad as he. God did not bid *Sara* leaue her father & her country, as he bade her husband: yet because he bade *Abraham* leaue his, she left hers too: shewing that she was content, not onely to be his play-fellow, but his yoke-fellow too.

*Genes.*2.18. Beside a yoke-fellow, she is called a *Helper* to helpe him in his busines, to help him in his labours, to help him in his troubles, to helpe him in his sicknes, like a woman-physician; sometime with her strength, and sometime with her counsell: for sometime as

1.*Cor.*1.27. God confoundeth the wise by the foolish, and the strong by the weake: so he teacheth the wise by the foolish, and helpeth the

1.*Pet.*3.1. strong by the weake. Therefore *Peter* saith, *Husbands are won by the conuersation of their wiues.* As if he should say, Sometime the

*Genes.*16.2. weaker vessell is the stronger vessell, and *Abraham* may take

counsell of *Sara*, as *Naaman* was aduised by his seruant. The Shunamites counsell made her husband receiue a Prophet into his house; and *Hesters* counsell made her husband spare the Church: so some haue bin better helpers to their husbands, then their husbands haue beene to them: for it pleased God to prouoke the wise with the foolish, as hee did the Iewes with the Gentiles. 2. *King.* 5 8. 2. *King.* 4. 10. *Hest.* 7. 3.

Beside a helper, shee is called a *Comforter* too, and therefore the man is bid reioyce in his wife: which is as much to say, that wiues must be the reioycing of their husbands, euen like *Dauids* Harpe to comfort *Saul*. Therefore it is said of *Rebecca*, that she prepared meate for her husband, such as hee loued: so a good wife is knowne, when her words, and deeds, and countenances are such as her husband loueth. She must not examine whether he be wise or simple, but that she is his wife: and therefore they which are bound, must obey; as *Abigail* loued her husband, though he were a foole: for the wife is as much despised for taking rule ouer her husband, as he for yeelding it vnto her. Therefore one saith, that a mankind woman is a monster; that is, halfe a woman, and halfe a man. It becomes not the mistresse to be master, no more then it beseemeth the master to be mistresse, but both to saile with their owne wind. *Prou.* 5. 18. 1. *Sam.* 16. 23. *Gen.* 27. 9. 1. *Sam.* 25. 3.

Lastly, wee call the wife huswife; that is, house-wife: not a street-wife, like *Tamar*; nor a field-wife like *Dinah*; but a house-wife: to shew that a good wife keepes her house. And therefore *Paul* biddeth *Titus* to exhort women, that they bee *chast* and *keeping at home*; presently after *chast*, he saith *keeping at home*: as though home were chastities keeper. And therefore *Salomon* depainting the Whore, setteth her at the doore, now sitting vpon her stals, now walking in the streets, now looking out at the windowes, like cursed *Iezabel*, as if she held forth the glasse of tentation for vanity to gaze vpon. But chastity careth to please but one, and therefore she keepes her closet, as if she were still at prayer. The Angel asked *Abraham*, *Where is thy wife?* *Abraham* answered *She is in the Tent.* The Angell knew where she was, but yet he asked, that we might see how women in old time did keepe their tents and houses. It is recorded of the Shunamite, that she did aske her husband leaue to goe vnto Gen. 38. 14. Gen. 34. 2. Why wiues are called Huswiues. Titus 2. 5. Prou. 7. 12. 2. Kings 3. 30. Gen. 18. 9. 2. King 9. 30.

the Prophet: though she went to a Prophet, and went of a good errand, and for his cause as much as her owne, yet shee thought it not meete to go far abroad, without her husbands leaue. *Phidias*, when he should paint a woman, painted her sitting vnder a Snailes shell; signifying that she should go like a Snaile, which carrieth his house vpon his backe. *Salomon* bade *Shimei*, *Go not beyond the riuer*: so a wife should teach her feete; go not beyond the dore: she must count the wals of her house, like the bounds of the riuer which *Shimei* might not passe, if he would please the King. For when *Adam* was away, *Eue* was made a prey. If her husband be from her, vntill he returne againe, she must thinke her selfe a widow; that is, separated from man: for *Vidua* doth signifie, *A viro diuisa*; that is, widow doth signifie diuided from man: therefore now she must haue no fellowship nor company with men, because she is diuided from man. As it becommeth her to keepe home, so it becommeth her to keepe silence, and alwaies speake the best of her head. Other seeke their honour in triumph, but shee must seeke her honour in reuerence, for it becommeth not any woman to set light by her husband, nor to publish his infirmities. For they say, That is an euill bird that defileth her owne nest: and if a wife vse her husband so, how may the husband vse his wife? Because this is the quality of that sexe, to ouerthwart and vpbraid, and sue the preeminence of their husbands: therefore the Philosophers could not tell how to define a wife, but called her, *The contrary to the husband*; as though nothing were so crosse and contrary to a man as a wife. This is not Scripture, but no slander to many.

1. *Kin.* 2. 36, 37.

Husbands should not keepe their wiues so strait, but wiues should not thinke their house their prison, but as their paradise where they would be.

A wife may not viter her husbands faults.

A wife the contrary to a husband.

As *Dauid* exalted the loue of women aboue all other loues, so *Salomon* mounteth the enuie of women aboue all other enuies: stubborne, sullen, taunting, gain-saying, out-facing, with such a bitter humour, that one would thinke they were moulten out of the salt pillar, into which *Lots* wife was transformed. We say not all are alike, but this sect hath many disciples. Doth the rib, that is in mans side fret or gaule him? no more then should she which is made of the rib. Though a woman be wise, and painefull, and haue many good parts, yet if shee be a shrew, her troublesome iarring in the end will make her honest behauiour vnpleasant, as her ouer-pinching at last causeth her good husywiuerie to be

2. *Sam.* 1. 26.
Prou. 21. 19
Gen. 19. 26.
Gen. 2. 20.

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ther, these children are orphanes, and therefore you must not onely regard them as children, but as orphane children. Now God requireth a greater care ouer widowes, and orphanes, then ouer any other women or children. *Deut.24.17. & 26.12.*

Lastly, you must remember that saying; *As you measure vnto other, so it shall bee measured vnto you againe*: that is, as you intreate these children: so another may come after and intreat your children: for he which hath taken away the first mother, and sent you, can take away the second mother, and send a third, which shall not be like a step-mother to yours, vnlesse you bee like a step-mother to these. *Matth.7.2.*

If these duties bee performed in marriage, then I needs not speake of diuorcement, which is the rod of marriage, and diuideth them which were one flesh, as if the body and soule were parted asunder. But because all performe not their wedlock vowes, therefore he which appointed marriage, hath appointed diuorcement, as it were taking our priuiledge from vs, when we abuse it. As God hath ordained remedies for euery disease, so he hath ordained a remedy for the disease of marriage. The disease of marriage is adultery, and the medicine hereof is diuorcement. *Moses* licensed them to depart for hardnes of heart; but Christ licenseth them to depart for no cause but adultery. If they might be separated for discord, some would make a commoditie of strife: but now they are not best to be contentious, for this law will hold their noses together, till wearinesse make them leaue struggling, like two Spaniels which are coupled in a chaine, at last they learne to goe together, because they may not goe asunder. As nothing might part friends, but *if thine eye offend thee, pull it out*; that is, thy friend be a tempter: so nothing may dissolue marriage, but fornication, which is the breach of marriage; for marriage is ordained to auoide fornication: and therefore if the condition be broken, the obligation is void. Diuorcement the physicke of marriage. *Matth.18.19.* *Matth.19.8.* Why Christ would haue no diuorcement but for fornication. *Matth.5.32.* *Matth.10.9.* *1.Cor.7.10.*

And besides, so long as all her children are his children, shee must needes be his wife, because the father and mother are man and wife: but when her children are not his children, she seemes no more to be his wife, but the others, whose children shee beares, and therefore to be diuorced from him. In all the old Testament, we reade of no diuorce betweene any: which shew- Note.

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eth that they liued chaſter then wee: yet no doubt this law was better executed amongſt them, then amongſt vs. Such a care God had in all ages and callings, to prouide for them which liue honeſtly: for diuorcement is not inſtituted for the carnall, but for the chaſte, leſt they ſhould be tied to a plague while they liue: As for the adulterer and adultereſſe, he hath aſſigned death to cut them off, leſt their breath ſhould infect others. Thus hee which made marriage, did not make it vniſeparable; for then marriage were a ſeruitude. But as Chriſt ſaith of the Sabbath, *The Sabbath was made for man*; that is, for the benefit of man, and not for the hinderance of man: ſo marriage was made for man; that is, for the honour of man, and not for the diſhonour of man: but if marriage ſhould turne to fornication, and when it is turned to fornication, there might be no ſeparation; then marriage were not for the honour of man, but for the trouble, and griefe, and diſhonour of man. Therfore now ye haue heard how diuorcement is appointed for a remedy of fornication; if any be aſhamed of this phyſicke, let them be more aſhamed of the diſeaſe. Becauſe I haue ſpoken more then you can remember; if you aske me what is moſt needfull to beare away, in my opinion, there is one ſaying of *Paul*, which is the profitableſt ſentence in all the Scripture for man and wife to meditate often, and examine whether they find it in themſelues, as they doe in other, leſt their marriage turne to ſin, which ſhould further them in godlines. *The vnmarried man careth for the things of the Lord, how he may pleaſe the Lord; but he that is married, careth for the things of the world, how he may pleaſe his wife.* Alſo, *The vnmarried woman careth for the things of the Lord, how ſhe may be holy: but ſhe that is married, careth for the things of the world, how ſhee may pleaſe her husband*: as though their pleaſing God were turned all to pleaſing one another, and their carnall loue had eaten their ſpirituall loue; as the leane kine deuoured the fat. Therefore it followes in the next words, *This I ſpeake for your commodity*, as though there were great commodity in remembring this watch-word. All men haue not the feeling of Gods Word, or elſe ſuch a ſentence might be an anchor for the married to ſtay them, when any tentation goeth about this change, which *Paul* feared euen in them which feared God before.

Leuit. 20. 10. — Conclusion. — A ſentence for the married to thinke vpon. — 1. *Cor.* 7. 32. — *Geneſ.* 41. 4. — 1. *Cor.* 7. 35.

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If thou haſt read all this Booke, and art neuer the better, yet catch this flower before thou go out of the garden, and peraduenture the ſent thereof will bring thee backe to ſmell the reſt. As the corps of *Azael* made the paſſengers to ſtand, ſo I placed this ſentence in the doore of thy paſſage, to make thee ſtand and conſider what thou doeſt before thou marrieſt. For this is the ſcope and operation of it, to call thy minde to a ſolemne meditation, and warne him to liue in marriage as in a tentation, which is like to make him worſe then he was, as the marriage of *Iehoram* did, if he vſe not *Iobs* preſeruatiue, to be iealous ouer all his life. 1. *Sam.* 1. 23. 2. *Chron.* 21. 6. *Iob* 9. 28.

The allurements of beauty, the trouble about riches, the charges of children, the loſſes by ſeruants, the vnquietneſſe of neighbours, cry vnto him that he is entred into the hardeſt vocation of all other: and therefore they which haue but nine yeeres prentiſhip to make them good Mercers or Drapers, haue nineteene yeeres before marriage to learne to bee good husbands and wiues: as though it were a trade of nothing but myſteries, and had neede of double time ouer all the reſt.

Therefore ſo often as you thinke vpon this ſaying, thinke whether you be examples of it, and it will waken you, and chide you, and leade you a ſtraight path, like the Angel which led the ſeruant of *Abraham*. *Geneſ.* 24. 40.

Thus haue I chalked the way to prepare you vnto marriage, as the Leuites prepared their brethren to the Paſſeouer. *Remember that this day you are made one:* and therefore muſt haue but one will. And now the Lord Ieſus, in whom you are contracted, knit your hearts together, that yee may loue one another like *Dauid* and *Ionathan*; and goe before you in this life, like the ſtarre which went before the Gentiles, that ye may beginne, and proceed, and end in his glory. To whom be all glory for euer. Amen. 2. *Chron.* 35. 6. 1. *Sam.* 13. 2. *Matth.* 2. 9.

FINIS.

A TREATISE OF THE LORDS SVPPER,

in two Sermons.

THE FIRST SERMON.

1.Cor.11.23,24.

The Lord Iesus, in the night that he was betrayed, tooke bread: And when he had giuen thanks, he brake it, and said, Take, eat: this is my body which is broken for you; this do ye in remembrance of me.

The two breſts of the Church.

THE Word and the Sacraments are the two breſts wherewith our mother doth nurſe vs. Seeing euery one receiueth, and few vnderſtād what they receiue: I thought it the neceſſarieſt doctrine to preach of the Sacrament, which is a witneſſe of Gods promiſes, a remembrance of Chriſts death, and a ſeale of our adoption. Therefore Chriſt hath not inſtituted this Sacrament for a faſhion in his Church, to touch, and feele, and ſee, as wee gaze vpon pictures in the windowes: but as the woman *Matth.9.22.* which had the bloody iſſue, touching the hem of Chriſts garment, drew vertue from Chriſt himſelfe, becauſe ſhe beleeued: ſo Chriſt would that we touching theſe ſignes, ſhould draw vertue from himſelfe: that is, all the graces which theſe ſignes repreſent. Therefore as the Leuites vnder the Law, were bound to *2.Chron.35.6.* prepare their brethren, before they came to the Paſſeouer; ſo Preachers of the Goſpell ſhould prepare their brethren, before they come to the Supper of the Lord. For which purpoſe I haue choſen this place to the Corinthians, which is the cleareſt and fulleſt declaration of this Sacrament in all the Scripture.

The Lord Ieſus in the night, &c.

The ſumme of all theſe words is, the Inſtitution and vſe of The diuiſion. the Lords Supper. Firſt, *Paul* ſheweth the Author of it, *the Lord Ieſus*: then the time when it was inſtituted, *in the night that hee was betrayed*: then the manner how he did inſtitute it, *hee tooke bread, and when he had giuen thanks, he brake it, and gaue vnto his Diſciples, &c.* Then the end why he did inſtitute it, *for a remembrance of his death.*

The Author. Touching the Author, he which is ſignified by it, was the Author

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thor of it, The Lord Iesus hath bid vs to supper; *I am not worthy* (saith *Iohn*) *to loose his shoo*: so we are not worthy to waite at his trencher, and yet he will haue vs to sit at his Table. To him belongeth the power to ordaine Sacraments in his Church, because hee fulfilled the Sacraments of the Law. When Christ came, the Passeouer ceased, because he is our Passeouer; that is, the Lambe by whose blood we are saued. When Christ came, Circumcision ceased, because he is our Circumcision; that is, the purifier and clenser of our sinnes. *Iohn* 1.27. None but Christ may ordaine Sacraments. *Iohn* 1.37. *Reuel.* 7.14.

Now these two Sacraments are fulfilled: he hath appointed two other Sacraments for them. In stead of the Paschall Lambe, which the Iewes did eate, hee hath giuen vs another Lambe to eate, which *Iohn* calleth, *the Lambe of God*; that is, himselfe; vpon whom all doe feede, whosoeuer do receiue the Sacrament with an assured faith that Christ died to possesse them of life. The breaking of the bread doth signifie, the wounding of the body: the powring out of the wine doth signifie, the shedding of his blood. The eating of the bread, and drinking of the wine, doth signifie, that his flesh and blood do nourish in vs life eternall, as the bread and the wine doe nourish the life present. *Iohn* 1.29.

In stead of Circumcision, which began at *Abraham*, he hath ordained Baptisme, which began at *Iohn*: a more liuely representation of the true Circumcision of the heart, because it representeth vnto vs the bloud of Christ, which washeth our soules, as the water in Baptisme washeth our bodies. *Genes.* 17.10. Who was therefore called Iohn the Baptist. *Matth.* 3.10. *Reuel.* 1.5. *Reuel.* 22.14.

Touching the time; *in the night* (saith *Paul:*) therefore this Sacrament is called the *Lords Supper*, because it was instituted at night when they vsed to sup. But what night? *Euen that night* (saith *Paul*) *when he was betrayed.* That night which he should haue cursed, as *Iob* did the day of his birth, if he had suffered against his will; that night when he should haue thought to destroy men, as men conspired to destroy him; that night (saith *Paul*) this Sacrament of grace, and peace, and life began: *Euen that night when we betrayed him.* Many nights did hee spend in watching and praying for vs: and is there a night now for vs to betray him? That was a darke night, when men went about to put out the Sunne which brought them light. Who can but wonder, to see how Christ and they, for whom Christ came, The time. *Verse* 23. *Iohn* 3.3.

were occupied at one time? when they deuised mischiefe against him, and sought all meanes to destroy him, then hee consulted how to saue them, and instituted the same night this blessed Sacrament, to conuey all his graces and blessings vnto them, *Euen that night when they betrayed him.* The reason why this action was deferred vntill night, is, because that was the time appointed by the law to eate the Passeouer, which was like a predecessor of this Sacrament. The reason why he deferred it vntill his last night, was, because the Passeouer could not bee ended before the fulnesse of time, and the true Paschall Lambe were come to be slaine in stead of the other. Therefore how fitly did Christ end the Passeouer, which was a signe of his suffering, so presently before his suffering? And beside, how sweetly did hee confirme his Disciples faith, when as they should see that, the next day performed before their eyes, which ouer night both in the Passeouer and in the Sacrament, was so liuely resembled vnto them? If any man from this doe gather, that we ought to eate the Lords supper at night, as Christ did; he must vnderstand that we haue not the same cause to do so, which Christ had, because of the Passeouer. And therefore the Church, which hath discretion of times and places, hath altered both the time and the place, vsing the Temples in stead of the chamber, and the morning in stead of the euening: for indifferent things are ruled by order and decencie.

Why this Sacrament was instituted at night.

Why it was deferred till his last night.

Why we receiue not the Lords Supper at night.

Vers. 23, 24. Touching the manner, *He tooke bread, and when hee had giuen thankes, he brake it, and gaue it vnto them.* He would not eate it, nor breake it, before he had giuen thanks to God. What need he which was God, giue thankes to God, but to shew vs what we should doe when we eate our selues? *In all things giue thankes* (saith *Paul*.) whereby we declare, that all things come from God: but the wicked beleeue easier, that God doth take, then that he doth giue; and therefore they neuer pray heartily vnto him for any thing, nor feelingly thanke him for it. For which the Lord complaineth, saying: *I haue loued you, yet ye say, Wherein hast thou loued vs?* shewing that we are worse then the Oxe, which knoweth his feeder. And if that wee acknowledge all things from God, yet we doe like *Lot*, Is it not a little one (saith he) when hee craued to goe vnto *Zoar?* as though it were not much

1. *Thes.* 5. 18.

Note.

Mal. 1. 2. *Esay* 1. 5.

Genes. 19. 20.

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much which he asked: so we mince and extenuate the gifts of God, before we receiue them and after; like them which haue a grace for dinner, and none for breakfast; as though they had their dinners from God, and breakfasts of their owne.

Our example did not so; although it was but bread which he receiued, yet he was more thankfull for bread, then many which burie the fowles, and fishes, and beasts in their belly: for if account of all were kept; for one that prayeth, *Giue vs this day our daily bread*, a hundred take their bread and meate, and sleepe too, which neuer pray for it. Luke 11.3.

After he had giuen thanks, he brake it, and gaue vnto them, and said, Take, eate; for when he had giuen thankes to God, then it was sanctified, and blessed, and lawfull to eate: so when thou Note. serueſt God, then it is lawfull for thee to vse Gods blessings, then thou mayst eate and drinke as Christ did, but not before: for these things were created to serue them which serue God; if thou doest not serue him for them, thou encrochest vpon Gods blessings, and stealest his creatures which are no more thine, then thou art his: for the good God created all things for good men, as the diuels possessions are reserued for euill men.

Therefore as Christ would not breake the bread before hee had giuen thankes to the Founder, so know, that there is some thing to be done, before thou receiue any benefit of God: and presume not to vse his creatures with more libertie then his Sonne did, which did not eate without giuing thankes, nor rise againe without singing a Psalme.

It followeth, *This is my body*. Here is the fruite of his thanks Matth.26.30. before; he prayed that the bread and wine might be blessed, and they were blessed. As *Isaacs* blessing shewed it selfe vpon *Iacob* Gen.27. whom he blessed, so Christ his blessing appeared straight vpon these mysteries: for it could not be said before, *This is my body*, because it was meere bread: but now it may be called his body, because his blessing hath infused that vertue into it, that it doth not onely represent his body, but conuey his body and himselfe vnto vs. The efficacie of this blessing is in this Sacrament euer since, sanctifying it vnto vs as well as it did to the Apostles, euen as Christs prayer stayed *Peters* faith after Christ was dead. Luk.22.32.

Now yee haue heard the meaning of these words, *Hee tooke bread*,

bread, and blessed it, and brake it, and gaue it: you shall see with what a mysticall resemblance they vnite Christ and vs. First, as Christ in the Supper tooke bread to feede vs; so in his birth he tooke our flesh to saue vs. Secondly, as Christ, when he had taken the bread, blessed the bread to make it a spirituall foode: so Christ, when hee had taken our flesh, powred forth most rich and precious graces into it, to make it foode of life vnto vs. Thirdly, as Christ, when hee had blessed the bread, brake the bread: so Christ, when he had filled his body with most precious graces, brake it vp like a rich treasure house; his hands by the nailes, his backe by the stripes, his head by the thornes, his side by the speare; that out of euery holt, a riuer of grace and goodnes might issue, and flow forth vnto vs. Lastly, as Christ gaue the bread when he had broken it: so Christ (by a liuely faith) communicateth his body after hee hath crucified it. Hereby we are taught, that when wee see the Minister take the bread to feede vs, we must conceiue, that Christ (being God from euerlasting) tooke our flesh to saue vs. When wee see the Minister blesse the bread to a holy vse, we must conceiue, that Christ (by vniting the Godhead vnto it) sanctified his flesh for our redemption. When wee see the Minister breake the bread to sustaine our bodies, we must conceiue, that Christ in his death, brake his bodie to refresh our soules. When we see the Minister giue the bread to our hand, we must conceiue, that Christ as truly offereth himselfe to our faith, to be receiued of vs.

Heb. 2. 16.

Iohn 17. 19.

1. *Pet.* 2. 24.

Ephes. 3. 17.

Because vpon these words, the Papists ground their Transubstantiation, that is, that the bread is changed into Christs flesh, and the wine is turned into Christs blood, whereby we eate the same body which died vpon the Crosse, and drinke the same blood which issued out of his side: That you may see the blindnes of this Popish dreame, I would haue you but marke euery word of the Scripture, how they make against Transubstantiation, that yee may see them slaine like *Goliah* with their owne sword. Euen as God made *Caiaphas* speake against himselfe, so the Scriptures which heretikes alleage, doe make against themselues, like the Baalites which wounded their owne flesh. I may liken their allegations to Satans, when hee tempted Christ in the wildernesse, hee alleaged but one sentence of Scripture for himselfe,

1. *Sam.* 17. 15.
Iohn 18. 14.
1. *King.* 18. 22.
Heretikes alleage Scripture like the diuell.
Matth. 4. 4.
Psal. 91. 11.

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himselfe, and that Psalme out of which he borrowed it, made so plaine against him, that he was faine to picke here a word, and there a word, and leaue out that which went before, and skip in the middest, and omit that which came after, or else he had marred his cause. The Scripture is so holy, and pure, and true, that no word nor syllable thereof can make for the diuell, or for sinners, or for heretikes: yet as the diuell alleaged Scripture, though it made not for him, but against him; so do the Libertines & Epicures, and Heretikes, as though they had learned at his schoole.

Now, there is no sentence of the Scripture, which the wiser Papists alleage boldly for their Transubstantiation, but this, that Christ said, *This is my body*: by which they may proove as well, that Christ is a doore, because he saith, *I am the doore*: or a vine, because he saith, *I am a vine*: for his sayings are like. Figuratiue speeches must not be construed literally; but this is Heretikes fashion. If you marke, you shall see throughout, that all the testimonies which the Papists alleage for their heresies, are either tropes, or figures, or allegories, or parables, or allusions, or darke speeches; which when they presume to expound allegorically, or literally, without conference of any other Scriptures, then they wander and stray from the marke; or else it is impossible that the truth should maintaine errour, that is, that the Scripture should speake for heresie, if it were not wrested and peruerted: therefore we see that *Eue* neuer erred, vntill she corrupted the Text.

Matth. 26. 26.
Iohn 10. 7, 9.
Iohn 15. 1.
Note.
Gen. 3. 3.

Now wee will enter the lists with our aduersaries, and see whether these words doe proue, that the bread and wine are turned into Christs body. *Paul* saith, *Iesus tooke bread*: well then, yet it is bread: when he had taken it, then hee blessed it; what did he blesse? the bread which he tooke; well then, yet it is bread: when he had blessed it, then he brake it; what did he breake? the bread which hee blessed; well then, yet it is bread: when he had broken it, then he gaue it; what did hee giue? the bread which he brake; well then, yet it is bread: when hee had giuen it, they did eate it; what did they eate? the bread which he gaue them; well then, yet it is bread: when they did eate it, then he said, *This is my body*; what did hee call his body? the bread which they did eate; well then, yet it is bread. If it bee

Arguments against Popish Transubstantiation.

bread all this while, when he did take it, and bleſſe it, and brake
Matth. 22. 34. it, and gaue it, and they did eate it, when is it turned into his bo-
dy? here they ſtand like the Saddukes, as mute as fiſhes.

2 Now that ye may ſee, that not we onely ſay it is bread and
wine after the conſecration; in the 27. verſe, Chriſt himſelfe
Mark. 14. 25. doth call it bread and wine after he had giuen it, as hee did be-
fore. And in *Marke* he ſaith, *I will drinke no more of the fruit of
the Vine.* Here Chriſt ſaith, that it was the fruit of the Vine which
he dranke; but his blood is not the fruit of Vines, but wine:
therefore wine was his drinke, and not blood.

3 Beſides, if you would heare *Paul* expound Chriſt, he ſheweth,
1. Cor. 10. 4. that all our fathers had the ſame ſubſtance of Chriſt in their Sa-
craments, that we haue in ours; for he ſaith, *They all did eat the
ſame ſpirituall meat, & al drank the ſame ſpirituall drink.* Straight
Verſe 3, 4. he ſaith, *that this meat, and this drink was Chriſt.* Marke that he
Verſe 4. ſaith not onely, *they did eate the ſame meate* that we eate; but he
ſaith, *that the meate was Chriſt*: and not onely ſo, but to ſhew,
that Chriſt is not a corporall meate, as the Papiſts ſay, hee ſaith
he is a ſpirituall meate, as we ſay: therefore you ſee that we doe
not eate him corporally, no more then our fathers; but that as
they did eate him ſpiritually, ſo do we: for ſpirituall meate muſt
be eaten ſpiritually, as corporall meate is eaten corporally.

4 Againe, for the figures to bee turned into the thing ſignified
by them, is vtterly againſt the nature of a Sacrament, and makes
it no Sacrament, becauſe there is no ſigne: for euery Sacrament
doth conſiſt of a ſigne, and a thing ſignified; the ſigne is euer an
earthly thing, and that which is ſignified is an heauenly thing.
This ſhall appeare in all examples: As, in Paradiſe there was a
very Tree for the ſigne, and Chriſt the thing ſignified by it: in
Circumciſion there was a cutting off of the skin, and the cutting
off of ſinne: in the Paſſe-ouer there was a Lambe, and Chriſt;
Geneſ. 2. 9. in the Sabbath there was a day of reſt, and eternall reſt: in the
Geneſ. 17. 10. ſacrifices there was an offering of ſome beaſts, and the offering
Exod. 12. 3. of Chriſt: in the Sanctuary there was the holy place, and hea-
Exod. 23. 11. uen: in the Propitiatory there was the golden couering, and
Heb. 9. 1. Chriſt our couer: in the wildernesse there was a rocke yeelding
Exod. 30. water, and Chriſt yeelding his blood: in the Apparition there
Exod. 25. 24. was a Doue, and the holy Ghoſt: in the Manna there was bread,
Exod. 17. 16.
Matth. 3. 16.

and

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and Christ: In Baptisme there is very water which washeth vs, and Christs blood washing vs: so in the Supper of Christ, there is very bread and wine for the signe, and the body and blood of Christ for the thing signified, or else this Sacrament is against the nature of all other Sacraments. *Iohn 6.45. Iohn 1.33. 1. Cor. 11.19.*

Againe, there must be a proportion betweene the Passeouer and the Lords Supper, because this was figured by the other. 5 *Exod. 12.*

Now the Iewes had in their Passeouer, Bread, and Wine, and a Lambe: so our Sauiour Christ instituting his last Supper, left Bread, and Wine, and a Lamb: the which name is giuen to himselfe, because he came like a Lambe, and died like a Lambe. *Matth. 26.26. Iohn 19.*

Againe, if Christs very body were offered in the Sacrament, then it were not a Sacrament, but a sacrifice, which two differ as much as giuing and taking: for in a sacrifice wee giue, and in a Sacrament we receiue: and therefore we say, our sacrifice, and Christs Sacrament.

Again, euery sacrifice was offered vpon the Altar. Now mark the wisdome of the holy Ghost, lest we should take this for a sacrifice, he neuer names Altar, when he speakes of it, but, *The Table of the Lord*. Therefore it is no doubt but the diuell hath kept the name of Altar, that we might thinke it a sacrifice. 6 *Exod. 27.*

Againe, if the bread were Christs flesh, and the wine his blood; as these two are separate one from the other, so Christs flesh should be separate from his blood: but his body is not diuided, for then it were a dead body. 7

Againe, that which remaineth doth nourish the body, and relish in the mouth as it did before: which could not bee, but that it is the same food which it was before. 8

Againe, I would aske, whose are this whitenes, and hardnes, and roundnesse, and coldnesse? None of them say, that it is the whitenesse, and hardnesse, and roundnes, and coldnes of Christs body: therefore it must needs be the whitenes, and hardnes, and roundnesse, and coldnesse of the bread, or else qualities should stand without substances, which is, as if one should tell you of a house without a foundation. 9

Againe, as Christ dwelleth in vs, so he is eaten of vs: but hee dwelleth in vs only by faith, Ephes. 3.17. Therefore he is eaten onely by faith. 10

11 Againe, none can be saued without the communion of the body of Christ: but if all should communicate with it corporally, then neither infants, nor any of our fathers, the Patriarks, or the Prophets should be saued, because they receiue it not so.

12 Againe, Christ saith not, *This wine*, but, *This cup*: and therefore by their conclusion, not onely the wine should bee turned into blood, but the cup too.

13 Againe, *Paul* saith, *They which receiue vnworthily, receiue their owne damnation*. But if it were the flesh of Christ, they should rather receiue saluation, then damnation, because Christ saith, *He that eateth my flesh, and drinketh my blood, hath life euerlasting*, Iohn 6.54.

14 Againe, if they would beare an Angell from heauen, when Christs body was glorified, an Angell said to the woman, *He is risen, and is not here*, Mat. 28. as if he should say, His body is but in one place at once; or else he might haue been there, though he was risen.

15 Againe, why doe they say in receiuing this Sacrament euen since the primitiue Church, *Lift vp your hearts*, if they haue all in their mouthes?

To end this controuersie, here we may say, as the Disciples said to Christ, *Whither shall we goe from thee?* Iohn 6.68. I meane, we neede not to goe to any other expositor of Christ, then Christ himselfe. Therefore marke what he saith: At first, when Christ said, that he was the Bread of life, and that all which would liue, must eat him, they murmured vntill he expounded his words; and how did he expound his words thus, *He that commeth vnto me, hath eaten; and he that beleeueth in me, hath drunke*. After, when he instituted this Sacrament in like words, they murmured not; which they would as before, if he had not resolued them before, that to eate his body, and to drinke his blood, was nothing but to come to him, and beleeue in him. Iohn 6.35. Iohn 6.60.

After he had said so, they murmured not, because they did see some reason in it. As it is plainely said, *This is my body*; so it is plainly said, *These words are spirit*: that is, they must be vnderstood spiritually, and not literally. Iohn 6.63.

But if it be flesh indeed, why doe they not satisfie the simple people how they may eate this flesh in Lent, when they forbid them

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them to eate any flesh? they must needs eate it doubtfully; and he which doubteth saith *Iames*, receiueth nothing: therefore he which eateth the Masse, receiueth nothing.

I did not alleage the Fathers in my Sermon: but if any suspend his assent, till they bring in their verdict, let him heare them make confession of their beliefe.

Augustine saith, The Lord doubted not to say, *This is my body*: when he gaue onely a signe, or a Sacrament of his body.

Tertullian saith, *This is my body*: that is, a signe of his body.

Ambrose saith, The bread and wine remaine still the same thing that they were.

Theodoret saith, After the consecration, the mysticall signes doe not cast off their owne nature, but abide still in their first substance and forme.

Origen saith, The bread that is sanctified with the Word of God, as touching the materiall substance thereof, goeth into the belly, and forth againe like other meates.

Irenæus saith, That it hath two things in it; one earthly, and the other heauenly.

Cyril saith, Our Sacraments auouch not the eating of a man.

Cyprian saith, The Lord called bread made of many graines, his body; and called wine made of many grapes, his blood.

Athanasius saith, Christ made mention of his ascension into heauen, that hee might withdraw his Disciples from corporall and fleshly eating.

Chrysostome saith, God giueth vs things spiritual, vnder things visible and naturall. And againe, being sanctified, it is deliuered from the name of bread, and is exalted to the name of the Lords body, although the nature of the bread still remaine.

And because they beleeue, that the Pope cannot erre, Pope *Gelasius* setteth to his hand, and saith with the rest; Neither the substance of the bread, or nature of the wine, cease, to be more then they were before.

Tell vs, Papists, doe not these Fathers speake as plaine as we? Canst thou auouch Transubstantiation more flatly then they deny it? how had this heresie been chased, if the diuell had hatched it in their time?

Thus the Scriptures on the one side, and the Fathers on the other

Aug. vpon the 3. Psalme.
Tertul. against *Marcion* the 4. booke.
Ambro. 4. booke, 4. chapter of Sacraments.
Theod. dialogue 1.
Orig. on *Mat.* 15.
Iren. lib. 4. *cap.* 34. against *Valentius.*
Ad ob. Theo. Anathematis.
Cyp. Epist. lib. 1. In that Gospel, Whosoeuer speaketh a word, &c.
Hom. 66. to the people of Antioch.
To *Cæsarius* the Monke.
Against *Eutyches* the Heretike.

Vpon the Canon. lect. 40. other side, did so trouble three Arch-papists, *Biel*, *Tonstal*, and *Fisher*, that *Gabriel Biel* saith, How the body of Christ is in the Sacrament, is not found in the Canon of the Bible.

1. Book of the Sacraments, pag. 46. *Tonstal* saith, It had been better to leaue euery man to his owne coniecture, as they were before the Councell of Laterane, then to bring in such a question.

Against the captiuitie of Babylon, made by M. *Luther*. *Fisher* saith, No man can proue by the words of the Gospell, that any Priest in these dayes doth consecrate the very body and blood of Christ.

Luke 19.22. Here is fulfilled, *Out of thine owne mouth, I will condemne thee.* But we will carry the matter so, because a Iudge must haue two eares, therefore now let them speake.

The Papists allegations for the reall presence. Because they cannot tell how the bread and wine should bee turned into flesh and blood, and yet appeare bread and wine still, they say it is a miracle: but how doe they proue it? if they contend, it is a miracle, they must shew vs a signe: for euery miracle may be seene, like all the miracles of *Moses*, and Christ, and the Apostles: and therefore a miracle is called a signe, because it may be seene like a signe, & the word signifieth a wonder. And

Exod. 4.8. & 21.

Exod. 9. the Iewes crauing a miracle, said, *Shew vs a miracle*: as though they were taught to iudge of miracles by sight. All which doth shew, that a miracle may be seene: but here no miracle is seene.

Againe, a miracle (especially in the time of the Gospell) is an extraordinarie thing, but they make this an ordinary thing: for if the bread and wine bee turned into flesh and blood, then miracles are as common as Sacraments, and so because they haue Masse euery day, they should worke miracles euery day.

Lastly, this seemeth strange, that *Augustine* (whom they so much honour) gathered all the miracles which are written in the Scripture, and yet amongst all, speakes not of this: therefore

1. *Thes.* 1.9. then it was counted no miracle: but *Paul* speakes of lying miracles, and this is one of them.

Obiect. If they say, that Christ can turne bread and wine into his bodie, and therefore he doth:

Answer. First, they must proue that he will, for they can doe many things themselues which they doe not, because they will not: therefore it is an old answer, that from *Can* to *Will*, no argument followeth. The Leper did not say vnto

Marke 2.40. Christ, If thou canst, thou wilt: but, *If thou wilt, thou canst.*

But

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But the queſtion which they thinke cannot be anſwered, like their inuincible Nauies, is this: If the bread bee not his body, why doth he call it his body? Reſolue this knot, and all is cleere. Marke then, and we will looſe it as well as we can. He ſaith, *This is my body*: as hee ſaith after, *which is broken for you.* Why? his body was not brokē before he ſuffred, how did he ſay thē, *which is broken*, before it was brokē? There is no ſenſe of it but this, the bread was broken, & ſignified, that his body ſhould be broken. Now, as the breaking of the bread did ſignifie the breaking of his body; ſo the bread muſt needs ſignifie his body: but as his body was not broken indeed when the bread was broken; ſo the bread could not be his body indeed: for then his body ſhould haue been broken when the bread was broken: Yet let them obiect what they can. Obiection. Anſwer.

If (ſay they) the bread and wine be not changed into his body and blood, why doth hee ſpeake ſo darkely? he might haue ſpoken plainer. Obiection.

I anſwer, Though this ſeeme darke to Papiſts, yet it was not darke to the Apoſtles, they vnderſtood his meaning well enough and all the reſt, for 1215. yeeres after Chriſt, before Tranſubſtantiation was ſpoken of. If the Apoſtles had not vnderſtood his meaning, they would not ſtick to aske him, as their manner was: vntill they were acquainted with Chriſts phraſe, whenſoeuer they doubted vpon any of his ſpeeches, they were wont to come vnto him, and ſay; *Maſter, what is thy meaning?* but they were vſed to ſuch phraſes: for it was Chriſts manner to teach by ſimilitudes, ſhewing one thing by another, which is the plaineſt manner of teaching, and moſt vſed in holy Scripture, eſpecially in the types and ſhadowes of this Sacrament. For example, Chriſt calleth the Lambe the Paſſe-ouer, in place whereof this Sacrament ſucceeded, and therfore preſently after they had eaten the Paſſe-ouer, Chriſt inſtituted this Sacrament to bee vſed for it. Chriſt (I ſay) called the Lambe the Paſſe-ouer, and yet the Paſſe-ouer was this; an Angell paſſed ouer the houſes of the Iſraelites, and ſtruck the Egyptians: this was not a Lambe; and yet becauſe a Lambe was a ſigne of this Paſſe-ouer, as the bread and wine is of Chriſts body; therefore Chriſt called the Lambe the Paſſe-ouer, as he called the bread and wine his body. Anſwer. *Luke* 1.9. *Matth.* 26.17. *Exod.* 12.27.

Againe,

Genes. 17. 13. Againe, Circumcision is called the *Couenant*, and yet Circumcision was nothing but the cutting away of a skin: but the Couenant is, *In Abrahams seed all Nations shall be blessed. I will be their God, and they shall be my people. I will defend and saue them, and they shall serue and worship me.* This is not Circumcision, and yet as though Circumcision were the Couenant it self, it is called the Couenant, because it signifieth the Couenant: so bread and wine are called Christs body, because they signifie Christs body.

Genes. 12. 3.

Titus 3. 5. Againe, Baptisme is called Regeneration, and yet Baptisme is a dipping of our bodies in water: but Regeneration is the renuing of the mind to the image wherein it was created. This is not Baptisme; and yet as though Baptisme were Regeneration it selfe, it is called Regeneration, because it signifieth Regeneration: so the bread and wine are called Christs body, because they signifie Christs body.

1. Cor. 6. 11.

Againe, the Cup is called the new Testament, and yet the Cup is but a piece of metall filled with wine: but the new Testament is; *He which beleeueth in the Sonne, shall be saued.* This is not a Cup; and yet as though the Cup were the new Testament it selfe, it is called the new Testament, because it signifieth the new Testament: so the bread and wine are called Christs body, because they signifie Christs body.

Luke 22. 20.

Iohn 3. 36.

They which knew that the Lamb is not the Passeouer, though Christ called it the Passeouer; that Circumcision is not the Couenant, though God called it the Couenant; that Baptisme is not Regeneration, though it be called Regeneration; that the Cup is not the new Testament, though Christ called it the new Testament; could they not as well vnderstand, that the bread and wine were not Christs body, though Christ called them his body? As they vnderstood these speeches, so they vnderstood this speech: therefore they which say, that the bread and wine are Christs body, because Christ saith, *This is my body*: may as well say, that the Lambe is the Passeouer, because Christ calleth it the Passeouer; that Baptisme is regeneration, because *Paul* calleth it Regeneration; that the Cup is the new Testament, because Christ calleth it, the new Testament.

Matth. 26. 26.

If euery Sacrament was called by the thing which it signified, and yet neuer any Sacrament was taken for the thing it selfe:

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ſelfe: what reaſon haue they to take this Sacrament for the thing it ſelfe, more then all the reſt? It is the conſent of all Writers, that a Sacrament is a ſigne, therefore not the thing ſignified: no more then the buſh at the doore is the wine in the ſeller. If I call the Prince a Phœnix, the Vniuerſitie a Fountaine, the Court a Peacocke, the Citie a Sea, the Countrey an Hermite: why can the Papiſts vnderſtand me, and not vnderſtand Chriſt?

What a darke, and ſtrange, and intricate, and incredible ſpeech had this been for them to vnderſtand groſſely, and literally? Would they thinke that they did eate Chriſts body, when his body ſtood before them, and he had told them before, that his body was like their body? Nay, this would haue required moe words, and made them come again, with, *Maſter, what is the meaning?* For they were not ſo inſtructed yet before the reſurrection, to beleeue euery thing without queſtioning, if it were contrary to ſenſe and reaſon: but as they asked, who had giuen him any meate, when he ſaid that he had meate, and they could ſee none: ſo they would haue asked, What meate is this which we ſee not? How can euery one of vs eate his body, and yet he hath but one body, and that body is whole when we eate it? Loe, he ſtandeth before vs and ſaith, that his body is like vnto ours, and yet hee takes bread and breakes it, and giues it vnto vs to eate, and when we eate it, he ſaith, *This is my body*, and yet his body ſtandeth before vs ſtill. If his body be like ours (as he ſaith) how can it be eaten, and be there, for ours cannot? Thus they would haue queſtioned, if they had not been vſed to ſuch phraſes: but as they could vnderſtand him, when he called himſelfe a ſtone, a rock, a doore, a window, and a vine: ſo they pickt out his meaning, when he had ſaid, that bread was his body: for he had told them before, that he was *the bread of eternall life.*

Luke 9.8.

Iohn 4.33.

Luke 24.39.

Now the bread of eternall life is not eaten with teeth, for the body cannot eate ſpiritually, no more then the ſoule can eate corporally: and therefore hee is ſuch a Bread as is eaten with faith, and ſo himſelfe ſaith in the Goſpell of *Iohn*. Marke this eating by faith, and all the ſtrife is ended. Fleſh and blood indeede neede not faith to chew them, for the teeth can chew them well enough. Therefore if the bread and wine were the body of Chriſt, then wee need not faith to eate it, but all thoſe

Iohn 6.35.

which haue teeth might eate Christs body; yea, the Mice might eate it aswell as men, for they eate the same bread that we doe, aswell after it is consecrated, as before.

If this be not enough to batter the ruines of this vpstart Heresie, I will come to Interrogatories, and see whether they haue learned it by rote, or by reason.

Matth.26.26. If they ground their Transubstantiation vpon these words of Christ, *This is my body*, which he spake to his Disciples, I aske them, whether they receiue that body which was mortal, or that body which is glorified? because one of these bodies they must needs receiue, either his mortall body, or his glorified body. If they say, that it is his mortall body; the mortall body will not profit them; for you see, that mortall food is but for this mortall life: neither hath Christ a mortall body now to communicate vnto them, because it is changed to an immortall body; therefore they cannot receiue the mortall body, because Christ hath not a mortall body to giue vnto them. If they say, that they receiue his glorified body, then they must flie from this Text; for at that time Christ had not any glorified body.

Neither Christs mortall body nor immortall in the Sacrament.

When this Sacrament was instituted, and Christ said, *This is my bodie*, his body was not glorified, because the Sacrament was instituted before his death, and his body was glorified after his resurrection: therefore if they receiue the same body which the Apostles receiued, as they say they doe, they cannot receiue a glorified body, because then Christ had not a glorified body to communicate vnto them.

Thus the rocks and sands are on both sides them; they receiue a body neither mortall nor immortall: if Christ hath any such body, iudge you. Here they stand like a foole, which cannot tell on his tale. *Nebuchadnezzar* dreamed a dreame, and knew not what it meant.

Dan.4.15.

Marke 14.24. Christ spake not to the bread and wine, but to his Disciples.

Beside, I ask them, To whom Christ spake, when he said: *This is my body? Mark* saith, he spake to them, that is, to his Disciples: well then, if these words, *This is my body*, were not spoken to the signes, but to the persons: not to the bread and wine, but to the receiuers, as the words which follow, *Doe this in remembrance of me:* if these words were not spoken to the bread and wine, then it is plaine that they do not change the nature of the bread

and

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and wine. If the nature of them bee not altered, then the ſubſtance remaineth, and then we receiue no other ſubſtance with them, becauſe two ſubſtances cannot be in one place.

What then, is there nothing in the Sacrament but bread and wine, like an hungrie nunſcion? Nay, we ſay not, that the Sacrament is nothing but a bare ſigne, or that you receiue no more then you ſee: for Chriſt ſaith, that it is his body; and *Paul* ſaith, that it is the communion of Chriſts body and blood: Therefore there is more in ſacramentall bread, then in common bread; though the nature bee not changed, yet the vſe is changed: it doth not onely nouriſh the body as it did before, but alſo it bringeth a bread with it which nouriſheth the ſoule: for as ſure as we receiue bread, ſo ſure we receiue Chriſt; not onely the benefits of Chriſt, but Chriſt: although not in a popiſh manner: yet we are ſo ioyned and vnited vnto him, euen as though wee were but one bodie with him. More in the Lords Supper, then bread and wine. 1. *Cor.* 10. 16.

As the ſpouſe doth not marry with the lands and goods, but with the man himſelfe; and being partaker of him, is made partaker of them: ſo the faithfull doe not onely marrie with Chriſts benefits, but with Chriſt himſelfe; and being partakers of him, they are made partakers of his benefits: for Chriſt may not in any wiſe be diuided from his benefits, no more then the Sunne from his light. A ſimilitude.

It is ſaid, *The Father gaue vs his Sonne*; and ſo the Sonne giueth vs himſelfe. For as the bread is a ſigne of his body, ſo the giuing of the bread is a ſigne of the giuing of his body. Thus hee lyeth before vs like a Pellican, which letteth her young ones ſuck her blood: ſo that wee may ſay, The Lord inuited vs to ſupper, and he himſelfe was our meate. *Rom.* 8. 32.

But if you aske, how this is? I muſt anſwer, It is a myſterie: but if I could tell it, it were no myſterie. Yet, as it is ſaid, when three men walked in the midſt of the furnace, *One like the Sonne of God walked amongſt them*: So, when the faithfull receiue the Bread and Wine, one like the Son of God ſeemeth to come vnto them, which fils them with peace, and ioy, and grace, that they marueil what it was which they receiued beſides bread and wine. *Dan.* 2. 25.

For example, thou makeſt a bargaine with thy neighbour for houſe or land, and receiueſt in earneſt a piece of gold. That A ſimilitude.

which

which thou receiueſt, is but a piece of gold: but now it is a ſigne of thy bargaine; and if thou keepe not touch with him, haply it will claſpe thee for all that thou art worth: ſo, that which thou receiueſt, is bread; but this bread is a ſigne of another matter, which paſſeth bread.

Another ſimilitude.

Againe, thou haſt an obligation in thy hand, and I aske thee, What haſt thou there? And thou ſayeſt, I haue here an hundred pounds. Why (ſay I) there is nothing but paper, inke, and waxe. Oh, but by this (ſayeſt thou) I will recouer an hundreth pounds, and that is as good. So beloued, this is as good, that vnder theſe ſignes, you receiue the vertue of Chriſts bodie and blood by faith, as if you did eate his bodie, and drinke his blood indeede, which was horrible to thinke, that any ſhould deuoure their God, thinking thereby to worſhip him: neuer any heretike, nor Idolater conceiued ſo groſſely of their god, before the Papiſt. We reade of a people which did eate men, but neuer of any people which did eate their god.

All the Apoſtles ſay, that it was needfull that Chriſt ſhould take our fleſh: but no Apoſtle ſaith, that it is needfull that wee ſhould take Chriſts fleſh; for all the bleſſings of Chriſt are apprehended by faith, and nothing fit to apprehend him whom we ſee not, but faith; and therefore one of their owne * pillars ſaid, *Beleeue, and thou haſt eaten.* Faith doth more in Religion then the mouth, or elſe we might ſay with the woman, *Bleſſed are the breſts which gaue thee ſucke*; and ſo none ſhould bee bleſſed but *Marie*: but *Marie* was not bleſſed becauſe Chriſt was in her body, but becauſe Chriſt was in her heart. And leſt this ſhould ſeeme incredible vnto you, becauſe *Marie* is called bleſſed among women; when Chriſt heard the woman ſay, *Bleſſed are the breſts that gaue thee ſucke*, hee replied vnto her, *Bleſſed are they which heare the Word of God and keepe it: theſe are my brethren, and ſiſters, and mother*, ſaith Chriſt; as though the reſt were no kin to him in heauē, though they were kin in earth.

* So they account *Auguſtine.*

Luke. 11.27.

Luke 8.22.

Thus if Chriſt were in thy body, & thou ſhouldeſt ſay as this woman: *Bleſſed is the body that hath thee in it*: nay, would Chriſt ſay, *Bleſſed is the heart that hath me in it.* If *Marie* were no whit better for hauing Chriſt in her armes, nor for hauing him in her bodie, how much better art thou for hauing him in thy bellie,

Note.

where

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where thou canst not see him? Must the Sun needes come to vs, or else cannot his heate and light profit vs? Nay, it doth vs more good, because it is so far off: so this Sunne is gone from vs, that hee might giue more light vnto vs, which made him say, *Is it good for you that I goe from you:* therfore away with this carnall eating of spiritual things. *Many daughters haue done vertuously, but thou* (saith *Salomon*) *surpassest them all:* so, many heretikes haue spoken absurdly, but this surpasseth them all, that Christ must be applied like physicke; as though his blood could not profit vs, vnlesse we did drinke it, and swallow it as a potion. Is this the Papists vnion with Christ? Is this the manner whereby we are made one flesh with Christ, *to eate his flesh?* Nay when he tooke our flesh vnto him, and was made man, then we were vnited to him in the flesh, and not now. Christ tooke our flesh, wee take not his flesh, but beleeue he tooke ours: therefore if you would know whether Christs body bee in the Sacrament, I say vnto you as Christ said vnto *Thomas*, Touch, feele, and see. In visible things God hath appointed our eyes to be Iudges; for as the spirit discerneth spirituall obiects, so sense discerneth sensible obiects. As Christ taught *Thomas* to iudge of his body, so may wee; and so should they: therefore if you cannot see his body, nor feele his body, you may gather by Christs sayings to *Thomas*, that he would not haue you beleeue that it is his body; for my bodie (saith Christ) may bee seene and felt. And thus Transubstantiation is found a lier.

Iohn 16.7. *Prou.* 31.29.

No naturall or corporall presence or vnion.

A way to know whether Christs body be in the Sacrament.

Iohn 20.27.

Now if you aske me why Christ called the signe by the name of the thing it selfe? I aske thee again; Maist thou say when thou seest the picture of the Queene, This is the Queene; and when thou seest the picture of a Lion, This is a Lion? And may not Christ say when he seeth a thing like his body, *This is my body?* I shewed you before, that euery Sacrament is called by the name of the thing which it doth signifie: and therefore why should we stumble at this more then the rest? The reason why the signes haue the name of the things, is to strike a deepe reuerence in vs to receiue this Sacrament of Christ reuerently, sincerely, and holily, as if that Christ were there present in bodie and blood himselfe.

Why Christ calleth the bread his bodie.

And surely, as hee which defaceth the Kings Seale, is consi-

cted of contempt and treason to his owne person: so hee which prophaneth these seales of Christ, doth not worship Christ, but despise him, and that contempt shall bee required of him, as if hee had contemned Christ himselfe. This is the reason why Christ calleth the signes of his body, his Body; to make vs take this Sacrament reuerently, because we are apt to contemne it, as the Iewes did their Manna.

Verse 22. It followeth; *Do this in remembrance of me*: that is, these signes shal be a remembrance of my death: when you break the bread, you shall remember the wounding of my body: and when you drinke the wine, you shall remember the sheading of my blood. If we doe this in remembrance of Christs body, which was broken like the bread, it is an argument that his body is not there, because remembrance is not of things present, but of things absent: we remember not, but we see, that which is before vs. This might put the Papists in remembrance, that Christ is not sacrificed now, when we doe but remember his sacrifice: this is not Christs sacrifice, but a remembrance of his sacrifice; he was sacrificed before, and now it is applied, lest his sacrifice should be in vaine. This was done once really, when he offered himselfe vpon the Crosse: therefore that offering was called a sacrifice, because hee was sacrificed indeed: but this offering is called, a Sacrament, because it is but a signe of his sacrifice.

If Christs body were in the Sacrament, it were not a Sacrament, but a Sacrifice.

If Christ in this Sacrament were offered indeed, then it should bee called a sacrifice, as his once offering was: but because it is but a remembrance of his sacrifice, therefore it is called a Sacrament. This is not a sacrifice of Christ, but a sacrifice of our selues. Lest wee should take it to be a sacrifice of Christ, Christ himselfe calleth it, a remembrance of his sacrifice, *Doe this in my remembrance.*

Here is our worke. As Christ hath done, so must we do; so we minister, and so you receiue: wee can giue you nothing but that which we haue receiued from him, as *Paul* saith. Therefore if Christ did not giue his mortall body which stood before them, and could not profit them: nor his glorified body, which was not glorified then, and when it was glorified, ascended vp into heauen, and there abideth: how can these iuggling Priests make their God againe, which made them? They can no more turne

wine

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wine into blood, & bread into flesh, then they can command a Gnat to become a Camell: for it is a greater work to make God, then to make the world. Therefore as Christ saith, *When they tell you, Here is Christ, and, There is Christ, beleeue them not.* So when they tell you that Christ is in heauen, and that Christ is in earth, in this place, and that place, beleeue them not: for *Elias* ascension was a figure of Christs ascension: when *Elias* was ascended, yet some sought for his body vpon earth: so though Christ be ascended, yet many seeke his body vpon earth: but as they could not finde *Elias* body, so these cannot finde Christs body, although they haue sought three hundred yeeres.

Matth. 24 23.

2. King. 2. 17.

But if his body were vpon earth, as they say; should we handle it, and touch it, now it is glorified? After his resurrection he said vnto *Mary, Touch me not*; because his body was glorified; that is, not to bee touched with fingers any more, but with faith. Therfore we reade of none which touched his body (after it was risen) but onely *Thomas*, to settle his faith.

Iohn 20. 17.

Thus you see we neede to suborne no witnesses: for euery word in this text which they alleage for Transubstantiation, doth make against Transubstantiation: whereby, if Antichrist doth signifie those which are against Christ, you see who may be called Antichrist. There is no question in Popery (except Purgatory, the Popes publican and tasker) about which the Papists are at such ciuill wars among themselues, as about this Transubstantiation. They cannot tell when the change beginneth, nor what manner of change it is, nor how long the change continueth: some hang one way, and some another, like the Midianites, which fought one against another. And no maruell though their consciences stagger about it: for to shew you the right father of it, it was one of the dreames of *Innocentius* the third, in the yeere of our Lord, 1215. So many yeeres passed before Transubstantiation was named, and then a Pope set it first on foote: so it came out of Rome, the grandame of all heresies; and for want of Scriptures, hath bin defended with fire and sword, and swallowed moe Martyrs, then all the gulfes of the Papall sea beside.

Iudg 7. 22.

A monster of his age.

Now, when the doctrines of men go for Scriptures, you shall see how many errors rush into the Church; for grant but this to

Eight absurdities which follow Transubstantiation.

Pope *Innocentius*, as the Papists do, that the bread and wine are
1 changed into Christs body: First, it will follow that Christs bo-
dy is not ascended vp to heauen, because it remaineth vpon
Acts 19.11. earth; and so one of the Articles of our faith shall be falsified,
which saith, *He is ascended into heauen*: or if he be ascended, and
Rom. 8.34. descended againe, another Article will be falsified, which saith,
Acts 3.21. *That he sitteth at the right hand of his Father*: that is, as *Peter*
2 saith, he abideth in heauen. Secondly, it will follow, that Christ
hath not a true body, but a fantasticall body, because it may be
in many places at one time: for if his body be in the Sacrament,
he must needs haue so many bodies as there be Sacraments; nay
he must haue so many bodies as there be bits in euery Sacra-
3 ment. Thirdly, it will follow, that his body is diuided from his
soule, and consequently is a dead body, because the bread is on-
4 ly changed into his body, and not into his soule. Fourthly, it will
follow, that the wicked and prophane, and reprobate may re-
ceiue Christ as well as the godly, because they haue a mouth to
5 eate as well as the best. Fiftly, it will follow, that Christs sacri-
Heb 9.28, fice once for all, was not sufficient, because we must sacrifice him
& 10.12. againe, and breake his body, and shead his blood, as the Iewes
6 crucified him vpon the crosse. Sixthly, it will follow, that the
bread being turned into the body of our Redeemer, hath a part
7 in our redemption as well as Christ. Seuenthly, it will follow,
that Christ did eate his owne body: for all the Fathers say, that
8 he did eate the same bread which he gaue to his Disciples. Last-
ly, it will follow, that a Massing Priest shall be the Creator of
his Creator, because he makes him, which made him. All these
absurdities are hatched of Transubstantiation.

Thus when men deuise Articles of their own, while they strike vpon the anuill, the sparkes fly in their face; and they are like the man which began to build, and could not finish it. When I see the Papist in so many absurdities for entertaining one error, me thinks he seemeth like a Collier which is grimed with his owne coales. Therfore as in manners we should thinke of *Peters* saying, *whether is it meet to obey God or men?* so in doctrines
Acts 5.29. we should thinke, whether it be meet to beleeue God or men.

Conclusion. Thus you haue heard the Author of this Sacrament, *The Lord Iesus*; the time when it was instituted; *in the night that he was be-*

trayed,

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prayed; the manner how it was instituted, *after thankesgiuing*: the end why it was instituted, *for a remembrance of his death*; and the discouery of transubstantiation, one of the last heresies which Babylon hatched. Now they which haue been patrons of it before, should doe like the father and mother of an Idolater; that is, lay the first hand vpon him to shorten his life. Thus I end. Thinke what account ye shall giue of that ye haue heard. Deut. 13. 6. & 9.

The end of the first Sermon.

A TREATISE OF THE LORDS SVPPER.

The Second Sermon.

1. Cor. 11. 25, 26, 27, 28.

25. *After the same manner also he tooke the Cup when hee had supped: saying, This Cup is the new Testament in my blood; this doe as oft as ye drinke it, in remembrance of me.*

26. *For as often as ye shall eate this bread, and drink this Cup, ye shew the Lords death till he come.*

27. *Wherefore whosoeuer shall eate this bread, and drinke the Cup of the Lord vnworthily, shall be guilty of the body and blood of the Lord.*

28. *Let a man therefore examine himselfe, and so let him eate of this bread, and drinke of this Cup.*

HEre I am to speak of the second seruice (as it were) at the Lords Table, and of that preparation, which is like the Wedding Garment, that euery man must bring to his banquet. These words are diuersly repeated of the Euangelists. Heere it is said, *This cup is the new Testament in my blood.* In *Matthew* and in *Marke* it is said, *This cup is my blood of the new Testament.* This is the first mention which Christ makes of a Testament, as though now his promises deserued the name of a Testament, because the seale is set vnto them, which before this Sacrament were not sealed, but like a bare writing without a signet. This word Testament, doth imploy a promise, and there-

Matth. 26 28. Marke 16. 24.

fore teacheth vs, that the Sacrament doth confirme, and strengthen and nourish our faith, because it sealeth the promise which we should beleeue.

Here is to be noted, that Christ doth not only speake of a Testament, but he calleth it a *new Testament*; which words neuer met together before: as though the Law were for the old man to mortifie him, and the Gospell for the new man to comfort him againe: or, as if the old Testament had so washt her face, & changed her apparell at Christs comming, that one would not thinke it the same, but a new Testament, because euen now she was shadowed with a thousand Ceremonies, and now they are gone from her like a mist at the Sunne rising. As Christ calleth
Iohn 13.34. Loue, *A new commandement*, because hee renewed it like a law worne out of memory; so he calleth the promise of saluation, *a new Testament*: because as it was renued to *Shem*, and after renued to *Abraham*, and after renued to *Dauid*; so now hee renued it againe, which should bee alway new and fresh vnto vs.
Heb. 9.18. Euery Testament is confirmed with blood. The old Testament was confirmed by the blood of Goates, and Bullockes, and Rammes; but the new Testament is confirmed by the blood of
Matth. 26. Christ: *My blood* (saith Christ) *is the blood of the new Testament:*
Luke 22.20. nay, *This Cup* (saith Christ) *is the new Testament.* You may see then that they may gather as well of Christs words, that the cup is the new Testament, as that the wine is his blood: for Christ saith, *This cup is the new Testament*, as well as he saith, *this wine is my blood* or *this bread is my body.* Beside, when Christ speakes of a new Testament, he implieth, that the old Testament is fulfilled; the sacrifices and ceremonies of the Law did signifie
Heb. 8.13. Christ before he came, therefore they are fulfilled in his comming. No more Sacrifices, no more Ceremonies, for the truth is come. Sacrifices and Ceremonies are honourably buried with the Priesthood of *Aaron*, let them rest: it is not lawfull to violate the sepulchres of the dead, & take their bodies out of earth,
1. *Sam.* 28.14. as the Witch would raise *Samuel* out of his graue. Therefore they which retaine Ceremonies, which should bee abrogated, reliques of Iudaisme, or reliques of Papisme, may bee said to violate the sepulchres of the dead, and disturbe the deceased, like the witch which presumed to raise *Samuel* out of his graue.

Against ceremonies.

This

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This Testament is called a Testament in blood, because the Testament and Will of a man is confirmed when the man is dead: so Christ confirmed his Testament by his death. *Moses* faith, that life is in the blood: do, the blood of Christ is the life of this Testament. If Christs blood had not been shed, this Testament made vnto vs, had been vnprofitable, as the Testament of a father is vnto his sonne, if the father should not die but liue: Therefore the Apostle saith, without shedding of blood there is no remission of sinnes. Therefore the Testament or couenant of the remission of our sinnes, is called the Testament in blood: the blood of Christ is the seale of the Testament, which we haue to shew vnto God for the remission of our sinnes, and the two Sacraments are a seale of that blood, to witnesse that it was shed.

Luke 17.11.

Heb. 9.22.

Againe, this is a matter regarded in Testaments and Wils: to the Testement of him that is dead, no man addeth or detracteth; but as the Testator made it, so it standeth without alteration. So should this Testament of Christ, and this Sacrament of Christ; no man should alter it now he is dead; for he which addeth or detracteth, hath a curse in Gods Booke.

Deut. 4 2. *Reuel.* 22.18.

Therefore Christ, when hee instituted this Sacrament, commanded, *Doe this*; that is, Doe as I doe: lest they should swarue one whit from his owne manner: yet how many gawdes haue the Papists added to it? that hee which had heard Christ say, *Doe this in remembrance of me*, and should see how they handle the matter in their Masse, could see nothing to remember Christ by, but a vaile to hide Christ from him. Therefore this commandement was repeated againe, when he gaue the Wine, *Doe this, &c.*

As he commanded them to eate the Bread in remembrance of him; so hee commanded them to drinke the Wine in remembrance of him: nay, he speakes more precisely of the Wine then the Bread; for hee saith of the wine, *Drinke you all of this*; which hee saith not of the bread. Surely Christ did foresee, that some proud Heretikes would doe otherwise after him, euen as it is come to passe: for the Papists do breake this commandement of Christ, as flatly as *Saul* brake the commandement of *Samuel*. *Samuel* commanded him to kill the fat and the leane; *Saul* killed

The popish receiuing vnder one kind confuted.

Matth. 26.27.

1. Sam. 1. 5. led the leane, but not the fat; so Christ commandeth to receiue bread and wine: they teach to receiue bread, but not wine. Christ saith, *Drinke you all of this*: they say, Drinke not all of this. Christ gaue the bread and wine to all; they giue the bread to all, and the wine to some; their Priests receiue all, but the people must content themselues with halfe: the Priest eates and drinks, but the people must not drinke for spilling on their clothes. Is this the Church which cannot erre? Do they thinke to hemme Christ in their Masse, and shut his ordinance out of their Masse? The souldiers diuided Christs coate, but these diuide his body, and separate the bread and wine which Christ hath ioyned. *Paul* speaketh of Heretikes which taught, *Touch not, taste not, handle not*: so these say, Touch not, taste not, handle not: when they should say, Touch, and taste, and handle. Of all Heresies either old or new, there is none so iniurious to the common people, as the pasture of Popish shauelings: for they may not reade the Scriptures; they may not come to Councels; they may not examine that which is taught them; they may not bee buried without a Mortuarie; they may not drinke at the Communion: as though their Priests were their Lords.

Mat. 27. 28.

Col. 2. 22.

How the Popish Priests do iniure the people.

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Therefore we may say as a Heathen did, *There is no charitie in the Papists Sacraments*; because like *Ananias*, the Priests keepe back that which they should distribute, and mangle the sacrifice, as though *Eli* his sons had left their hooke to the massing Friers.

Acts 5. 2.

1. Sam. 2. 13.

Thus that yee may know who succeedeth the Pharises, they haue fulfilled that which the Pharises did, that is, *By their owne commandements, they haue made the commandement of God of no effect*. For whereas the purpose of Christ was to tie our faith wholly to himselfe, that we should not seeke for any thing without him, knowing that the maintenance of this life hath neede both of meat and drink; to teach vs, that sufficiencie is in himselfe; by bread and wine he sheweth, that he is instead both of meat and drinke, that is, instead of all: which signification is taken away, where the wine is not giuen as well as the bread. Therefore, as it is said of a horrible and odious crime, *Consider the matter, and giue sentence*: so I wish all to consider this innouation, and giue sentence of it. Can there be any clearer contradiction to the Word, or bolder check to Christ, then whe he saith,

Mark. 7. 13.

Iudg. 19. 30.

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Drinke yee all of this; to say, Drinke not all of this? It is euen as when God said, *Yee shall die*; the diuell said, *You shall not die*: Shall we goe now to a Councell, or a Father, or a Doctor, to enquire, whether this doctrine bee like Christs doctrine? I doe verily thinke, that none here is so simple, but that he seeth, that if any thing can bee contrary to Christs speech, this is contrary to it. But this is onely their detraction from the Sacrament. *Genes.2.17.*

Now you shall heare their additions to the Sacrament. Look vpon their vestures, and their gestures, and their Altars, and their Pixe, and their incense, and their beckes, and their nods, and their turnings; all this is more then Christ did: and therefore the Prophet may say againe, *Who hath required this of you?* Did Christ command you to doe more then he did, and not doe as he did? Therefore let them that haue eyes to see, bee thankefull for their light, when they heare how blind they were whom God gaue ouer to be seduced. *Esay 1.12.*

The fruit of this Sacrament is noted in these words, *which is broken for you, which is shed for you*: that is, (as *Matthew* interprets) *shed for the remission of sins*. As all was made for vs, so all which Christ spake, he spake for vs; and all which Christ did, he did for vs; and all which Christ suffered, he suffered for vs, that the sinnes of men might be forgiuen: and yet so few apprehend this benefit, that the way to heauen is called, *A narrow way*, as though all these paines did ransome but a small number, and certaine order of men. All are not saued by Christs death, but all which are saued, are saued by Christs death, his death is sufficient to saue all, as the Sunne is sufficient to lighten all: but if any man wink, the Sunne will not giue him light; so, if any man contemne, and will not receiue Christ, he will not thrust him into heauen, but euery man shal haue that which he chuseth (as *Dauid* saith) *Blessing to him that loueth blessing, and cursing to him that loueth cursing*. There wants not a hand to giue, but a hand to take; *I would* (saith Christ) *but you would not*. Stretch forth thy hand, and here is Christs hand, which takes Gods hand and mans hand, and ioynes them together, and then the remission of sinnes is sealed. This is the Will and Testament of Christ. *Verse 24.* *Matth.26.28.* *Genes.1.* *2.Cor.4.15.* *Matth.7.13.* *Psal.109.17.* *Mat.23.*

He had no goods, nor land, nor money to giue by his Testament. A rich man when he dieth, bestoweth the mony which he

hath

hath gathered, and forgiueth many debts which are owing him: but Christ hath nothing to giue, nor any thing to forgiue. The Lord of all had least of all, and he might say like his seruant *Peter*, *Gold and siluer haue I none*; no, not a graue to bury his body in: but the graue that *Ioseph* made for himselfe, serued to bury Christ. His father was a Carpenter, but neuer made any house for himselfe: his mother lay in a stable for want of a Chamber: his disciple was faine to borrow twentie pence for him of a fish. Therefore when one offered, *Master, I will follow thee*, thinking to gaine by his seruice, like Retainers to Noble men; he replied vnto him, *The Foxes haue holes, and the Fowles haue nests, but the Sonne of man hath not a house to hide his head*: shewing, that the beasts and fowles were richer then he: therefore when hee had nothing to giue, he gaue himselfe; and when he had no debters to forgiue, he forgaue his enemies. What then? this is a poore and weake Testament, which gaue nothing. Oh, the goodliest Testament that euer was made, for it bringeth to vs the remission of sins! Is it such a matter to forgiue sins? Yea, the greatest benefit in all the world; nay, a greater benefit then all the world: for thus it stood: Thou hadst committed high treason against the Kings person; thou art detected, apprehended, accused, conuicted, and condemned vpon it, to be hanged, drawne and quartered, and thy quarters to bee set vp for a spectacle, like a carkasse which thou hast seene hanging vpon a gibbet, and the Crowes pecking vpon it. What a horror and shaking to thy mind, to thinke of that day, when all these torments, and shame, and feare shall surprise thee at once, which would make thee quake and tremble, if thou shouldest see but another so dismembred before thy face? Thou hast no comfort now but this, When I haue suffered, I shall be free; before to morrow at this time, all my paine will be past, though my shame continue, and my children be beggers. What grace? what fauour? what mercy now to pardon thee all this, and saue thy life, and set thee at liberty, as though thou hadst neuer offended? So I and thou, and euery one here had cõmitted treason against the King of Kings, and stood condemned for it: not to suffer, and then be free, like them which breake the lawes of men; but to suffer and suffer, and euer to suffer, all that the diuels would heape vpon vs.

Acts 3.6. *Mark* 15.46. *Matth.* 13 55. *Luke* 2.16. *Matth.* 17.27. *Luke* 9 57. *Luke* 23.34.

A similitude of mans estate.

Then

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Then came the mercy of God for Christ which shed his blood, like an vmpeir betweene God and vs, and said as *Esay* said to *Hezechiah, Thou shalt not die, but liue; Loose him, and let him goe*, for he is mine: so wee were staid like the widowes son, when he was carried to his graue. This is the benefit of Christs death, and this Sacrament is the remembrance of it: and therefore whensoeuer we receiue it, this addition commeth with it, *Which is shed for the remission of sinnes*; our fault was so hainous and grieuous, that no ransome could counteruaile it, vnlesse God himselfe had suffered for vs.

His words are not so, but the effect of his words. 2. *King.* 20. 5. *Luke* 7. 15. *Matth.* 26. 28.

Being in this extremity, neither man nor Angell offered his life for vs, but the Prince himselfe which should haue crucified vs, came to be crucified of vs, for vs, that we might say with stedfast faith, *I beleeue the remission of sins*; not the satisfaction of sins, but the remission of sins. Marke this distinction against popish merits of workes or penance. Christ hath satisfied, and not wee; we are remitted, and not Christ: therefore we say in our confession, *I beleeue the remission of sins*; which I may call the mercifull Article, because it is the quintessence, & sweetnes of the twelue. Therefore who but Antichrist durst depraue it? If there be a satisfaction for our sins by our works, or by our pilgrimages, or by our Masses, or by our penance, let Christ neuer be called a forgiuer, but an exchanger, like the Pope which selleth his pardons.

The mercifull Article.

Wretched creatures, which will not receiue the Lord when he comes to the doore! Christ saith, *Take for nothing*; and they say, No, we will not take, but buy. Vile, base, miserable men disdaine to take the grace of God without satisfaction, but they will cope with the Lord, and giue him so many pilgrimages, fast so many dayes, heare so many Masses, and pay so many workes for it, vntill they haue done as much good as they haue done euill. Our sins are infinite, & God is infinite: but our works are finite in number and measure: how can they answer then to that which exceedeth number and measure? Therefore bee content with *Iosephs* brethren, to take your money againe: and say that you haue corne for nothing; that is, you are saued for nothing: or else when you say, *I beleeue the remission of sinnes*, you lie vnto God, because you doe not beleeue the remission of sinnes, but satisfaction for sinnes, like the Papists.

Reuel. 21. 6. *Gen.* 42. 25.

It

Verse 26. It followeth, *As often as ye shall eat this bread, and drinke this cup, ye shall shew the Lords death till he come.* Here are three inuincible arguments against Popish Transubstantiation, like the three witnesses vnder which euery word doth stand.

Three arguments against Transubstantiation in one verse.

First, we are said to eate bread; then it is not flesh, but bread.

Dan. 17. 6. Secondly, we are said to shew the Lords death; then it is but a shew or representation of his death. Thirdly, it is said, vntill hee come; if he be to come, then he is not come: if he be come, how can we say, vntill he come? The effect of this verse was shewed in these words, *Doe this in remembrance of me.* For to say, *Doe this in remembrance of me*, and to say, *So oft as yee doe this, you shew my death*, is much at one. So that if you call this Sacrament a shew of Christs death, as it is called here, then it is not Christ; or if you call it a remembrance of Christ, as it is called there, yet it is not Christ, but a shew or remembrance of Christ: but this is such a shew and remembrance, that the next verse saith, *Whosoeuer receiueth it vnworthily, is guilty of the body and blood of Christ.*

Vers. 27.

What it is to receiue vnworthily.

Will ye know who receiueth vnworthily? In the nine and twentieth verse, *Paul* saith; *he discerneth not the Lords body*, that is, which putteth no difference betweene this bread and other, but eateth like a child, the meate which he knoweth not: and after, the bread seemeth stones to him, and the wine poyson, because his conscience telleth him, I haue receiued vnworthily, before I could say like *Dauid*, *My heart is prepared. My sheep* (saith Christ) *know my voice*: as they discerne Christs words, so they discerne Christs body; and therefore so often as they come to the Lords Table, they seeme to come into the Lords presence, there they greet, and kisse, & imbrace one another with affections, which none can know, but they that feele; like *Iohn*, which leaped in the wombe, so soone as Christ came neere him.

Psal 108. 1. *Psal.* 57. 7. *Iohn* 10. 27.

Luke 1. 41.

How receiuers may be guilty of Christs death.

Will yee know beside, what it is to bee guilty of the body and blood of Christ? euen as *Iudas* was guiltie for betraying him, and *Pilate* for deliuering him, and the Iewes for crucifying him: so they are guiltie which receiue this Sacrament vnworthily, as *Pilate*, and *Caiphas*, and *Iudas* were. If they bee guiltie of Christs death, they are guilty of their owne death too; as if they had committed two murthers: and therefore *Paul* saith af-

Marke 14. 44. *Mat.* 25. 15. *Mark* 15. 25.

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ter, that many of the Corinthians died, onely for the vnworthy receiuing of this ſacrament. As the Word is the ſauour of death to them which receiue it vnworthily: ſo the ſacrament is the ſauor of death to them which receiue it vnworthily: it neuer goeth into their mouth, but they are traitors *ipſo facto*, and may ſay to hel, This day haue I taken poſſeſſion of thee, becauſe I am guilty of Chriſts bloud. Therfore it followeth immediatly, *Let a man examine himſelf, before he eat of this bread, or drinke of this wine*: as if hee ſhould ſay, If hee which receiueth this Sacrament vnworthily, be guiltie of Chriſts death, like *Iudas* which hanged himſelfe; if theſe ſignes be receiued to ſaluation or damnation, like the Word: the next leſſon is to examine your ſelues before you receiue, leſt you receiue like the ſonne of perdition, which ſwallowed the bread and the Diuell together. Therefore, *Let a man examine himſelfe, and ſo let him eate*: that is, let him examine firſt, and receiue after: for if we ſhould receiue the bread of the earth reuerently, how ſhould we receiue the bread of heauen? When *Iehonadab* came to *Iehu* his chariot, hee ſaid, *Is thy heart vpright, as my heart is toward thee?* So when we come to the Lords table, he would haue our hearts vpright to him, as his heart is to vs: for who feaſteth his enemies and mockers? The golden Ring ſitteth higheſt at our table, but the wedding garment ſitteth higheſt at this Table. It is ſafer eating with vnwaſhed hands then with an vnwaſhed heart. The Iewes were taught to chuſe the Lambe of the Paſſe-ouer on the tenth day of the firſt moneth, in which moneth they came out of Egypt; and on the fourteenth day after, they were taught to eate him: ſo they had foure dayes reſpit, betweene the chuſing and the killing, to prepare and ſanctifie themſelues for the Paſſe-ouer, which was a ſigne of the Lords Supper. This admoniſhed them that the matter (now to bee performed) was very waighty, and therefore they were deeply to conſider it: for now was the action and ſumme of all ſaluation in handling. If they did prepare themſelues ſo, before they did receiue the figure of this Sacrament, how ſhould we be prepared, before we receiue the Sacrament it ſelfe? Therefore as *Ioſiah* commandeth the Leuites to prepare the people: ſo *Paul* aduiſeth the people to prepare themſelues, that is, to examine whether they haue faith and loue,

1. *Cor.* 11. 30.

2. *Cor.* 2. 16.

How wee ſhould be prepared before we come to the Lords Table.

Iohn 13. 17.

1. *Sam.* 9. 13.

2. *King.* 10. 15.

Iames 2. 2.

Exo. 12. 3, & 6.

1. *Chron.* 35.

loue, and repentance before they come to this feast. By this all may see: first, that *Paul* would haue euery lay man skilfull in the Scripture, that he be able to examine himselfe by it: for this admonition is not to them which minister the Sacrament, but to al which receiue the Sacrament. And the rule by which we must examine our selues, is the law which we should obey: therfore if the rule be vnknown, the examination must be vndone. Our doctrine must be examined by the doctrine of the Prophets and Apostles; our prayers must be examined by the six petitions of Christs prayer; our beliefe must be examined by the twelue articles of faith; our life must be examined by the ten Commandements of the law. Now he which hath his Touch-stone, may try gold from copper; but he which hath it not, takes one for the other: therefore before *Pauls Examine*, you had need to learne Christs *Search*; *Search the Scriptures*, and they will lighten you to search your selues. This is the doctrine with which I will end, and the necessary point for which I chose this Text, to teach you (if I could) that Christian Art, how to examine your selues.

All are bound to know the Scriptures.

Acts 17.11. Note.

Exod. 20.1, &c.

2. *Cor.* 13.5. *Iohn* 5.39.

Verse 28. The diuision.

Let a man examine himselfe before he eate. Here is first an examination: secondly, an examination of our selues: thirdly, an examination before we come to the Sacrament. Touching the first: here *Paul* saith, *Examine your selues*, but in 2. Cor. 13. hee doubleth his charge, *Proue your selues*, and again at next word, *Examine your selues*: as if he should say, This work must be done when it is done, because it is neuer throughly done; and therefore wee must double our examination, as *Paul* doubleth his counsell. If a man suspect his enemy, he will try him with a question; if that will not search him, he will put forth another; if that be spied, hee will moue another; like one which putteth diuers keyes into a locke vntill it open; so he which examineth, must try and try, proue and proue, search and search: for the Angell of darkenesse is like an Angell of light, and wee haue no way to discouer him, but that of *Iohn*: *Try the spirits*. God examineth with trials: the diuell examineth with tentations: the world examineth with persecutions: we which are thus examined, had need to examine too. If any man skill not what *Examining* meaneth, the very word *Examine* is so pregnant, that it prompteth vs how wee should examine: for it signifieth, to put our

2. *Cor.* 11.14. 1. *Iohn* 4.1.

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ſelues vnto the Touch-ſtone, as if we would try gold from copper. Therefore one ſaith, that Examination is the eye of the ſoule, whereby ſhe ſeeth her ſelfe, and her ſafetie, and her danger, and her way which ſhe walketh, and her pace which ſhee holdeth, and the end to which ſhe tendeth: ſhe lookes into her glaſſe, and ſpieth euery ſpot in her face, how all her graces are ſtaind; then ſhe takes the water of life, and waſheth her blots away. After, ſhe lookes againe, and beholdeth all her gifts; her faith, feare, loue, patience, meekneſſe, and marketh how euery one do floriſh or wither. If they fade and decay, that ſhe feeleth a conſumption; then ſhe takes preſeruatiues and reſtoratiues of prayer, and counſel, and repentance, before the ſickneſſe grow. Thus euery day ſhe letteth down a bucket into her heart, to ſee what water it bringeth vp, leſt ſhe ſhould corrupt within, and periſh ſuddenly. A deſcription of true examination.

To heare, and reade, and pray, and faſt, and communicate, is a worke of many: but to examine thoſe workes, is the faſhion of few: and therfore *Ieremy* complaineth, *No man ſaith, What haue I done?* as if hee ſhould ſay, No man examineth himſelfe. And therefore in all the Scripture it is ſaid but of one, *That hee feared all his works*: as though he durſt not thinke, nor ſpeake, nor doe any thing, before he had examined what it was, from whence it came, and whither it went: ſo the more precious treaſure is deeper hid in the ground. *Ier.* 3.5. *Iob* 9.28. *Matth.* 13.14.

The ſecond point is, *To examine our ſelues. Paul* ſaith, *Try all things*: much more ſhould we trie our ſelues. The good ſower doth ſow his own ground, but the bad ſower doth ſow another mans ground, as the diuell did. The diſciples of Chriſt ſaid, *Maſter, is it I?* not, Maſter, is it he? The diſciples of *Iohn* asked, *Maſter, what ſhall we doe?* not, Maſter, what ſhall they do? We muſt obey ſome, and heare others, and admoniſh others, & loue all; but examine our ſelues. That which we apply vnto others, the Apoſtle applieth vnto our ſelues: for whē we ſpeak of an examiner, we intend one which examineth others; when we ſpeak of an accuſer, we intend one which accuſeth others; when wee ſpeake of a Iudge, we meane one that iudgeth others: but the Scripture crieth, *Examine thy ſelfe, accuſe thy ſelfe, iudge thy ſelfe*; that is, be not curious to ſearch a moate in thy brothers *1.Theſ.* 5.21. *Matth.* 13.25. *Matth.* 26.12. *Luke* 3.10. *1.Cor.* 11.28,31

eye,

Mat.7.3. eye, but pull out the beame which is in thine owne eye. This doth shew, that they which sit in Gods chaire to iudge others, commonly haue greater faults themselues, then they whom they vse to iudge: and therfore Christ called their fault a beam, Psal.4.4. & the others a mote. This made *Dauid* say, *Examine thy heart*: *thy heart* is thine owne heart, therefore thou must examine Luke 18.11. whether *thou* pray, whether *thou* watch, whether *thou* fast; and not whether *he* pray, whether *he* watch, whether *hee* fast, as the Pharise examined the Publican; lest thou haue *Peters* checke: Iohn 21.22. when he examined what *Iohn* should doe, Christ said, *What is that to thee? follow thou me.* Thou art a priuate man, and hast a priuate examination, therefore let thy question be, *What haue I done?* and make thy Anatomie of thy selfe.

See, beloued, we may not beleeue our selues, before we haue examined our selues, for we are false-hearted: and the notablest coozener that deceiueth most, for one time that he deceiueth others, tenne times hee deceiueth himselfe. Because the flesh is a 2 King.5.25.26 wily seruant, and will lie like *Gehezi* to his master, and face him that it hath not sinned, when it commeth from sin; therefore as *Elisha* examined his seruant, so the soule must examine her seruant; that is, man must be iealous of himselfe, and take himselfe for a lier, for a flatterer, for a dissembler, vntill hee be throughly acquainted with himselfe; for no man is so often beguiled as by himselfe, by trusting his double heart, and taking his owne word without further triall. If *Paul* had bid vs examine others, we would haue sifted them like Satan. *Satan hath desired to sift* Luke 22.13. *thee*, (saith Christ to *Peter*;) so wee haue a desire to sift others. Iohn 21.22. Euen as *Peter* which was sifted of Satan, longed to sift *Iohn*, and know what hee should doe, before hee hearkened to his owne charge. Therefore the helpe of examination is a needfull preseruatiue, although we were as sound as *Peter*. They which are suspected of a crime, doe not examine themselues, but are examined of others, lest they should bee partiall: but a Christian 1.Cor.11.32. must examine himselfe of his crime, and be his owne Iudge, his owne accuser, and his owne condemner: for no man knoweth 1.Cor.2.11. the spirit of man, but the spirit which is in man, which will con- Rom.1.15. demne him if hee be guiltie, and tell him all that hee hath done, 1.Iohn 3.21. and with what minde hee did it, and what hee deserueth for it.

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This is the priuate arraignement, or close sessions, when Conscience sits in her chaire to examine, and accuse, and iudge, and condemne her self, because she will not be condemned of God.

Thus holie men haue kept the sessions at home, and made their hearts the fore-men of the Iurie, and examined themselues as we examine others: the feare of the Lord stood at the doore of their soules, to examine euery thought before it went in; and at the doore of their lips, to examine euery word before it went out, whereby they escaped a thousand sinnes, which wee commit, as though wee had no other worke. So thou shouldest sit in iudgement of thy self, and call thy thoughts, and speeches, and actions, to giue in euidence against thee, whether thou be a Christian or an Infidell, a sonne or a bastard, a seruant or a rebell, a Protestant or an hypocrite: if thou finde not faith, nor feare, nor loue, nor zeale, when thou examinest thy selfe, let no man make thee beleeue that thou art holie, that thou art sanctified, that thou art a Christian, that thou art a beleeuer, that thou art a Gospeller, because thou art worse then thou seemest thy selfe: for euery man is partiall to himselfe when he is most humbled.

Therefore if my heart tell mee that I doe loue God, whom shall I beleeue before my selfe? As *Salomon* saith, *No man can search the heart of the King*: so *Paul* saith, *No man knoweth the spirit of any man, but the spirit which is in man*: that is, no man feeleth the heart of man so well as himselfe. And yet himselfe, although hee haue liued with it euer since hee was borne, doth not know his owne heart, vnlesse hee examine it narrowly, no more then hee knoweth his owne bones, or his veines, or his sinewes, or his arteries, or his muscles, how many are in his body, or where they lie, or what they doe. *Prou.* 25.3. 1. *Cor.* 2.11.

This seemes strange, that a man should not know his owne heart: yet it is true, that the best of all doth not know his owne heart, though he hath dwelt with it from his mothers wombe. For Christ saith to his Disciples, euen to his Disciples, *You know not of what spirit you are*, that is, ye thinke better of your selues then you are, and know not what the clocke striketh within. There is a zeale without knowledge, and there is a knowledge without zeale: there is a faith without obedience, and there is *Luke* 9.55.

an obedience without faith; there is a loue without feare, and there is a feare without loue, and both are hypocrites. Therfore as *Dalilah* searched where *Samsons* strength lay: so let euery man search where his weakeneſſe lieth, and alway be filling the empty gap.

Iudg.16.6.

Now this examination muſt go before vs to the Sacrament. Euery meate worketh according as it is digeſted: and this meat worketh according as it is receiued. Therefore when Chriſt had taught what wee ſhould doe in receiuing the Sacrament, now *Paul* ſheweth what we ſhould do before we receiue the Sacrament. *Let a man examine himſelfe.* But ſome will come before they examine themſelues: and therfore as the Prieſts of the Law had authoritie to put by lame and blind ſacrifices, ſo the Miniſters of the Goſpel haue power to put by lame and blind receiuers; and he which doth not ſo, giueth a ſword into their hands to kill themſelues. If the Paſtor would vſe this examination duly, it were the onely way to make euery one examine himſelfe, leſt hee be put by like *Non-proficients*. As *Iephtah* diſcerned the Ephraimites, becauſe when they ſhould pronounce Shibboleth, they pronounced Sibboleth: ſo all which cannot pronounce Chriſt, that is, giue a reaſon of their faith, are to bee thruſt from this table.

Luke 8.18. *Eccleſ.*5.17.

There is a hearing, and a preparatiue before hearing. There is a praying, and a preparatiue before praying. There is a receiuing, and a preparatiue before receiuing: which if it bee wanting, the receiuer receiueth vncomfortably, the prayer prayeth idly, the hearer heareth vnfruitfully, like thoſe which doe eate before hunger, and drinke before thirſt.

This preparatiue before hearing, and praying, and receiuing, doth ſignifie that there is a kinde of phyſicke in theſe three: for preparatiues are miniſtred alwayes before phyſicke. And as the preparatiue which goeth before, maketh way to the phyſicke, or elſe it would doe no good but hurt: ſo vnleſſe examination goe before the Sacrament, wee ſeale vp the threatnings which are written againſt vs, in ſtead of the promiſes which are made vnto vs: for the Sacrament is a ſeale, and therefore ſealeth good or euill, as euery other ſeale doth.

Luke 1.76. The ſecond examination.

The preparatiue before wee receiue, is to *Examine*. As *Iohn*

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was the fore-runner of Christ, so examination is the fore-runner of the Sacrament, like the Harbinger which rideth before to prepare the roome. For if *Iob* commanded his sonnes to sanctifie themselues, before they did come to his sacrifice, how should we sanctifie our selues, before we come to Christs Sacrament, wherein weare commanded to doe as the Lord himselfe did which instituted it? It is said that the chamber wherein Christ did institute this Sacrament, was trimmed; the chamber wherein the Apostles receiued this Sacrament, was trimmed. If *Iudas* chamber, his inner chamber had been trimmed so too, hee had receiued this Sacrament with as much comfort as the other disciples did: but because his heart was not trimmed, therefore he was the first which was condemned for the vnworthy receiuing of this Sacrament. *Iob* 1.5. *Luk.* 22.12.

Adam did not thinke that death had been in an apple: so you would not thinke that death should be in bread: but as a coale hath fire in it, besides the coale it selfe, which fire doth either warme or burne; so this meat hath another meate in it, beside that which is seene, which doth either saue, or destroy: therefore he which commeth to this spirituall meat, must examine whether hee haue a spirituall mouth, as well as a carnall mouth, or else he shall receiue no more then he seeth, and that which hee seeth not, shall destroy him. *Genes.* 3. 6.

No man (saith Christ) *putteth new wine into old vessels, lest the vessels breake, and the wine leak.* This wine is new wine, therefore put it into new vessels, holy vessels, sanctified vessels, or else it will leake forth, and breake the vessell, and thou shalt haue no more taste of it, then while the relish of bread is in thy mouth. When Christ commeth to our house, shall wee not looke whether our chamber be trimmed, as the chamber was trimmed against his comming to the Passe-ouer? But how shall wee trimme it? *Marke* 2.22.

When a man takes an office, hee examines his substance: when he takes a trade, hee examineth his skill: when hee goeth to fight, hee examineth his strength: but these wants are no wants when he goeth to the Sacrament. Wilt thou know now vpon what articles thou must enquire at that time: that is, how thou shouldest examine thy selfe? As some prayer may *1. Thes.* 5.16.

Iob 9.28. be at all times; so some examination is at all times. Thus *Iob* examined himselfe euery day, nay, euery houre, because hee scanned all that he did.

But there is a speciall examination before the Sacrament, because it is the bread which is receiued to saluation, or damnation; 1. Cor. 11.29. because it is the feast, to which whosoeuer commeth without his wedding garment, shall be cast into vtter darkenesse, Matth. 22.11. because it is a seale which sealeth a curse or a blessing.

Therefore hauing obserued that examination is the necessariest lesson in Christianitie, and lesse knowne then other, I haue studied since my Sermon, to lay downe three examinations which you should vse at all times, and a speciall examination for the Communicants Catechisme, which leadeth immediatly to the Sacraments, as a guest is handed to the Table. In the first examination, I will shew thee a rule how thou shalt try others spirits, and how thou shalt try thine owne.

Three examinations.

The first examination of the triall of spirits.

1 Of others spirits.

1. Thou shalt trie strange spirits by their maner of speaking, plainely, or doubtfully, boldly, or fearefully: therefore we reade that the Oracles of the heathen had a double meaning, and that 1. Kings 22.11. the false prophets neuer spake boldly, but where their patrons were ready to flesh them.

2 2. By the proportion of faith: for euery heresie is contrarie to some article of our beliefe, as euery sinne is against some of the ten Commandements.

3 Deut. 18.22. Matth. 7.15. 3 By the euent of their speeches; for they take no effect, as it is said in the 18. chapter of Deuteronomy: and therefore they are called false prophets.

4 Matth. 7.16. 4 By their fruits: for none of the false prophets were good men.

5 5 By their successe: for if they be not of God, they wil come to nought. As the Arrians, and Manichees, and Pelagians are vanished, as if they had neuer beene: so time shall weare out euery doctrine that is not truth. This is thy rule to trie others spirits.

1 The examination of our owne spirits.

1. Thou shalt trie thine owne spirit by the motions that it hath to good or euill. For as a good stomack turneth all that it eates, into good nutriment; and a bad stomack turneth all that it eates, into raw humours: so likewise a good mind conuerteth all

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all that it heareth, and all that it seeth, and all that it feeleth, vnto some profit: but a bad mind maketh a temptation of euerie thing: therefore it is said, *To the cleane, all things are cleane*, and so, *to the vncleane, nothing is cleane*: that is, they defile themselues with euery thing. *Rom.* 14. 14. *Titus* 1. 15.

2 Secondly, by the first cause or preparation which thou hadst vnto it; for whatsoeuer it be, thy thoughts will bee where thou louest: to verifie that saying, *Where a mans treasure is, there will be his heart*: for likely the beginning is a picture of the end, and the act is like the thought which set it a worke. *Marke* 6. 21.

3 Thirdly, by the manner of the consolation in it, whether it be of knowledge, or ignorance; whether it bee constant, or mutable, calme, or boisterous; simple, or mixt: for as a cleare fountaine yeeldeth cleare streames; so a pure heart hath pure ioyes.

4 Fourthly, whether it bring to Christ, or take any thing from him to thy selfe; like all the parts of Poperie, which mangle his honor either to Angels, or to Saints, or to Pope, or to Images. If it abide all these questions, and draw thee not from any good, then thou mayst say it is from God, water the seede, O Lord, which thou hast sowne. This is the fruit of thy first examination. In the second, by making thee discerne whether another bee a Christian, I will teach thee to know whether thy selfe bee a Christian; which that thou mayst reach to, obserue this direction, and thou shalt see of what side thou art.

The second examination vpon the differences betweene the wicked and the godly.

It must needes bee, that they which walke to contrary ends, should go diuers waies: therefore there be moe differences betweene the children of God, and the children of the world, then there be betweene men and beasts.

1. First, they are distinguished in *will*: for the wicked striue to bring Gods will to their will, like *Baalam*, which when hee had an answer, staid for another: but the faithfull labour to bring their will to Gods will; like Christ which said, *Not as I will, but as thou wilt*. *Numb.* 22. 19. *Matth.* 26. 36.

2. They are distinguished in *Faith*: *All men haue not faith*, (saith *Paul*) *but the iust liue by faith*: as if he should say, The iust beleeue, and the vniust beleeue not. The iust beleeue, and apply that they beleeue to themselues: the wicked may beleeue like the diuels; but their faith is like the gadding Hen, which *2. Thes.* 3. 2. *Rom.* 1. 17. *Iames* 2. 19.

carrieth her egges to other, and neuer layeth at home: so they beleeue that other shall be saued, but not themselues.

3. They are distinguished in *Hope*: for because the wicked hope not for any mends of God, therefore they neuer defer their reward; but if they doe any good, they are trumpets of it themselues, for feare it should not bee blazed enough: and therefore Christ said, that the Pharises had their reward already, because they were boasters of their works: and if they do not good, but euill, yet they would bee magnified as much for euill, as other are for good. But the faithfull are likened to hand-maides which wait their reward; *Their left hand seeth not when their right hand doth well*, and they are afraid to take honour of men, for losing their honour with God, like *Iohn Baptist*, which made his vertues meaner then they were, and debased himselfe, when hee might haue got a name aboue his Lord.

Matth.6.2.
Psal.123.2.
Matth.6.3.
Iohn 1.21.

4. They are distinguished in *Obedience*: therfore Christ teacheth vs to iudge men by their fruit, as an vnfallible rule: for the euill tree will bring forth euill fruit, & the good tree good fruit; and neither can change his propertie, although the euill fruit is sometimes beautifull, and the good fruit sometimes blasted. All slip: but in the wicked, one sinne teacheth another; and in the faithfull, one sinne preuenteth another.

Matth.7.17.

5. They are distinguished in *Repentance*: for the wicked do but weepe for their sinnes past, but the godly purpose to sinne no more: so *Pharaoh*, *Saul*, and *Iudas* said, *I haue sinned*: but *Shadrach*, *Meshech*, and *Abednego* said, *We will not sinne*: therefore the heart of the godly is called, *a contrite heart*; but the heart of the wicked is called, *a heart that cannot repent*. Beside, as Christ cast out a legion of diuels at once, so the godly would bee purged of all their sinnes together; but the wicked neuer consent to leaue all, but as *Naaman* said, *Let the Lord spare me in this*; so euer he excepteth one sinne, which is his beloued sinne; like *Herod*, which reformed many things, and yet would not leaue his brothers wife.

Exod.10.16.
1.Sam.15.30.
Mark.17.3.
Dan.3.18.
Psal.51.17.
Rom.2.5.
Luke 8.30.
2.King.5.18.
Matth.14.3.

6. They are distinguished in *Charity*: for ye shall neuer see the wicked loue their enemies: and therefore when the Pharises could not loue their enemies, they taught, that men might hate their enemies: and Christ speaking of the Publicans and sinners,

Matth.5.43.
Luke 6.32.

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ners, exhorteth his Disciples not to loue like them, because they loued none but their friends.

7. They are distinguished in *Prayer*: for the wicked cannot pray; therefore *Dauid* saith, *They call not vpon the Lord*: as if they had not the *spirit of prayer*: and therefore Christ calleth their prayer *babbling*; for they thinke not of God when they speake vnto him. *Psal.* 14.4. *Zach.* 12.13. *Rom.* 8.26. *Matth.* 6.7.

8. They are distinguished in *Patience*: no hypocrite can beare the Crosse, but saith like *Cain*, *It is heauier then I can suffer*: but *Paul* and *Silas* sung in prison: for a faithfull man would haue something to humble him, and reioyceth to beare his Masters markes, because the wounds of a louer are sweet. *Gen.* 4.13. *Acts* 16.25. *Gal.* 6.17.

9. They are distinguished in the *vse of aduersitie*: for this is a proper and peculiar marke of Gods children, to profit by affliction: and therefore wee reade not in all the punishments of the wicked, that one of them said like *Dauid*, *It is good for mee that I haue been afflicted.* *Psal.* 119.71.

10. They are distinguished in *Humilitie*: for the wicked are not humbled before the crosse; like *Pharaoh*, that neuer sorrowed, but when he suffered: but the Apostles learned humilitie of their Master, before their persecution came. *Exod.* 8.8,15. *Mat.* 11.29.

11. They are distinguished in their *iudgement of the Word*: for to the wicked it seemeth the hardest, & simplest, and vnpleasantest booke that is; and therefore *Paul* saith, *that it is foolishnes vnto them*: but to the godly it seemeth the wisest, and eloquentest, and sweetest, and easiest book of all others; as though God did suddenly bring the vnderstanding of it to them, as *Iacob* said of his venison: according to that, *Hee that will doe his will, shall know his doctrine.* *1. Cor.* 1.11. *Genes* 27.20. *John* 7.17.

12. They are distinguished in their *Iudgement of God*: the wicked are perswaded now and then of Gods mercy, for the present time while they feele it, as the Iewes praised him alwaies, when he did as they would haue him; but they cannot perswade themselues, that God will bee mercifull to them still, like *Iob*, which said, *Though the Lord kill me, yet will I trust in him*: therefore the hope of the righteous is called, *Hope in death.* Beside, if the wicked loue God, it is but for his benefits, as *Saul* loued him for his kingdome. And this is alwaies to bee noted, that *Exod.* 15.20. *Iob* 13.15. *Prou.* 14.32. *Prou.* 23.18. *1 Sam.* 10.6.

in the wicked, the feare of Hell is greater, then is their hope of Heauen: but in the faithfull, the hope of Heauen is greater, then their feare of Hell.

13. They are distinguished in their *Delights:* for the sport of the vngodly is folly, like *Belshazzars*: and therefore when they are sick or troubled, they neuer run to the Word for comfort; as though Gods promise pertained not to them: but to feasts, or tables, or tales, or musicke, as *Saul* did to the harpe. But all the delights of the godly, are like *Danids* dance about the Arke: they are neuer merrie, but when they are doing well; nor at peace, but when their prayers haue ouercome God, like *Iacob*.

Dan. 5.4.
1. *Sam.* 16.23.
2. *Sam* 6.14.
Genes. 31.28.

14. They are distinguished in their *opinions of death:* for the faithfull long to be dissolued; and although they might liue euer in continuall prosperitie, yet they would not stay so long out of heauen: but the wicked would neuer bee dissolued, because death comes alwaies vnto them like a Iaylor, to hale vnto prison; as *Ahab* said to *Michaiah, that he neuer prophecied good to him.* Hereby a man shall know whether he haue faith: for if he doe beleeue the promises, he will be glad to receiue them.

Phil. 1.23.
Luke 2.29.
1. *Kings* 22.8.

15. They are distinguished in their *sense of sin.* Wicked men feele the lothsomnes of their vices, but none but the faithfull feele the defects of their righteousnes. The naturall man neuer complaineth of his good workes, but vaunteth of them: but a godly man findeth fault with his prayers, and his almes, and his watches; like *Isaiah*, that said, his righteousnes was like a menstruous cloth. As Christ met the tempter in the wildernesse, a place of prayer, and fasting, and meditation: so a godly man meeteth the tempter in his prayer, and in his fasts, and in his meditation; that is, he findes some let, or spot, or want in all his deuotions. Therefore vnlesse thy righteousnes mislike thee as well as thy prophanenes, know that yet thou art no further then the wicked.

Esay 64.6.
Psal. 16.2.
Matth. 4.12.

16. They are distinguished in their *Ends:* for the children of God propose the glory of God, and leuell all their thoughts, and speeches, and actions, as if they were messengers sent to carrie him presents of honour.

Thus did *Dauid* when he said, *All that is within me praise the Lord:* As though himselfe had rather be without praise then his master:

Psal. 103.1.

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maſter: but the children of the world ſet vp their owne glory for their marke, like *Nebuchadnezzar*, which ſaid, *For the honour of my maieſty*, Dan. 4. 27. Therefore they ſpeake, and looke, and walke, as if they did ſay to their tongue, and eyes, and feet, and apparell, as *Saul* ſaid to *Samuel*, *Honour me before this people.* Dan. 4. 27. 1. *Sam.* 15. 13.

17. Laſtly, they are diſtinguiſhed in *Perſeuerance*: for the zeale of the wicked laſteth not, and therefore God ſaith, *They are ſoone turned out of the way*: but the zeale of the faithfull was repreſented by the fire of the Temple, which neuer went out. By theſe differences thou maiſt ſee how much thou doſt differ from the wicked, or whether thou be of their band. *Exod.* 2. 38. *Leuit.* 6. 12.

Then come to the third examination: as the diuell tempteth thee, to ſee what thou wilt doe for him, ſo thou muſt tempt thy ſelfe, and get of thy ſoule what it would doe for God, and what it would ſuffer for him, which hath ſuffered death for it. Therefore here wee will ſet downe certaine interrogatories, whereof thou ſhalt examine it. The third examination. *Matth.* 4. 9.

1. Firſt, whether thou haue the heart of *Ioſhua*, to worſhip God as boldly as thou doſt, though all the world did renounce him, and euery one did mocke thee, as they did *Noah*, while hee built the Arke? *Ioſh.* 24. 15.

2. Whether thou wouldeſt not deny Chriſt, as *Peter* did, if thou wert in *Peters* ſtraits, and nothing to ſuccour thee but policie? *Matth.* 26. 70.

3. Whether thou wouldeſt not ſteale, if thou didſt ſee a bootie as fit as *Achan*, which thou mighteſt catch vp, and no man ſpie thee? *Ioſh.* 7. 8, 1.

4. Whether thou wouldeſt refuſe a bribe, like *Eliſha*, if thou didſt meete with one which were as willing and able to giue it as *Naaman*? 2. *King.* 5. 16.

5. Whether thou wouldeſt not deceiue, if thou wert in ſuch an office as the falſe Steward, whoſe Maſter referred all vnto him, and knew not when he kept any thing backe? *Luke* 16. 6. Although this is a parable, yet it carrieth the ſignification of a Hiſtorie.

6. Whether thou wouldeſt not fulfill thy luſt, as *Dauid* did, if thou hadſt his opportunitie and allurement, and mighteſt doe it without danger of the law, like a King, as *Dauid* might?

7. Whether thou wouldeſt not tell a lye, as *Abraham* did, if it ſtood vpon thy life, which made him twice diſſemble that 2. *Sam.* 11. 4.

his

Genes.12.3. his wife was his sister, lest he should die for her beautie?
Genes.20.2. 8. Finally, if it should be said vnto thee, as the diuell said to
Matth.4.9. Christ, *All these will I giue thee, if thou wilt fall downe and worship me*: that is no more, but if thou wilt sinne; whether thou wouldest yeeld, or no.

If thou haue sinned thus and thus before, I will not say therefore, The Lord will not heare thee. But *Dauid* saith, *If I regard*
Psal.66.18. 1.King.8.26. *wickednes in my heart, the Lord will not heare me*: that is, If for any cause a man purpose, & carry a mind to sin when he is tempted, the Lord is so far from helping him, that hee will stand like *Baal*, as though he did not heare him: for hee hath a traytors mind as deep as any, which thinks for a Dukedome I would betray my Prince, though he neuer play the traytor in his life. Thus you haue heard how to try spirits, and how to discerne a Christian from an hypocrite, and how to oppose your hearts, that ye may be sure to iudge rightly what ye are.

The fourth examination. Now we come to that examination, which is the Epitome or abridgement of all these; for memorie is short, and all are not of one strength, but some run, and some goe, and some creepe, and
Heb.6.1. all doe well, so long as they striue to perfection. The matters whereof principally the mind should bee examined before the Sacraments, are these:

The receiuers articles. 1. First, whether thou hast faith, not onely to beleeue that Christ died, but that he died for thee: for as the Scripture calleth him Redeemer, so *Iob* calleth him his Redeemer.

2. The second article is, whether thou be in charitie; not whether thou loue them which loue thee, but whether thou loue
Esay 59.20. Iob 19.25. them that hate thee: for Christ commandeth vs, *To loue our*
Matth.5.44. *enemies.*

3. The third article is, whether thou repent, not for thy open and grosse sins, but for thy secret sinnes, and petty sinnes, because
Matth.12.36. Christ saith, *that we must giue account of euery idle word.*

4. The fourth article is, whether thou resolue, not to sinne againe for any cause, but to amend thy euill life, not when age commeth, or for a spurt, but to begin now, and last till death: for
Reuel.22.11. Christ is *Alpha* and *Omega*, both the beginning, and the end, as well in our liuing, as in our being, which hath made no promise
Reuel.2.10. to them which begin, but to them which perseuere.

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5. The laſt article is, whether thou canſt find in thy heart to die for Chriſt, as Chriſt died for thee? We are bid not only to follow him, but to beare his Croſſe: and therefore wee are called ſeruants, to ſhew how we ſhould obey; and we are called ſouldiers, to ſhew how we ſhould ſuffer. *Luke* 12.38. 2. *Tim.* 2.4.

Theſe are the receiuers articles; whereof his conſcience muſt bee examined before hee receiue this Sacrament: happie is hee which can ſay, *All theſe haue I kept*: for the Doue was not ſo welcome to *Noah*, as this man is to Chriſt. But if thou find not theſe affections within, but a neſt of vices, leaue thine offering at the Altar, and returne to thine examination againe, for thou art not a fit gueſt to ſup with the Lord, vntill thou haue on this *wedding garment*. *Matth.* 19.20. *Geneſ.* 8.11. *Matth.* 5.24. *Matth.* 22.12.

How is it then, that ſome regard their other garments more then this? *Paul* ſaith, *Examine your ſelues*; and they examine their apparell: if they haue new clothes in the countrey, then they are ready to receiue. I haue knowne many kept from the Sacrament a whole yeere together by their Maſters, for nothing but for want of a new ſuit to ſet them foorth with their fellowes. The preparation of country folke before they receiue.

Others reſpect whether it be a faire day, that they may walke after Seruice; making that day vpon which they receiue, like a Scholers Thurſday, which hee loues better then all the dayes in the weeke, only becauſe it is his play-day. Thus like the Iewes, *They ſit downe to eate, and riſe vp to play*: that as Chriſt calleth the Phariſes prayer, *Babbling*, Matth. 6. 7. ſo their receiuing may bee called dallying.

When they haue the Sacrament in their belly, they think that all is well, as *Micah*, when he had a Leuite in his houſe, thought that God loued him: but as the Leuite did not profit him, becauſe he receiued nothing but the Leuite; ſo the bread and wine do them no good, becauſe they receiue nothing but bread and wine for want of faith. Maruell not then if you haue not felt that comfort after the Sacrament, which you looked for; for it is comfortable to none, but to them which prepare their hearts, and examine themſelues before, becauſe it is not the mouth, but the heart which receiueth comfort. *Judg.* 17.

Now it may be, that the moſt which are here, haue brought a

mouth

mouth and not a heart, these go away from the Sacrament, to despight Christ, as *Iudas* went from the Sacrament to betray him.

Iohn 13.30.

The other goe away, like one which had receiued a cheare full countenance of the Prince, all his thoughts are ioy, and the countenance of the Prince is still in his eye. As he which hath eaten sweet meate, hath a sweet breath: so they which haue eaten Christ, all their sayings and doings are sweet, like a perfume to men, and incense to God: their peace of conscience, and ioy of heart, and desire to doe good, will tell them, whether they haue receiued bare signes, or the things signified.

How a man shall know whether he haue receiued well.

Euery one which receiueth this Sacrament, shall feele himselfe better after it, like the Apostles: or else he shall find himselfe worse after it, like *Iudas*. Hereby ye shall know, whether ye haue receiued like the Apostles, or like *Iudas*. Thus we haue ended the doctrine of the Lords Supper. Now if you cannot remember all that I haue said, yet remember the text; that is, Examine your selues before you receiue this Sacrament hereafter.

FINIS.

THE EXAMINATION OF VSVRIE IN TWO SERMONS.

To The Reader.

HEre thou hast the Sermons which haue been often desired, because of the matter fit for the Citie. One saith, that he would neuer speake to Vsurers, and Bribemongers, but when they be vpon their death-beds: for he which liueth by sinne, resolueth to sinne that hee may liue; but when he goeth to hanging, Iudas *himselfe will say,* I haue sinned. *If I speake not to Vsurers vpon their death-bed, yet I speake to Vsurers which shall lie on their death-bed. Three things doe giue me hope. One is, that all hearts are in the hands of God, to call them at what houre hee list, and therefore* Saul *may become an Apostle.*

Matth. 27.4.

Acts 9.11.

The next is, that the third crow doth waken moe then the former, and therefore after the crowing of other, this crow may haply be heard.

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The last is, that there is no sinne, but some men haue been reclaimed from it, and so may Vsurers from their sinne.

Therefore goe, my booke, like Dauid *against* Goliah, *and fight the Lords battels against Vsurers. The Lord giue this successe to his doctrine in these leanes, that it may consume Vsurers, as* Iosua *drone out the Cananites before him. If I could take but this one weed out of the Londoners garden, I were answered for my health and my strength spent amongst them. Reade with thy best mind, and thou shalt profit more.*

1. Sam. 17. 51.

Iosh. 5. 1.

Thine, *H. S.*

THE EXAMINATION OF VSVRIE.

THE FIRST SERMON.

Psal. 15. vers. 1, and 5.

1. *Lord, who shall dwell in thy Tabernacle? Who shall rest in thine holy mountaine?*

5. *He that giueth not his money to Vsurie.*

THese two verses must now bee considered together, because one is the question, and the other is the answer: *Dauid* demands who shall come to heauen? and God tels him, that Vsurers shall not come thither: as if he should say, they go to hell. Therefore as *Paul* taught *Timothy* to warne them which are rich, as though they had more need to be warned then other: so this sentence seemeth to be penned for the warning of the rich, because it strikes vpon the rich mans vice.

Verse 1.

1. Tim. 9. 17.

I haue spoken of Briberie and Simonie, and now I must speake of their sister Vsurie. Many times haue I thought to speak of this Theame, but the arguments which are alleaged for it, haue made me doubtfull what to say in it, because it hath gone as it were vnder protection. At last you see it falleth into my text, and therfore now I cannot bawke it any longer. Therefore if any heere haue fauoured this occupation before, let him now

submit

submit his thoughts to Gods thoughts: for I will alleage nothing against it, but that which is built vpon the rocke.

Vsury is the sin which God will try now, whether you loue better then his Word: that is, whether you will leaue it, if he forbid it. For if he flatly forbid it, and yet you will fully retaine it, then you loue Vsury better then Gods word. Therfore one saith well, that our Vsurers are heretickes, because after many admonitions, yet they maintaine their error, and persist in it obstinately, as Papists doe in Popery. For this cause I am glad that I haue an occation to grapple with this sin, where it hath made so many spoyles, and where it hath so many patrons: for it is said, that there be moe of this profession in this City, then there be in all the Land beside. There be certaine sinnes which are like an vnreasonable enemy, which will not be reconciled, to death: and this is one of those euerlasting sinnes, which liue and die with a man. For when he hath resigned his pride, and his enuie, and his lust, yet Vsury remaineth with him, and hee saith as *Naaman* said; *Let the Lord be mercifull vnto me in this*, let me haue a dispensation for this: as though this were a necessary sin, and he could not liue without it. There bee three sinnes which are accounted no sinnes, and yet they doe more hurt then all their fellowes, and those are, Bribery, Non-residencie, and Vsury; these three (because they are gainfull) are turned from sins to occupations.

Vsurers, heretikes.

2. King. 5. 18.

Three sinnes counted no sinnes.

How many of this City for all they are vsurers, yet would be counted honest men, and would faine haue Vsury esteemed as a trade? whereas if it were not so gainefull, it would be counted as great a sinne as any other, and so it is accounted of all but them which liue by it. This is the nature of pleasure and profit, to make sinnes seeme no sinnes, if we gaine any thing by them: but the more gainfull a sinne is, the more dangerous it is; and the more gainfull Vsury is, the more dangerous it is. I will speake the more of it, because haply you shall not heare of this matter againe.

The contents of this Treatise.

First, I will define what Vsury is: secondly, I will shew you whath Vsury doth signifie: thirdly, I will shew the vnlawfulnes of it: fourthly, I will shew the kindes of it: fifthly, I will shew the arguments which are alleaged for it: sixthly, I will shew the

punishment

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punishment of it. Seuenthly, I will shew you what opinion we should hold of them, which doe not lend vpon Vsury, but borrow vpon vsury: Lastly, I will shew you what they should doe which haue got their riches by Vsury.

Touching the first, vsury is that gaine which is gotten by lending for the vse of the thing which a man lendeth, couenanting before with the borrower, to receiue more then was borrowed: and therefore one cals the vsurer a legall theefe, because before he steale, he tels the partie how much hee will steale, as though he stole by the law. This word *more*, comes in like a sixth finger, which makes a monster, because it is more then should bee. Another defining Vsurie, calleth it the contrarie to charitie: for *Paul* saith, *Loue seeketh not her owne*: but Vsurie seeketh anothers that is not her owne; therefore Vsurie is far from loue: but *God is loue*, saith *Iohn*, therefore Vsurie is farre from God too. The definition of Vsurie. Vsurers steale by law. 1. *Iohn* 4. 8.

Now all the commandements of God are fulfilled by loue, which Christ noteth, when he draweth al the commandements to one commandement, which is, *Loue God aboue all things, and thy Neighbour as thy selfe*: as if he should say, hee which loueth God, will keepe all the commandements which respect God: and hee which loueth his neighbour, will respect all the commandements which respect his neighbour: therefore to maintaine loue, God forbiddeth all things which hinder this loue, and amongst the rest here hee forbiddeth Vsurie as one of her deadliest enemies. For a man cannot loue and bee a Vsurer, because vsurie is a kinde of cruelty, and a kinde of extortion, and a kinde of persecution, and therefore the want of loue doth make Vsurers: for if there were loue, there would be no vsurie, no deceit, no extortion, no slandring, no reuenging, no oppression: but wee should liue in peace and ioy, and contentment like the Angels; whereby you see that all our sinnes are against our selues: for if there were no deceit, then wee should not be deceiued: if there were no slander, then wee should not bee slandred; if there were no enuie, then wee should not bee enuied; if there were no extortion, then wee should not be iniured; if there were no Vsury, then wee should not be oppressed. Therefore Gods law had been better for vs then our owne law: Matth. 22. 37.

law? for if this law did stand, then wee should not be deceiued, nor slandered, nor enuied, nor iniured, nor oppressed. God hath commanded euery man to lend freely, and who would not borrow freely? Therefore they which brought in Vsurie, brought in a law against themselues.

Luke 6 35.

The first Vsurers which we read of, were the Iewes, which were forbidden to be Vsurers: yet for want of faith and loue, *Ezechiel* and *Nehemiah* do shew, how the Iewes, euen the Iewes which receiued this Law from God himselfe, did swarue from it as they did from the rest. First, they did lend vpon Vsurie to strangers, after they began to lend vpon Vsurie to their brethren: and now there be no such Vsurers vpon earth, as the Iewes which were forbidden to bee Vsurers: whereby you may see how the malice of man hath turned malice into crueltie. For whereas lending was commanded for the benefit of men, Vsury hath turned it to the vndoing of men: for they take, when they seeme to giue; they hurt, when they seeme to helpe; they damage, when they seeme to aduantage; therefore it is well noted, that Vsurie hath her name of biting: and she may well signifie biting, for many haue not onely beene bitten by it, but deuoured by it, that is, consumed all that they haue. Therefore as the Apostle saith, *If you bite one another, take heed yee bee not deuoured one of another*: so I may say, If you be Vsurers one to another, take heede you bee not deuoured one of another, for Vsurers are biters.

Ezech. 18.12. *Nehem.* 5.7.

Deut. 15.10.

Gal. 5.15.

Because it signifieth an aduersary: *Neshec.*

As the name of the diuell doth declare what an enemy he his; so the name of Vsurie doth declare what an enemie she is. That you may know Vsury for a biter, her name doth signifie biting. If there were one biting Vsurie, and another healing Vsurie, then Vsury should haue two names, one of biting, and another of healing: but all Vsury signifieth biting, to shew that all Vsury is vnlawfull.

Now you haue heard what Vsurie is, and of what it is deriued, you shall heare the vnlawfulnes of it.

The vnlawfulnes of Vsury.

I First, it is against the law of charitie, because charity biddeth vs to giue euery man his owne, and to require no more then our owne: but Vsurie requireth more then our owne, and giues not to other their owne. Charity reioyceth to communicate

her

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her goods to other, and Vſurie reioyceth to gather other mens goods to her ſelfe.

Secondly, it is againſt the law of Nations; for euery Nation hath ſome law againſt vſury, and ſome reſtraint againſt vſurers, as you ſhall heare when we ſpeake of the puniſhment. 2

Thirdly, as it is againſt the law of Nations, ſo it is againſt the law of Nature; that is, the naturall compaſſion which ſhould bee among men. You ſee a riuer when it goeth by an empty place, it will not paſſe vntill it hath filled that empty place, and then it goeth forward to another empty place and filleth it, and ſo to another empty place and filleth it, alwaies filling the places which are empty: ſo ſhould wee, the rich ſhould fill the poore, the ful ſhould fil the hungry; they which abound, ſhould fill them which want; for the rich are but Gods Almners, and their riches are committed to them of God, to diſtribute and do good, as God doth himſelfe. As the water is charitable after a ſort, ſo is the aire: for it goeth into empty places too, and filleth them as the water doth. Nature cannot abide that any place ſhould be empty; and therefore the ayre, though it bee a light body, and ſo naturally aſcendeth vpward, yet rather then any place in the earth ſhould bee empty, the ayre will deſcend (as it were) from his throne, and go into caues, into dennes, and into dungeons, to fill them. If the rich were ſo good to their empty brethren, as the aire and water are to other empty things; as there is no empty place in the world, ſo there ſhould bee no empty perſon in the world: that is, the rich in Iſrael would fill the poore in Iſrael. But the rich make the poore to fill them: for Vſurers feede vpon the poore, euen as great fiſhes deuoure the ſmall. Therefore he which ſaid, *Let there not be a begger in Iſrael*, ſaid too, Let there not be an Vſurer in Iſrael; for if there bee Vſurers in Iſrael, there will bee beggers in Iſrael; for Vſurers make beggers, euen as Lawyers make quarrellers. 3 A ſimilitude. Deut. 15. 4.

Fourthly, it is againſt the Law of God. Firſt, it is forbidden in Exod. 22. where it is ſaid, *If thou lend money vnto my people, that is, to the poore with thee, thou ſhalt not oppreſſe them with vſury*: here is vſury called oppreſſion; therefore if oppreſſion be a ſin, vſurie is a ſin too. Secondly, it is forbidden in Leu. 25. 26. where it is ſaid, *Thou ſhalt not giue thy money to vſury, nor lend thy victuals* 4

tuals for increase: Here you may see, that men may be Vsurers of victuals and other things, as well as of money. Thirdly, it is forbidden in Deut. 23. where it is said, *Thou shalt not lend vnto thy brother vpon vsury*. And lest you should say that he meaneth but one kind of vsurie, he sheweth that hee meaneth all kindes of vsurie: for after in the 19. verse he saith, *As vsurie of money, vsurie of victuals, vsury of corne, or vsury of any thing that is giuen to vsury*: because some are no vsurers of money, but some are vsurers of victuals, some are vsurers of cloth, some are vsurers of corne, some are vsurers of wine, some are vsurers of oyle, and some of one thing, and some of another, and none would be counted vsurers, but they which lend money vnto vsurie: therefore God forbiddeth so precisely vsury of any thing, shewing that all vsury is vnlawfull.

It is a miserable occupation to liue by sinne, and a great comfort to a man when he looketh vpon his gold and siluer, and his heart telleth him, All this is well gotten; and when he lieth vpon his death-bed, and must leaue all to his children, hee can say vnto them, I leaue you mine owne: but the vsurer cannot say, I leaue you mine owne, but I leaue you other mens: therefore the vsurer can neuer die in peace, because if he die before hee make restitution, he dieth in his sinne.

Iohn 11.34. When Christ raised *Lazarus* from death, after hee had laine foure dayes in the graue, he wept so ouer his sepulcher, that the standers about said one to another: *See how he loued him*! As it may be said of Christ, See how he loueth vs! so it should be said of vs, See how they loue one another! For Christ said to his disciples, *Loue one another, as I haue loued you*: but it may bee said of the Vsurer, See how he hateth other, and loueth himself! For when he saith that he lendeth for compassion, hee meaneth for compassion of himselfe, that he may gaine by his pity. The vsurer loueth the borrower, as the Iuy loueth the Oke: the Iuy loueth the Oke, to grow vp by it; so the vsurer loueth the borrower, to grow rich by him. The Iuy claspeth the Oke like a louer, but it claspeth out al the iuyce & sap, that the Oke cannot thriue after: so the Vsurer lendeth like a friend, but hee couenanteth like an enemy; for he claspeth the borrower with such bands, that euer after he diminisheth as fast as the vsurer increaseth.

Iohn 13.24.

A simile.

Christ,

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Christ, expounding the Commandement which forbiddeth to steale, saith, *Lend freely*, shewing that vsurie, because she lendeth not freely, is a kind of theft, and the Vsurers a kind of theeues, for else this exposition were not right. Therefore *Zacheus*, as though he had stolne other mens goods, when hee began to repent, hee restored them againe foure-fold. Euen as theeues are enioyned to restore foure-fold for that which they haue stolne; so *Zacheus* restored foure-fold, as though hee had stolne. It seemeth that *Zacheus* was no great theefe, because hee restored foure fold for all that hee had gotten wrongfully; for hee got but the fourth part of his goods wrongfully at the most, or else hee could not haue restored foure-fold againe. But now, if some should restore foure-fold for all that they haue gotten wrongfully, they should restore more then they haue, because all which Vsurers get, they get wrongfully: for their occupation is a sinne; and therfore one saith: Because they cannot restore foure-fold here, they shall suffer an hundred-fold hereafter.

Vnderstand that his Sermon vpon the Mount, is an exposition of the Commandements, or else the text will not seeme to imply this.

Luke 19.8.

In some kind of theft.

Exod. 22.

Amaziah is forbidden to strengthen himselfe with the armies of Israel, onely because Israel had offended God. If *Amaziah* might not ioyne the armies of Israel with his armies to strengthen him, darest thou ioyne the goods of the poore with thy goods to enrich thee? When God set *Adam* his work, he said; *In the sweat of thy browes thou shalt liue*: not in the sweat of his browes, but in the sweat of thy browes: but the Vsurer liueth in the sweat of his browes, and her browes; that is, by the paines, and cares, and labours of another, for hee taketh no paines himselfe, but onely expecteth the time when his interest will come in, like the belly which doth no worke, and yet eateth all the meate.

2. Chron. 25.

Genes. 3.19.

When God had finished his Creation, he said vnto man, and vnto beasts, and vnto fishes, *Increase and multiply*: but he neuer said vnto money, Increase and multiplie, because it is a dead thing, which hath no seed; and therefore is not fit to ingender. Therefore he which saith to his money, Increase and multiplie; begetteth a monstrous birth like *Anah*, which deuised a creature which God had not created before. Christ saith to his disciples: *If you loue but them which loue you, what are you better*

Genes. 1.28.

Genes. 36.24.

Matth. 5.46.

then the Publicans? for they loue their brethren: So I may say, If you will lend to none, but to them which will pay you vsurie for it, what are you better then the Iewes? for the Iewes would lend for vsurie; and if you bee no better then the Iewes, then you shall speede no better then they. For as Christ said, *Except your righteousnes doe exceed the righteousnes of the Phariſes, your reward ſhall not exceede the reward of the Phariſes*: ſo except your charitie do exceed the charitie of the Iewes, your reward ſhall not exceede the reward of the Iewes. All this doth ſhew, that the Vſurer is like *Eſau*, of whom God ſaid, *Eſau haue I hated*. Now in the 112. Pſalme, you ſhall ſee who is like *Iacob*, of whom God ſaith, *Iacob haue I loued*: for there *Dauid* ſaith, *A good man is mercifull and lendeth*: and ſtraight vpon it he ſetteth this crowne, *He ſhall neuer be moued, but be had in perpetuall remembrance*: as if he ſhould ſay, This is the goods mans vſurie, this is his increaſe, euen a good name, and euerlaſting ioy. Againe, in the 23. of Exodus it is ſaid, *Lend vnto him which wanteth, without vſurie, that the Lord may bleſſe thee*: as if he ſhould ſay, Let the Lord pay the increaſe, feare not to be loſers by doing good, for God hath giuen his Word to requite it himſelfe. As he ſaith to them which were afraid to pay tithes, and offer ſacrifice: *Try me if I will not powre downe a bleſſing vpon you*: So he ſeemeth to ſay vnto them which are afraid to lend, Try me if I will not powre downe a bleſſing vpon you. Whom will you truſt, if you do not truſt your Creator, your Father, your Redeemer, your Preſeruer, and your Sauiour?

Matth. 5.29.

Mal. 1.13.

Pſal. 112.5.

Mal 3.10. *Deut.* 15.10.

The kinds of Vſury.

Now you haue heard the vnlawfulneſſe of Vſury, you ſhall heare how many kinds there be of it. As other Crafts are called Myſteries, ſo I may fitly call it, The myſterie of Vſurie; for they haue deuiſed moe ſorts of vſurie, then there be trickes at Cards: I cannot reckon halfe, and I am afraid to ſhew you all, leſt I ſhould teach you to be Vſurers, while I diſſwade you from vſury. Yet I will bring forth ſome; and the ſame reaſons which are alleaged againſt theſe, ſhall condemne all the reſt.

1. Some will not take vſurie, but they will haue the vſe of your Paſture, or your Land, or your Orchard, or your Teeme, or your Kine, vntill you pay the money againe, which in that time will grow to a greater gaine to the Vſurer, and a great loſſe to the borrower,

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borrower, then if he had paid more money then other Vsurers are wont to take.

Some will not take vsurie, but they will take plate, and vessel, and tapistrie, and bedding, and other houshold-stuffe, to vse and weare, vntill their money come home; which will lose more in wearing, then the interest of the money would come to. This vsurie is forbidden in the 2. of *Amos*, where God complaineth, saying, *They lie downe vpon the clothes which are laid to pledge:* shewing, that wee should not lie downe vpon such clothes; that is, wee should not vse or weare the thing which is laid to pledge. 2

Some will take no vsury, but they will take a pawne, which is better then the money which they lend, and then they will couenant, that if he bring not the money againe by such a day, he forfeiteth his pawne: which day the Vsurer knoweth, that the poore man is not able to keepe, and so hee keepeth the pawne for his money, which is worth twice his money. This vsurie is forbidden in Leuit. 25. where it is said; *Thou shalt not take vsurie or vantage.* As if he should say, Thou shalt not take the forfeiture, for then thou takest vantage, when thou takest more then thou lendest. 3

Some will not take vsurie, but they will buy something at a small price, and then couenant with the borrower, that hee buy the same againe of the same price at such a day: which day the Vsurer knoweth that the borrower is not able to keepe, and so hee getteth for a little, that which the other might haue sold for much more. This vsurie is condemned in the first chapter to the Thessalonians, the fourth verse, where it is said, *Let no man defraud or circumuent his brethren in any thing.* 4

Some will not take vsurie, but they will lend out their money to occupiers, vpon condition to be partakers in their gaines, but not in their losses: So one takes all the paines, and abideth all the venture, and the other that takes no paines, reapeth halfe the profit. This vsury is forbidden in 2. Thess. chap. 2. vers. 10. where it is said, *He which will not worke, let him not eate.* 5

Some will not take vsury, but if he be a labourer, or a Mason, or a Carpenter which borroweth of him, he will couenant with him for so many dayes worke, he shall labour with him so many 6

daies, or so many weekes, for no money, but the loue of money. This vsurie is condemned in Luk. 10.7. where it is said, *The labourer is worthy of his heire.*

7 Some will not take vsurie, but if you haue not present money to pay for their wares, they will set a high price of them, for the forbearing of the time, and so they do not only sell their wares, but they sell time too: that is, they do not only sell their owne, but they sell Gods owne. Therfore one saith of these, When he selleth the day, hee selleth the light; and when hee selleth the night, he selleth rest: therefore when hee would haue the light of heauen, and the rest of Paradise, it shall be said vnto him, that he hath sold both already. For hee sold light, when hee sold the day, and he sold rest, when he sold the night: and therefore now he can haue neither light nor rest. Hereafter let not the Londoners say that they giue time, but that they sell time.

8 There be other Vsurers, which will not lend themselues, but giue leaue to their wiues, and they play like huckſters; that is, euery moneth a penny for a shilling, which is one hundred for another in the yeere.

9 But that I was informed of them since this Sermon was preached, I had left out our capitall Vsurers which will not lend any money, because they dare not require so much gaine as they would haue; but if you would borrow an hundred pound, they will giue you wares worth threescore pound, and you shall answer them an hundred pound for it. These are the Vsurers generall, which lurke about the City like Rats, and Weasels, and Fulmers: of whom may be said the same which is said of the diuels: *They seeke whom they may deuoure.*

1. Pet. 5.8, 10. Vsurers cousins.

There be other cousins to Vsurers, which are not counted Vsurers: such as take money for that which they should giue freely; such as take as much for a counterfeit, as for the best; such as take a fee of a client, and doe him no pleasure; such as take money for Masses, and Dirges, and Trentals, and Pardons, and such like drugs, which do no more good then fire out of the chimney. This is a kind of vsurie and deceit besides, which one day they will cast away, as *Iudas* did his thirty peace.

Obiections made by Vsurers.

Now you haue heard the kindes of vsurie, you shall heare the arguments which are deuised for vsurie.

Sinne

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Sinne is neuer compleat vntill it bee excuſed: this is the vantage which the Diuell getteth by euery ſinne, whenſoeuer he can faſten any tentation vpon vs, wee giue him a ſinne for it, and an excuſe to boot, as *Adam* our father did. Firſt, he ſinned, and then he excuſed: ſo firſt we ſinne, and then we excuſe; firſt, a Vſurer, and then an excuſer: therefore euery Vſurer will defend vſurie with his tongue, though he condemne it with his conſcience. If the Image-makers of Epheſus had not liued by Images, they would haue ſpoken for Images no more then the reſt: for none ſtood for Images, but the Image-makers: ſo if the Vſurers did not liue by Vſury, they would ſpeake for vſury no more then the reſt: for none ſtand for vſury, but Vſurers. *Genes.* 1. *Acts* 19. 25.

It is an eaſie matter (if a man bee diſpoſed) to ſpeake ſomething for euery vice: and ſome defend the Stewes, ſome defend Non-reſidencie, ſome defend ſwearing by my faith, ſome defend bowling vpon the Sabbath, and ſome defend vſurie: but, *Will you pleade for Baal* (ſaith *Ioaſh?*) that is, will you pleade for ſinne which will pleade againſt you? A ſin is ſinne when it is defended: nay, a ſinne is two ſinnes when it is defended: for, *Hee that breaketh one of the leaſt Commandements* (ſaith Chriſt) and teacheth others to doe ſo, *is the leaſt in the Kingdome of heauen.* A Squire of low degree, is a Squire of no degree: ſo the leaſt in the Kingdome of heauen, is none of the Kingdome of heauen. Who then is the leaſt in the Kingdome of heauen? not hee which breaketh the leaſt of the Commandements, but he which teacheth others to doe ſo: that is, he which by defending, and excuſing, and minſing, and extenuating his ſinne, incourageth others to ſinne to. *Iudg.* 6. 13. *Matth.* 5. 10.

To defend vſury, they diſtinguiſh vpon it, as they diſtinguiſh of lying. As they ſay, There is a pernicious lie, and an officious lie, and a merrie lie, and a godly lie: ſo they ſay, There is the Merchants vſurie, and the ſtrangers vſurie, and the widowes vſurie, and the Orphanes vſurie, and the poore mans vſurie, and the biting vſurie, and the charitable vſurie, and the neceſſarie vſurie. As God ſaid, *Ye ſhall die*; and the woman ſaid, *Peraduenture ye ſhall die*; and the Serpent ſaid, *Ye ſhall not die*: ſo there be three opinions of vſurie: Some ſay like God, *Thou ſhalt die*; they thinke that vſurie is vtterly vnlawfull, becauſe God hath vtterly for- *Genes.* 3. Three opinions of vſurie.

forbidden it: some say like to the woman, *Peradventure thou shalt die*; they doubt whether vsurie be vtterly vnlawfull, or no, because it is so much tolerated. Some say like the Serpent, *Thou shalt not die*; they thinke that vsurie is lawfull, because it is gainefull, as *Saul* thought that the Idolaters beasts should not be killed, because they were fat. But as he was commanded to kill the fat beasts, as well as the leane beasts: euen so wee are commanded to kill fat sinnes, as well as leane sinnes; gainefull sinnes, as well as prodigall sinnes.

Gen. 3.
1. *Sam.* 15. 9.

1 Obiections for Vsurie.

They which pleade for vsury, obiect these arguments: First, they say, God doth allow some kind of vsurie: for in Deut. 23. it is said, *Of a stranger thou mayst take vsury.* I perceiue no Scripture speaketh for Vsurers: *Of a stranger* (saith God) *thou mayst take vsurie*: but thou takest vsurie of thy brother; therfore this condemneth thee, because thou vsest thy brother like a stranger. Here *stranger* doth signifie the Iewes enemies, whom they were commanded to destroy: therefore marke how much this maketh against vsurie, which they obiect for vsurie. God doth not licence the Iewes to take vsurie of any but their enemies, whom they might kill. They might not bee vsurers vnto any, but to them of whom they might bee destroyers, whom they might slay, of them onely they might take vsurie: shewing that vsurie is a kind of punishment; and such a kind of punishment, as if we are to kill a man, it were a very fit punishment for him: and therefore the Iewes might take vsurie of none but them whom they might kill. I hope Vsurers will alleage this Scripture no more.

2. Secondly, they say, they lend for compassion, and so make vsurie a worke of charitie. This were charitie, Not to be partakers in our gaines, but to be partakers in our losses: but Vsurers will bee partakers in our gaines, but not in our losses; nay, though wee lose, yet they will gaine. Is this charitie? It is Vsurers charitie.

3. Thirdly, they say, If he gaine, and I gaine too, is not this well? may he not consider my friendship, and be thankfull? Yes, hee may bee thankfull: but no man is bound to bee thankfull, but when he hath receiued a good turne, then hee is tried whether he will bee thankefull, or no; and if he requite thy courtesie, then

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he is thankfull: but if thou binde him to requite it, then thou art couetous.

Fourthly, they say, vsurie is necessary for Orphanes, and Widdowes, and strangers, which haue no other way to get their liuing; and therefore some vsurie must be tolerated. If vsurie bee necessarie for vs, how did the Iewes without it? Did God think it good for the State of their Common-weale to be without Vsurers: and is it good for the State of our Common-weale to haue Vsurers? This is wisedome against God. 4

Fifthly, they say, If I may not gaine by the money which I lend, I will lend no more, but keepe my money to my selfe. Nay, that is as bad to keepe thy money from them which neede, as to lend thy money for vsurie: For Christ saith, *From him which borroweth, turne not away thy face*: therefore thou art bound to lend. As he hath a curse in Prou. 11. which keepeth his corne, when he should sell it vnto them which hunger; so hee hath a curse in *Ezechiel* 18. which keepeth his money when he should lend it vnto them which want. 5 *Matth.* 5. 41.

Sixthly, they say, because vsurie comes of biting, the biting vsurie is only forbidden, and none but the biting vsurie. Why then all vsurie is forbidden, for all vsurie commeth of biting; so the wise God hath giuen it a name to condemne it. 6

Lastly, they alleage the Law of the Land for it, and say, The Kings Statute doth allow vs to take vpon vsury eight in the hundred. These are like the Iewes, which said, *We haue a Law, and by our Law he shal die*: when they could not say, by Gods Law he shall die, then the said, *by our law he shall die*: so when they cannot say, by Gods Law we may take vsurie; they say, by mans law we may take vsurie. This is the poorest defence of all the rest: for if Gods Law forbid thee, can any law of man excuse thee? As it would not serue *Adam* to say, *The woman bade me*; so it will not serue the Vsurer to say, The law doth licence me: for thogh peraduenture our law doth tolerate more then should bee tolerated; yet I would haue you know, that our Law doth not allow eight in the hundred, nor fiue in the hundred, nor one in the hundred, nor any vsurie at all: but there is a restraint in our Law, that no vsurer take aboue eight in the hundred; it doth not allow eight in the hundred, but punisheth that tyrant which exacteth 7 *Iohn* 19. 7. *Genes.* 3.

aboue

aboue eight in the hundred. It is much like that toleration which we reade of diuorces: for the hardneſſe of mens hearts, Chriſt ſaith, that *Moſes* did ſuffer the man and wife to part aſunder: ſo for the hardnes of mens hearts, our *Moſes*, our Prince is faine to ſuffer as it were a kind of vſurie, becauſe otherwiſe no man would lend.

Matth. 19. 7.

Theſe are the beſt excuſes which our Vſurers haue to pleade for themſelues, againſt they come before the tribunall ſeate of God: and if their reaſons will not ſtand before men, nor their owne conſcience, how will they ſtand before the Lord? and yet hee which ſpeaketh to theſe, maketh himſelfe a mocke. Chriſt preached many ſermons, and neuer was ſcorned at any; but when he preached againſt couetouſnes, then it is ſaid, that he was mocked: ſhewing, that theſe kind of men are moſt incorrigible, and wedded to their ſinne till death make them part. Yet (for their greater condemnation) wee are commanded to ſpeake to them which will not heare: of which number is euery Reader of this Sermon, if he be a Vſurer after.

Luke 16. 14.

Ezech. 2. 5.

What the Vſurer is like.

Now you long to heare what the Vſurer is like. To what ſhall I liken this generation? they are like a Butlers boxe; for as all the counters at laſt come to the Butler, ſo all the money at laſt commeth to the Vſurer: eight after eight, & eight after eight, and eight to eight, till at laſt he receiue not only eight for 100. but an hundred for eight: this is the only difference, that the Butler can receiue no more then hee deliuered; but the Vſurer receiueth more then he deliuereth. They are euen like a moth that eateth a hole in cloth; ſo vſurie eateth a hole in ſiluer. If you haue a piece of ſiluer which is as much as an hundred pounds; in one yeere vſurie will eate a hole in it as big as eight pounds: in two yeeres ſhee will eate a hole as bigge as ſixteene pounds: in three yeeres ſhee will eate a hole as big as 24. pounds. Nay, now they ſay, hee is but a bad husband, which cannot eate a hole as big as fiftie pounds in a yeere: that is, which cannot gaine halfe in halfe; how many holes haue theſe moths eaten in poore mens garments? they are like Non-reſidents, that is, ſuch bad members, that no man ſpeaketh for but themſelues: as no man ſtandeth for Non-reſidencie, but he which is a Non-reſident, or he which would be a Non-reſident; ſo, no man ſtandeth for vſurie,

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rie, but he which is an Vsurer, or he which would be an Vsurer.

They are like *Iezabel*, which said, *Let me alone, I haue a way.* 1. *King.* 22.7. If there be no way to liue (saith the false Steward) I know what to do, I will deceiue: so if there be no way to liue (saith the Vsurer) I know what to doe, I will oppresse. If I cannot liue by buying, nor by selling, nor by flattering, nor by labouring, I will liue by oppression. But as one in his Comment speakes to the false Steward; Thou saist, I know what to doe: but dost thou know what thou shalt suffer? So I say to Vsurers, You say you know what to doe, but doe you know what ye shall suffer? Indeed he knoweth not what to doe, which knoweth not to doe well: and therfore Christ said of his persecutors, *That they knew not what they did.* *Luke* 23.34. Here I wil end the first daies examination. Now I may conclude with *Paul*, *I haue not spoken, but the Lord*: and therfore as the Lord said vnto *Saul*, that he persecuted him: so they which resist this doctrine, do contemne him, and not me. 2. *Cor.* 7.10. *Acts* 9.22.

The end of the first Sermon.

THE EXAMINATION OF VSVRIE.

The Secund Sermon.

IT remaineth that wee speake of the Vsurers punishment: then, what may be thought of them which doe not take vsurie, but giue vsurie. Lastly, what they should doe, which haue got their riches by vsury.

To begin with the punishment: not only Gods Law, but euen the Canon Law doth so condemne vsurie, that first it doth excommunicate him from the Church, as though hee had no communion with Saints. 1 The punishments of Vsurers.

Secondly, it doth detaine him from the Sacraments, as though he had no communion with Christ. 2

Thirdly, it doth depriue him of his sepulcher, and will not suffer him to be buried, as though he were not worthy to lie in the earth, but to lie in hell. 3

Lastly, it maketh his will to be no will, as though his goods 4

were

were not his owne: For nothing is ours, but that which we haue rightly got: and therefore we say, It is mine by right; as though it were not ours, vnlesse it be ours by right. This is the iudgement of mans law.

Now you shall heare the iudgement of Gods law. An Vsurer doth receiue two incomes; one of the borrower, and another of the reuenger: of the borrower he lookes for gaine, but of the reuenger he lookes for punishment. Therefore all the Scripture prophecyeth euill vnto him, as *Micaiah* did to *Ahab*. *Salomon* saith; *He which encreaseth his riches by vsurie, gathereth for them which will be mercifull to the poore.* As if he should say: whē he hath loden himselfe like a Cart, hee shall bee vnloden like a Cart againe, and they shall inherit his money, for whom he did neuer gather it: For he which is vnmercifull to the poore, meaneth not to gather for them which will bee mercifull to the poore. But *Salomon* saith, That they shall be his heires, which will be mercifull, as he was vnmercifull.

Prou. 28. 8.

Now marke whether this prophecie of *Salomon* bee true; I know not how many in this City do encrease by vsurie, but this prophecie seemeth to be verified of many: for it is noted, that the riches and lands of Aldermen, and Merchants, and other in London, doe not last so long, nor endure so well, as the riches and lands of other in the countery; and that their children doe not proue so well as others, nor come to that place in the Common-weale, which for their wealth their parents looked that they should come to. I can giue no reason for it, but the reason of *Salomon*; *He which encreaseth by vsurie, gathereth for them which will be mercifull to the poore:* that is, their riches shall goe from their heires to Gods heires, according to that, *The riches of the sinner is laid vp for the righteous*: that is, the righteous shall enioy that which the wicked gathereth.

Prou. 31. 13.

All riches are vncertaine, but the riches which are euill gotten, are most vncertaine: they may be called moueable goods, for they are very moueable, like the cloudes which neuer rest till they fall as they climed. God saith that he will smite the vsurer with his fist, not with the palme of his hand, but with his fist, which giueth a greater blow. As his hands were shut against the poore, so Gods hands shall be shut against him, that his punishment

Ezech. 22. 13.

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niſhment may be like his ſinne. But if you will heare their finall ſentence, *Dauid* ſaith here; *That they ſhall not dwell in Gods temple, nor reſt in his holy mountaine.* Then we will ſeeke no more puniſhments, for this puniſhment is all puniſhments. If they ſhall not come to heauen, whoſe then ſhall thoſe riches be? Nay, whoſe then ſhall the honour be when that day commeth? If he ſhall not reſt in heauen, then he ſhall reſt in hell, where no reſt is. Then, ſaith one, the Vſurer ſhall cry vnto his children, Curſed be you my children, becauſe you were the cauſe of theſe torments, for leſt you ſhould be poore, I was an Vſurer, and robbed others, to leaue riches vnto you. To whom the children ſhall reply againe: nay, Curſed be you father, for you were the cauſe of our torments, for if you had not left vs other mens goods, we had not kept other mens goods. Thus when they are curſed of God, they ſhall curſe one another: curſe the Lord for condemning them, curſe their ſinnes for accuſing them, curſe their parents for begetting them, and curſe themſelues becauſe they cannot helpe themſelues. As they which are bleſſed, do nothing but bleſſe, ſo they which are accurſed, doe nothing but curſe. Note.

This is the ſecond vſurie, which the Vſurer ſhall receiue of God, after hee hath receiued vſurie of men: then the name of Vſurie ſhall be fulfilled: as it ſignifieth biting; ſo when it hath bitten other, it ſhall bite the Vſurer too, and neuer reſt biting; then they ſhall wiſh that they could reſtore againe as *Zacheus* did, and ſhall not reſtore, becauſe their money is gone. Therefore if Chriſt be come to your hearts, as hee came to *Zacheus* houſe, reſtore now as *Zacheus* did, and eſcape this iudgement. This is the end of the Vſurer and his money: if they ſtay together till death, yet at laſt there ſhall be a diuiſion. The diuel ſhall take his ſoule, the earth ſhall take his bodie, the ſtrangers ſhall take his goods, and the mourners ſhall reioyce vnder their blackes, and ſay, Wickedneſſe is come to the graue. Therefore if thou wouldeſt not be counted an Vſurer, then refrain to be an Vſurer now: for they which are Vſurers now, ſhall be counted Vſurers then. Thus you haue heard the Vſurers payment. *Luke 19.* Note.

Now if you will know whether it be vnlawfull to giue vſury, as it is vnlawfull to take vſurie, I wiſh that you could reſolue your ſelues, that I might not ſpeake of it: for I haue heard ſome Whether it be lawfull to giue vſurie.

Preachers

Preachers ſay, that there be ſome truths which they would bee loth to preach: and ſo there be ſome truths which I would bee loth to preach, becauſe many heare by halues, and ſome for malice or ignorance will take things otherwiſe then they are ſpoken; yet becauſe I haue promiſed, I will ſpeak ſomething of it.

Well then, may wee neither take vſurie, nor giue vſurie? I know that *Ieremy* ſaith, *I haue not lent vpon vſury to others, neither haue others lent vpon vſury to me*: as though both were vnlawfull, not onely to take vſurie, but to giue vſurie. But thereby *Ieremy* doth ſignifie that he was no meddler in the world, whereby they ſhould enuie him like other men, and therefore hee cleareth himſelfe chiefly from vſurie, becauſe Vſurers were moſt enuied. And to ſhew that he was not an Vſurer, hee ſaith that hee was not a borrower, which is more lawfull then to be an Vſurer: like a man which ſaith, I doe neither hate him nor know him. Why, it was lawfull to know him: but to proue that he did not hate him, he ſaith that he doth not know him.

Ier. 15. 10.
1. Obiect.
Anſwer.

So *Ieremie*, to proue that hee had not lent vpon vſurie, doth ſay, that he neuer borrowed vpon vſurie, which many will doe that will not lend. The beſt Expoſitors giue this ſenſe of it, I know beſides, that Chriſt did caſt foorth the buyers out of the Temple, as well as the ſellers. But that was not for buying, but for buying in the Temple, where they ſhould not buy, but pray: or elſe it was as lawfull to buy any thing, as it is lawfull to vſe it.

2. Obiect.
Anſwer.

I know beſides, that it is a common ſaying, If there were no buyers, there would be no ſellers: If there were no bribe-giuers, there would be no bribe-takers. But in this caſe it may be rather ſaid, If there were no takers, there would bee no giuers: for the giuer doth not make the receiuer to take, but the receiuer doth make the giuer to giue, becauſe hee will not lend, vnleſſe the other will giue him for the loane: therefore as wee ſay, The receiuer makes the thiefe: ſo I may ſay, The receiuer of vſurie makes the giuer of vſurie.

3. Obiect.
Anſwer.

Therefore I would be loth to compare them which are conſtrained to borrow vpon vſury, vnto them which did buy in the Temple, and were not conſtrained more then they which ſold in the Temple. Much leſſe may I compare them which giue vſurie, vnto them which take vſurie: for there is as great odds

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betweene them, as there is betweene giuing and taking, or betweene couetouſnes and neceſſity: for one is couetouſneſſe, and the other is neceſſity. He which lendeth for vſurie, lendeth for couetouſnes, but he which borroweth vpon vſury, borroweth for neceſſity.

Now, for neceſſity God hath allowed many things: as for neceſſity it was lawful for *Adams* ſonnes to marry with *Adams* daughters, becauſe there were no other women: for neceſſity it was lawfull for *Dauid* to eate the ſhew-bread, becauſe he had no other food: for neceſſity it was lawfull to worke, and heale, and fight vpon the Sabbath, which was not lawfull but for neceſſity: therfore for neceſſity why may not a man pay more then he borrowed? ſeeing no Scripture doth forbid vs to pay more then we borrowed, but to require more then wee lend. Some doe thinke, that as God did vſe the ambition of *Abſalom*, and the malice of *Pharaoh*, and the trechery of *Iudas* vnto good; ſo men may vſe the couetouſnes of Vſurers vnto good, that is, to helpe at need, when a man is like to be vndone, and his children caſt away, and his leaſe forfaited, and many inconueniences beſide like to enſue, which you know better then I, vnleſſe he haue preſent money at ſome time to preuent a miſchiefe. For example hereof, I may alleage how *Iacob* did vſe the ſin of *Laban*. *Laban* did euill in ſwearing by Idols, but *Iacob* did not euill in receiuing ſuch an oth of him, though it was an vnlawfull oth: ſo though the Vſurer doe euill in taking vſurie, yet a man doth not euill in giuing vſurie. Beſide, I may alleage the example of *Abraham* and *Abimelech*: *Abraham* made a couenant with *Abimelech*; to confirme this couenant, *Abraham* ſware, and *Abimelech* ſware: *Abraham* ſware by the true God, but *Abimelech* ſware by his falſe gods, & yet *Abraham* did receiue this oath and ſinned not. So, if his Maieſty and the Turk ſhould make a couenant, the Turke would not ſweare as the King would ſweare: for the King would ſweare by the Lord, but the Turke would ſweare by *Mahomet*. If it be lawfull then to receiue ſuch an oth, though it be an vnlawfull oth, why may it not be lawfull for me to giue more then I borrowed, though it bee vnlawfull for the Vſurer to take more then hee lent? Beſide, a Prince may not lawfully pardon a murtherer, yet I think that no man will ſay in haſte,

1. *Sam.* 21. 6.

Luke 13. 10.

Geneſ. 31. 53.

Geneſ. 21. 31.

haſte, that hee which hath committed murther, may not take a pardon. As this vnlawfull giuing doth not make the taking vnlawfull: ſo the other vnlawfull taking doth not make the giuing vnlawfull. Beſides, it is lawfull to ſuffer iniurie, though it be vnlawfull to offer iniurie: it is lawfull to ſuffer iniurie, as Chriſt paid tribute, which was iniury: but it is not lawfull to offer iniurie, becauſe there are ſix Commandements againſt it.

Matth. 17. 27.

Now, to take vſury, is (as it were) to offer iniury; but to giue vſury, is (as it were) to ſuffer iniury; therfore, though I may not take more then I lent, yet I may giue more then I borrowed.

Moreouer, I may compare giuing of vſury to ſwearing: if a man ſweare without a cauſe, he ſinneth; but if he ſweare as the Word teacheth him to ſweare, he ſinneth not: ſo, if a man borrow vpon vſurie, and borrow without cauſe, he ſinneth, becauſe he feedeth the vſurer; but elſe, as a man may ſweare in ſome caſe, ſo in ſome caſe a man may borrow vpon vſurie; that is, in caſe of neceſſity, when a man muſt needs borrow, and can borrow of none but Vſurers.

Laſtly, I may alleage, that Vſurie and Vſurers, are neuer read in the Scripture, but they ſignifie him that takes vſurie, not him which giues vſurie: and therefore the Scripture ſeemeth to forbid taking, but not giuing.

Many reaſons more are alleaged, which I cannot refute; and therefore I will not contradict them: yet I meane not to decide the queſtion, becauſe I will not be miſtaken. But if ſome ſhould come vnto me in that neceſſity and extremity which I can imagine, and aske; May I borrow money of theſe Vſurers to ſaue my life, or my credit, or my liuing, ſeeing no man will lend me freely? I would anſwer him as the Prophet anſwered *Naaman*; Neither do, nor do not, but *go in peace*: I will not forbid thee, nor I will not condemne thee, but if thy conſcience condemne thee not, I thinke thy ſinne one of the leaſt ſinnes: and as *Naaman* prayed, *Lord, be mercifull vnto me in this*; ſo I thinke the Lord will be mercifull vnto thee in this. But if thy conſcience goe againſt it, then doe it not; for it is ſinne to thee, though it be free for another, becauſe whatſoeuer is not done of faith, is ſinne. I charge you in the feare of God, that you doe not miſtake that which is ſaid; for I know no learned Preacher, nor learned writer

1. King. 5. 18.

Rom. 14. 23.

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ter of other minde. Yet leſt you ſhould miſtake the matter, as I diſtinguiſhed of lenders, ſo I will diſtinguiſh of borrowers.

If ſome may borrow vpon vſurie, it doth not follow that all may borrow vpon vſurie, becauſe all haue not the like cauſe; therefore doe not ſay that I teach you to borrow vpon vſurie, for I think that the moſt in this Citie which borrow vpon vſurie, ſhould not borrow as they doe, becauſe they rather maintaine vſurie, then ſupplie their neceſſitie. Some I know borrow for meere neceſſitie; if any may be allowed, thoſe are they: but there is a kind of borrowers in this Citie, which feed Vſurers, as the bellowes kindle the fire: ſo they haue no neede to borrow, but becauſe they would be rich, and richer, and richeſt of all, therefore they will imploy all the money which they can borrow, thinking to get more by the vſe of it, then the vſurie of it doth come to. This maketh them ſell their wares ſo deare, becauſe they muſt not onely gaine the price, but the intereſt beſide, and more then the intereſt too, or elſe they gaine nothing. Theſe borrowers are in another predicament then thoſe which borrow for neceſſitie: and therefore if they be not old enough to anſwer for themſelues, I am too young to anſwer for them. There are other borrowers (as I haue heard) which for ſome ſecret cauſe would ſeeme barer and needier then they are, either becauſe they would not bee charged deepely with ſubſidies, or elſe becauſe they would compound with their creditors for a little; therefore they will haue alwayes ſomething for vſurie, that their creditors may thinke them bare of money, or that others may pitie them in their charges. Theſe are like thoſe foxes which haue wealth enough to pay their debts, and yet lye in priſon becauſe they would defraud their creditors. I doubt not but there be more ſorts, then I know, I cannot hunt euery corner, becauſe I want experience. But this is my concluſion, I would haue no man pay intereſt vnto Vſurers but for neceſſitie, euen as a traueller giueth his purſe vnto a theefe, becauſe hee cannot chuſe. Thus you haue heard what I can ſay of them which take vſurie, and them which giue vſurie.

Diuers kinds of borrowers.

Note.

Now you would vnderſtand the laſt queſtion; if you haue beene Vſurers alreadie, what you ſhould doe with that money which you haue gained by vſurie: Surely euen as *Zacheus* did, reſtore

What Vſurers ſhould doe with their gaines.

1.Sam.12.3. Luke 19. restore it againe. If you cannot say as *Samuel* said, *Whose goods haue I taken?* then you must say as *Zacheus* saith, *Whose goods haue I kept?* The best thing is, to doe no man wrong; but the next to that is, to make him amends. This God signifieth when

Iosh.6.18. he saith, *Put away the execrable thing from you*: that is, Let no vnlawfull thing stay in your hands, like the wedge of *Achan*, which he had got by sinne. The same law serueth for all which is got wrongfully, which was instituted against theeues, *Restore*

Exod.22. *it againe*: the reason of this law is, because the sin is not remitted, vntill the debt be restored.

For as humility is the repentance of pride, and abstinence is the repentance of surfet, and almes is the repentance of couetousnesse, and forgiuenes is the repentance of malice: so restitution is the repentance of vsurie. As hee which is not humble, doth not repent his pride; hee which doth not abstaine, doth not repent his gluttony; hee which doth not forgiue, doth not repent his malice; so he which doth not restore, doth not repent his vsurie: for how can he be said to repent for his vsurie, which liueth by vsurie still? therfore *Daniel* saith to *Nabuchad-*

Dan.4.24. *nezzar, Break off thy sins by righteousnes*: shewing that nothing but righteousnesse can breake vnrighteousnesse. As diseases are healed by the contrary, so pride is healed by humility, gluttony by abstinence, malice by forgiuenesse, couetousnesse by almes, and vsurie by restoring. This *Paul* calleth, *The reuenge of a*

2.Cor.7.3. *Christian*, when he takes reuenge vpon his sins, and punisheth his lusts, so that he maketh them do contrary to that which they would doe. Therefore you must restore that which you haue gotten by vsurie, or else you doe not repent of your vsurie.

As a Camell, when he comes home, casteth off his burthen at the doore, that he may enter into his stable; so they which are laden with other mens goods, when they goe to heauen, must leaue their burthen where they had it, lest they be too grosse to get in at the narrow gate. But as the Disciples of Christ said,

Iohn 6.60. *This is a hard speech*: so to them which haue got most that they haue, by vnlawfull meanes, this is a hard speech, to bid them restore it againe: there be two great rubs in the way.

Two obiections. First, the losse which they shall sustaine, if they restore againe all which they haue got vniustly: Then the difficulty to restore

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it againe to the right parties. If you aske me, as *Amaziah* asked the Prophet, *How shall we do for those hundred talents?* How shal I liue when all is gone that I haue got wrongfully? I can say no more then the Prophet said to him, *The Lord is able to giue thee more then this.* *Zacheus* did not feare how he should liue, but *Zacheus* did feare to offend: so thou shouldest not feare to restore other mens goods, but thou shouldest feare to keepe other mens goods: and as *Zacheus* liued when he had restored, so thou shalt liue when thou hast restored. He which saith, *Try me if I will not powre downe a blessing*; trie him whether he will not powre downe a blessing; for he hath promised to blesse the Lender, as well as the Sacrificer. He which is the Lord of all, can giue thee more wealth then thou needest: but if you cannot restore to the owner, nor to his heires, then giue it to the poore; for they are the next heires, and repent that thou hast kept it so long: but in no wise thou mayest keepe it vnto thy selfe, because it is none of thine.

2. Cor. 2 5 9. Luk: 18. Mal. 3. 20. Deut. 15. 10.

When *Hezechiah* was like to die, *Esay* said vnto him, *Set thy things in order before thou die.* That which hee aduised him, he aduiseth all; Set your things in order before you die. What is this to set things in order, but to restore vnto euery one his owne? When thou bequeathest thy body to the earth, then thy body is set in order: when thou bequeathest thy soule to God, then thy soule is set in order: when thou bequeathest thy goods to the owners, then thy goods are set in order: therefore if thou die with other mens goods in thy hand, then thou diest before thou hast set things in order, and then thou dyest in thy sinnes, and then no promise in all the Scripture appertaineth vnto thee, because nothing is promised vnto sinners, but vnto penitent sinners.

Esay 38. 6.

Therefore that you may not die in your sinnes, it is necessarie to make restitution before you die, or else you die in your sinne, and are crossed out of all the ioyes of Heauen. Wherefore as *Abner* said to *Ioab*; *Knowest thou not that it will bee bitternes in the latter end?* So remember whether this course will bee sweete or bitter in the end. If they bee condemned which giue not their owne goods to them which neede, like the rich Glutton; how can they bee saued, which draw other

2. Sam. 2. 26.

mens goods from them, that haue more need of theirs?

Thus you haue heard the definition of Vsurie, and the deriuation of it, and the vnlawfulnesse of it, and the kindes of it, and the punishment of it, and the arguments which are alleaged for it, and what may bee thought of them which do not take vsurie, but giue vsurie, and what they should doe which haue got their liuing by vsurie.

Now seeing you may not be Vsurers to men, let euery man hereafter be an Vsurer to God; which promiseth (If thou leaue
Matth. 19. 26. father, or mother, or wife, or children, or house, or land for him) not eight in the hundred, but an hundred for eight, nay, an hundred for one, and in the world to come life euerlasting: that is, a thousand for one. That wee may receiue this vsurie, let vs pray, that the words which wee haue heard out of this Psalme, may dwell with vs, till we dwell in heauen.

THE CHRISTIANS SACRIFICE.

To my late Auditors, the Congregation of Clements Danes, all the good will which I can wish.

BEloued in Christ Iesus, my first fruites, I haue nothing but this mite to leaue with you, which is the summe of all my Sermons: yee haue heard it already, and as the
2 Cor. 2. 3. *Apostle cals the Corinthians, his Epistle, so yee should be my Sermon; that is, my Sermon should be printed in your hearts, as this is printed in paper. If you haue not giuen your hearts to him that sent for them, now thinke that God hath sent for them againe: and heare mee writing whom yee cannot heare speaking. Take not custome for religion, shun occasion as well as sinne: seeke the vse of euery thing, desire not to haue your kingdome here. And so I leaue you all with Christ (whom I haue preached) to bring forth the fruit of that seed which is sowne: beseeching you for all the loue that you haue of heauen, that yee would not count any thing in this world worthie to keepe your hearts from God, but thinke of the day when yee shall giue account for euery lesson*

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which ye haue heard, and he which hath called you in this prison, will glorifie you in his Palace: where yee shall see him to whom yee haue giuen your hearts, and enioy that blessing of blessings, which makes all the world to worship him. The Father of our Lord Iesus Christ, which hath begun to draw you to his Kingdome, neuer leaue you vntill you come vnto it. Amen.

Your late vnworthy seruant
for the Lord: *H.S.*

THE CHRISTIANS SACRIFICE.

Prou.23.26.

My sonne, giue me thy heart.

TO bind all the lessons together which ye haue learned since I came, this sentence came vnto my mind, *My sonne, giue me thy heart:* which is the summe of all that yee haue heard, and shewes in what chest you should lay vp these treasures; in your hart: and then giue that hart to God, & he will keep all safe. *Iob 22.22. Luke 2.19. Psal.37.31. Dan.7.28.*

A supplication is come (as it were) from God to man, that man would send God his heart, penned by *Salomon*, vnder the name of Wisedome, and directed to her sonnes: Wisedome entreateth her sonnes that they would giue her their hearts; this Wisdome is God, we by adoption are his sonnes, and our heart is that which Christ calles spirit and truth, without hypocrisie; *Giue me that heart*, saith God. He which giues any thing to another, considers before what he loues, and giues that which hee thinkes will be accepted, that he may be loued for the gift: therefore *Dauid*, as though he were at a stand, and sorrowed that he could not doe enough for God, breakes forth to himselfe, *What shall I giue vnto the Lord, for all that he hath giuen me?* The Lord hearing (as it were) these sighes of his seruants, which care and study what they may doe to please him, comes in their suspense, *Prou.9.1. Rom.8.15. Gal.4.24. Iohn 4.14. Psal.116.12.*

and like a friend which desires nothing but good will, answers from heauen, *My sonne, giue me thy heart.* Vnder which sute he taxeth them beside, which are suters alwaies to him, and looke still to receiue like the Publicans, but neuer cast in their minde what they should giue: therefore their tribute is set downe by equall measure vnder the Kings Seale, Euery man must *homage his heart.*

He which alwaies gaue, now craues; and he which craued alwaies, now giues: Christ stands at the doore like a poore man, and askes not bread, nor clothes, nor lodging, which we should giue to his members; but our heart, that is euen the continent of all, and gouernour of mans house, which sits on the bench like a Iudge to giue the charge, and teacheth the tongue to speake, the hand to worke, the foote to walke, the eare to attend, the eye to obserue, the minde to chuse, and the flesh to obey. That we must present to God like a burnt sacrifice, wherein all is offered together; a wise tongue, a diligent hand, a warie foote, a watchfull eye, an attentiue eare, an humble minde, an obedient flesh, put all together, and it is but the heart; *My sonne* (saith God) *giue me thy heart.* Here thou art the giuer, God the petitioner; thy heart the gift, which hee claimeth by the name of a sonne: should God be a suppliant vnto thee and mee? but that our vnthankfulnesse condemnes vs, that for all the things which he hath giuen vnto vs, we neuer considered yet what we should giue vnto him before he asketh. He is faine to put in his petition like a suter, and say, *Giue me thy heart.*

Leuit. 1. 9. & 13.

Marke what God hath chosen for himselfe, not that which any other should lose by, like the demands of them which care for none but themselues; but that, which being giuen to God, moues vs to giue vnto euery man his due, as *Zacheus*, when hee gaue his heart to Christ, parted his goods to the poore, and restored to all, that which he had gotten by wrong.

Luke 19. 1.

Once God required offerings and sacrifices, which men were vnwilling to giue, because it was a deare seruice of God: but now he saith, that the heart is more then all burnt offerings and sacrifices. *Iacob* loued *Ioseph* more then all his brethren: so God loueth the heart more then all her fellowes; this mite God will haue for all his benefits, which wee may best affoord him: Thy

Mal. 1. 13. & 3. 13.

Marke 12. 23

Gen. 27.

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almes to the poore, thy counsell to the simple, thy inheritance to thy children, thy tribute to *Cæsar*, but thy heart to God: hee which is a spirit, requires the spirit, and delights to dwell in the heart of men. Here God plants himselfe as in a Castle, which is alwaies besieged with the world, the flesh, and the diuell. If the enemie get a thought, or a word, or a worke, yet he hath but raced the walles; but if he take the heart, then the fortresse is lost. For that time, all our thoughts, words and workes, are captiue vnto him: he bids them goe, and they goe; doe, and they do it. *Iohn* 4.24.

That man is like *Esau*, which had an inheritance, which had a heart, but now hee hath not possession of his owne: therefore giue God thy heart, that hee may keepe it, not a piece of thy heart, not a roome in thy heart, but thy heart. The heart diuided dieth: God is not like the mother which would haue the child diuided: but like the naturall mother which said, Rather then it should be diuided, let her take all. Let the diuell haue all, if hee which gaue it, be not worthie of it. God hath no copesmate, therfore he wil haue no parting of stakes, but all or none; and therefore he which askes here thy heart, in the sixth of Deuteronomy and the fifth verse, asketh *all thy heart, all thy soule, all thy strength*; thrice hee requireth *all*, lest wee should keepe a thought behind: yet it is thy heart, that is, *a vaine heart, a barren heart, a sinfull heart*, vntill thou giue it vnto God; and then it is the *Spouse of Christ*, the *Temple of the holy Ghost*, and the *Image of God*, so changed, and formed, and refined, that God calls it *a new heart*. *Genes.* 25.34. *Esay* 47.17. *Eccles* 11.9. 1. *Cor.* 2.16. 1. *Cor.* 6.19.

Some haue a *double heart*, as it is in the twelfth Psalme: but God acknowledgeth but one heart, saying, *Giue me thy heart*, not giue thy hearts; declaring, that a single heart is pleasing vnto him, and that they which haue a double heart, *a heart and a heart*, haue neuer a good heart. *Psal.* 12.2.

God doth not require the heart, as though hee required no more but the heart, like the Pope, which saith, Giue me thy hart, it sufficeth. To maintaine his Papists pendant and crouchant, which liue amongst Christians; hee requireth nothing of such but their heart, that they may worship God with their lippes, but dissemble their religion, and forsweare their opinion, and come to sermons, and subscribe to our lawes, and seeme Protestants,

ſtants; as the diuell licenſeth witches to ſeeme Chriſtians, ſo they giue him their heart, hee diſpenſeth with them to diſſemble, and giue the reſt as they liſt: but God requireth the heart, becauſe we ſhould not diſſemble: for in the twelfth to the Romanes, hee commandeth the body too, *Offer vp your bodies*; which wee cannot doe, vnleſſe we giue the heart, and hand, and tongue, and eyes, and eares, and all; for the body is all: but the heart is chiefe in requeſt, becauſe if there bee any goodneſſe, it lies in the heart, and becauſe he which giues the heart, giues all: for out of the abundance of the heart the mouth ſpeaketh, the hand worketh, the eye looketh, the eare liſtneth, the foot walketh to doe good or euill.

Rom. 12. 1.

Luke 6. 45.

Therefore there is ſuch ſtrife for the heart, as there was for *Moſes* body, Giue it me, ſaith the Lord; giue it me, ſaith the Tempter; giue it me, ſaith the Pope; giue it me, ſaith riches; giue it me, ſaith pleaſure, as though thou muſt needes giue it: now here is the choice, whether thou wilt giue it to God, or to the Diuell: Gods heart, or the Diuels heart, whoſe wilt thou be?

Thus doth man hang in a balance, like a young virgin which hath many ſuters: ſome ſhee fancieth for parentage, ſome for perſonage, ſome for friends, ſome for wealth, ſome for wit, ſome for vertue, and after all, chuſeth the worſt of all: ſo the heart hath ſo many ſuters beſides God, that ſometimes ſhe marrieth with one, ſometimes with another; the world keepes her, the fleſh keepes her, the diuell keepes her; which haue no more intereſt in her, then *Herod* to his ſiſter, but ſeeke her ſpoile, like them that marrie for riches, are glad when one dyes, that another may come. Theſe ſuters are like *Abſolon*, which did not ſeeke the hearts of the people like *Dauid*, but ſtole them with flatterie and lies: but God would haue thee *giue thy heart*.

Matth. 14. 14.

2. *Sam.* 5. 6.

As a man conſiders what he doth when he giues: ſo God licenſeth vs to conſider of that which we do for him, whether he deſerues it, whether we owe it, whether hee can require it, leſt it ſhould come againſt our will, therefore *giue me*, ſaith God: as though hee would not ſtraine vpon vs, or take from vs: but if thou wilt giue him thy heart, then hee accepts; it muſt come freely like a gift, as his bleſſings come to vs, and then his demand is granted. Here is no reſpect of time, how long thou mayſt ſtay

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it, or how long he will keepe it, but giue it, is the preſent time, as though hee would haue it out of hand while hee asketh, before ye goe out of the Church: for what can wee aske of him, while we deny him but one thing when he askes of vs? therefore conſider who is a ſuter to you. Now I am a collector for God, to gather hearts: either you muſt grant him, or deny him; thinke who ſhall loſe by it, if thou wilt not pay thy Land-lord his rent. How many ſubiects would reioyce, if they had any thing to giue to their Prince, and pray him to accept it, and be glad if hee would take it, that they might but ſay, I haue giuen a preſent to the King? So *Marie* reioyced that ſhee had a little Oyle to ſprinkle vpon Chriſt, but ſhe would take no money for it. Yea, the widow of Zareptah was ſo ioyfull that ſhe had a little food for the Prophet, that ſhee ſpared it from her children, and her ſelfe, to ſerue him firſt. So they which loue the Lord, like his Diſciples, which left all to follow him, had rather that he ſhould haue their riches, their honours, their hearts and their liues, then they themſelues. *Luke* 5.11.

Why is *David* called, *a man after Gods owne heart*, but becauſe when God ſaid, *Giue me thy heart*, his ſpirit anſwered like an Echo, I giue thee my heart? Is God ſo deſirous of my heart? What good can my heart doe to God? it is not worthy to come vnder his roofe. I would I had a better gift to ſend vnto my Lord; Go, my heart to thy Maker; the Bridegroome hath ſent for thee: put on thy wedding garment, for the King himſelfe will marrie thee. Who is not ſorry now that hee did not giue his heart before? Is hee not worthy to die, which will take his heart from him that made it, from him that redeemed it, from him which preſerues it, from him that will glorifie it, to giue it vnto him which will infect it, torment it, condemne it? Will a ſeruant reach the cup to a ſtranger, when his Maſter calles for it? Or will a man ſell his coate, if hee haue no moe? What doeſt thou reſerue for God, when thou haſt giuen Satan thy heart? Chriſt hath promiſed to come and dwell with thee: where ſhall hee ſtay? where ſhall hee dine, if the chamber bee taken vp, and the heart let foorth to another? Thou art but a tenant, and yet thou takeſt his houſe ouer his head, and placeſt in it whom thou wilt, as if thou wert Land-lord. 1. *Sam.* 13.14. *Reuel.* 3.20.

Canſt

Canst thou possesse another mans goods, but hee will molest thee, and trouble thee, vntill he haue his owne? and doest thou thinke to keepe that which is Gods, and hold it in peace? No, he wil neuer suffer thee to rest, but cry vpon thee day and night: as *Moses* vexed *Pharaoh*, vntill hee let the people go; so thou shalt bee distracted with feares and thoughts, as one plague followed another, vntill thou let thy heart goe, that it may serue God: for as if a man should pull out thy heart, and take it from thee, so grieuous is it to God to keepe thy heart from him.

1. Sam. 3. 8. *Exod. 8. 13. & 9. 28.* *Acts 16. 14.* *Exod. 8. & 9. & 10.*

Therefore let all Suters haue their answer, that thy heart is married already. As *Isaac* answered *Esau, Iacob haue I blessed, and he shall be blessed*: so thou maist say, God hath my heart, and he shall haue it; and them that craue it hereafter, send them to Christ for it, for it is not thine to giue, if thou haue giuen it to God already. But take heede thy heart doe not lie to thy selfe, and say it is Gods, when it is the worlds; like *Ieroboams* wife, which would not seeme to be *Ieroboams* wife. By this thou shalt know whether thou hast giuen it to him or no; if the heart bee gone, all will follow. As the Sunne riseth first, and then the beasts arise from their dens, the fowles from their nests, and men from their beds; so when the heart sets forward to God, all the members will follow after it; the tongue will praise him, the foote will follow him, the eare will attend him, the eye will watch him, the hand will serue him, nothing will stay after the heart, but euery one goes like hand-maides after their mistresse: this Christ verified saying; Make cleane within, and all will be cleane: therefore the Publican did beate vpon his heart, as though he were angry with it, because it did not waken all the rest: shewing that as the Father gaue vs all, when hee gaue his Sonne: so we giue him all, when we giue our hearts. This is the melody which *Paul* speaketh of, Ephes. 5. 19. *Make melody to the Lord in your hearts*: shewing, that there is a consort of al the members, when the heart is in tune, and that it sounds like a melody in the eares of God, and makes vs reioyce while wee serue him. We haue example hereof in Christ, which said it was meate and drinke vnto him to doe his Fathers will: and in *Dauid*, which danced to see the Arke: and in the Israelites, of whom

Gene. 27. *2. King. 24. 8.* *Psal. 123. 2.* *Matth. 13. 26.* *Rom. 8. 32.* *Iohn 4. 34.* *2. Sam 6. 14.* *1. Chron. 29. 9.*

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whom it is ſaid, that they reioyced, when they offered from their heart vnto the Lord.

Therefore *Salomon*, picking out the heart for God, ſpake as though he would ſet out the pleaſanteſt, and faireſt, and eaſieſt way to ſerue him, without any grudging, or toyle, or wearineſſe. Touch but the firſt linke, all the reſt will follow: ſo ſet the heart a going, and it is like the poize of a clocke, which turnes all the wheeles one way; ſuch an oyle is vpon the heart, which makes all nimble and currant about it: therefore it is almoſt as eaſie to ſpeake well, and doe well, as to thinke well. If the heart indite a good matter, no maruell though the tongue be the pen of a ready writer: but if the heart be dull, all is like a left hand, ſo vnapt and vntoward, that it cannot turne it ſelfe to any good. *Pſal.* 45.1.

Therefore Gods ſutes haue ſo hard paſſage in mens counſailes, iudgements, and parliaments, becauſe they do not giue him their hearts, which ſhould bee the firſt offering of all; if they would giue him their hearts before they ſit downe to heare his cauſe, they could not denie him any thing that is for his honor, though it were againſt their profit: but as Chriſt ſaith, *Not my will, but thy will*: ſo they would ſay, It is not our Kingdome, but thy Kingdome; it is not our Church, but thy Church: therefore not our will, but thy will; not our law, but thy law; not our diſcipline, but thy diſcipline reigne in it; and all that giue their hearts, ſubſcribe to this: the reſt ſay, Not thy will, but our will; not thy law, but our law; not thy diſcipline, but our diſcipline; becauſe as the Apoſtle ſaith, *They ſeeke their owne glory, and not Chriſts*, Phil. 2.21. This hath been the rub euer ſince Antichriſt was firſt reſiſted: *Herod* could not ſee how he ſhould bee King, if Chriſt ſhould reigne: therefore as the Image-makers cried and ſtormed when Images ſhould goe downe, alleaging that they liued by that craft: ſo, if you marke what kind of men they were which did preach and write, and labour ſo hotly againſt Religion, it is they that were like to loſe ſome of their dignities, or their commodities by it. *Matth.* 26.39. *Matth.* 2.3. *Acts* 19.25.

The Scribes and Phariſes reſiſted Chriſt more then the people, becauſe he denounced woe to them, and miſliked that they ſhould be called Rabbi: how hard is it to follow Chriſt, when he ſaith, *Leaue all?* nay, if he bid vs leaue any thing for him, though *Iohn* 11.48. *Matth.* 23.7. *Marke* 10.21.

though we should leaue our selues: Matth. 16.24. The tongue will not praise, because the heart doth not loue; the eare doth not heare, because the heart doth not mind; the hand doth not giue, because the heart doth not pitie: the foote will not goe, because the heart doth not stir: all stay vpon the heart, like the Captaine that should giue the onset. Thus to shew that hee deserueth all, the Lord requireth that which bringeth all.

Secondly, God requireth the heart, shewing that all the things of this world are not worthie of it, nor a piece of it, not a thought, vnlesse it be to contemne them, as *Salomon* thought of Vanitie: for if the heart be the Temple of God, he which giueth it to any thing else, committeth sacriledge, and breaketh that commandement, *Giue vnto God that which is Gods*, Matthew 22.21.

Eccles. 1.13, & 14.

Thirdly, that all should consent so with the heart, that wee should speake as if our heart did speake, pray as if our heart did pray, heare as if our heart did heare, giue as if our heart did giue, remit as if our heart did remit, and counsell as if our heart did counsell, as the Apostle saith, *Doe all things heartily*, Col. 3.23. which if wee could keepe, nothing that we doe, should any way trouble vs, because nothing is troublesome, but that which goeth against the heart.

Psal. 4.4. *Iob* 22.2.

Fourthly, that we should serue God for himselfe, and not for our selues, as hee which giues his heart, doth all for loue: this Christ requires, when hee casts off that Disciple that offered to follow him for aduantage. *The birds haue nests, and the foxes haue holes*, (saith Christ) *but the Sonne of man hath not a place to hide his head*: shewing his Disciple, if hee will follow him, hee must not looke for a place to hide his head: wee must leaue all to follow Christ, as *Peter* did, and not seeke all by following him, as they that went after him for bread.

Matth. 8.19. *Matth.* 4.20. *Iohn* 9.26.

Fifthly, that we should not serue God by fits, as we vse to pray when the night comes, to heare when the Sabbath comes, to fast when Lent comes, to repent when death comes: but the seruice of the heart is a continuall seruice, like that in 1. Thess. 5.16. *Reioyce euermore, pray continually, in all things giue thanks.* Who is this which reioyceth, and prayeth, and thanketh continually? The tongue prayeth but sometime, the eare attendeth but sometime,

1. *Thes.* 5.16.

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time, the hand giueth but ſometime: but the heart prayeth, and prayſeth, and worſhippeth alwaies: a man may ſerue God alway with his heart and neuer bee wearie, becauſe the heart cannot ſerue him, vnleſſe it reioyce in his ſeruice: and therefore the Iſraelites prayſed God with muſicke, which did not delight God, but ſhewed that they delighted in his ſeruice, as they did in muſicke. But if the tongue, or the hand, or the eare, thinke to ſerue God without the heart, it is the irkſomeſt occupation in the world, the houre of tediouſneſſe, like a long ſicknes, he is tired before he begin, and thinketh himſelfe in the ſtockes, vntill the Sermon be ended, and vntill his prayer bee done, that hee may be at libertie, and returne to his old byas againe. *1. Cor. 15. 16.*

Laſtly, this ſhewes how God miſlikes our coldneſſe in hearing, or praying, if wee cannot ſay with the Virgin in *Luke* the firſt chapter and ſixe and fortieth verſe, *My heart doth magnifie the Lord.* All that comes ſhort of this, is hypocriſie, and pleaſeth God like the offering of *Cain.* As *Ioſeph* charged his brethren, that they ſhould not come to him for corne, vnleſſe they brought *Beniamin* vnto him, whom they left at home: ſo God will not haue vs to ſpeake to him, nor come to him for any thing, vnleſſe wee bring our heart vnto him which wee leaue behind. The tongue without the heart, is a flattering tongue; the eye without the heart, is a wicked eye; the eare without the heart, is a vaine eare; the hand without the heart, is a falſe hand. Doeſt thou thinke that God will accept a flattering tongue, a wicked eye, a vaine eare, a falſe hand; which reiecteth a ſacrifice, if it be but leane, or bruſed? No, ſaith *Paul*, in his firſt Epiſtle to the Corinthians, the 13. chap. and firſt verſe, *If I giue all that I haue, and not loue*, that is, giue not my heart, *it anailes me nothing*: he ſaith not, that they which giue not their heart, giue nothing, but that they ſhall haue nothing for ſuch offerings: hee which brings but a mite, and brings his heart, brings more then hee which offers a talent; and he ſhall goe away more iuſtified, then he which ſaid, *All theſe haue I kept from my youth vpward*: for God is not mocked, but knowes how much is behind, though *Ananias* ſeeme to bring all. He markes how I ſpeake, and how you heare, and how wee pray in this place; and if it come not from the heart, hee repels it as faſt as it goes vp, like the ſmoake *Luke* 1. 14. *Geneſ.* 4. 5. *Geneſ.* 42. 15. *Marke* 15. 8. *Luke* 22. 22, 23, 24. *1. Cor.* 13. 1. *Marke* 12. 42. *Matth.* 19. 20. *Gal* 6. 7. *Acts* 5. 3.

which

which climbes towards heauen, but neuer comes there. Man thinkes when he hath the gift, he hath the heart too; but God, when hee hath the gift, calles for the heart still: the Phariſes prayer, the harlots vow, the traytors kiſſe, the ſacrifice of *Cain*, the faſt of *Iezabel*. the oblations of *Ananias*, the teares of *Eſau* are nothing to him, but ſtill he cries, Bring thy heart, or bring nothing, like a iealous husband, when he hath a wife, yet hee is iealous whether he hath her heart; ſo, whatſoeuer thou doe, yet God is iealous ſtill, and reſpects not what thou doeſt, but whether thou doe it from thy heart, that is, of meere loue toward him. If *Pilate* had waſhed his heart when he waſhed his hands, hee had been cleaner then *Naaman* when he came out of Iordan; if the Sichemites had circumciſed their hearts, when they circumciſed their fleſh, they had ſaued their ſoules when they loſt their liues: if *Cain* had offered his heart when he offered the fruits, his offering had beene as acceptable as *Abels*. But as ſwines-fleſh was like ſheepes-fleſh, yet was not accepted, becauſe it came from an vncleane beaſt: ſo *Cains* offering, *Pilates* waſhing, the Sichemites circumciſion, the Phariſes prayer, and faſts, and almes, were as faire as the Apoſtles; yet they had no reward, but *Woe to you hypocrites*, becauſe they wanted the heart, which is like the fire that kindleth the Sacrifice. But will hee require our prayers, and faſts, and almes, as hee did theirs? Yea ſaith Chriſt, *Except your righteouſnes exceed the Phariſes*, that is, except we giue our heart beſide our lips, and our eares, and our almes, which they gaue, *we ſhall not enter into the kingdome of heauen*; becauſe our righteouſneſſe doth not exceede the righteouſneſſe of the Phariſes, but their righteouſneſſe very far exceedeth ours.

Pſal. 73. 1. *Matth.* 27. 42. 2. *King.* 5. 13. *Geneſ.* 34. 22. *Gen.* 4 3. *Luke* 10. 7. *Matth* 23. 1. *King.* 18. 25. *Matth.* 5. 20.

Chriſt doth not bid them *woe*, becauſe they were Phariſes as wee are not, but becauſe they were hypocrites as we are. God delightes himſelfe in giuing, and therefore he loueth a chearefull giuer: but he cannot giue chearefully, which giues not his heart. Therefore as *Iudas* thought the oyle ſpent which was powred vpon Chriſt, & wiſhed the price of it in his purſe: ſo they grutch and grieue when they ſhould doe good, and thinke, Shall I giue it? Can I ſpare? What will it bring? So the good worke dieth in the birth, like a bird which droopeth in the hand, while the head

Micah. 7. 18. 1. *Cor.* 9. 7. *Matth.* 26. 9.

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consider whether he shall let her goe, or hold her still: as easie to wring *Hercules* club out of his fists, as to wring a penitent teare from their eyes, a faithfull prayer from their lips, or a good thought from their heart, which cannot affoord the heart it selfe: all is too much which they do, and they thinke God more beholding to them for blurting out a *Pater-noster*, or staying a Sermon, or fasting a Friday, then they to him for all his benefits: and when they haue done, what is their reward? *Woe be vnto you*, like the Scribes and Pharises, because you giue not your hearts, but your mouthes: therefore we doe but vex our selues, and lose our labour, thinking to make God beleeue that wee pray, when indeed our lips doe but pray: whereby it comes to passe, as we serue him, so he serueth vs; our peace is not in deed, but in word; our ioy is not in heart, but in countenance; a false comfort, like our false worship: for hee which giueth God his lips in stead of his heart, teacheth God to giue him stones in stead of bread; that is, a shadow of comfort, for comfort it selfe. *Matth.* 23. 1. *Matth.* 15. 8.

Now when we haue giuen God faire words and long prayers, and solemne fasts, and mourning countenances, hee puts in but a word more to fill vp the sacrifice, *Giue me thy heart*, and it sufficeth. It is like the last sute of *Abraham*, when hee said to God, *I will speake but this once*: so if thou wilt heare him in this, he will aske no more: therefore now conclude, whether God shall haue thy heart, or nothing: if thou consider what right he hath to aske it, and what cause thou hast to giue it, thou canst not keepe it till I end my Sermon.

Of all the suters which come vnto you, it seemes there is none which hath any title to claime the heart but God, which challengeth it by the name of a sonne; as if he should say, Thou shalt giue it to thy Father, which gaue it to thee; art thou my sonne? My sonnes giue me their hearts, and by this they know that I am their Father, if I dwell in their hearts: for the heart is the temple of God; therefore if thou bee his sonne, thou wilt giue him thy heart, because thy Father desires it, thy Maker desires it, thy Redeemer desires it, thy Sauiour desires it, thy Lord and thy King, and thy Master desires it, which hath giuen his Sonne for a ransome, his Spirit for a pledge, his Word for a guide, the world for a walke, and reserues a Kingdome for *Mal.* 1. 6. 1 *Cor.* 4 16. *Rom.* 8. 32.

thine

thine inheritance. Canst thou deny him any thing, which hath giuen the heire for the seruant, his beloued for his enemie, the best for the worst? Canst thou deny him any thing, whose goodnesse created vs, whose fauour elected vs, whose mercie redeemed vs, whose wisedome conuerteth vs, whose grace preserued vs, whose glorie shall glorifie vs? O, if thou knewest (as Christ
Iohn 4.10. said to the woman of Samaria, when she huckt to giue him water) if thou knewest who it is which saith vnto thee, *Giue me thy heart*, thou wouldest say vnto him as *Peter* did, when Christ
Iohn 13 9. would wash his feete, *Lord, not my feete onely, but my hands and my head*; not my heart only, but all my body, and my thoughts, and my words, and my workes, and my goods, and my life, take all that thou hast giuen. For why should we not giue him our hearts as well as our lips, vnlesse we meane to deceiue him with
Genes. 13.8,9. words for deedes? If *Abraham* gaue *Lot* leaue to chuse what part hee did like, shall wee not giue God leaue to chuse that which he liketh? If he did not loue thee, he would not require thy heart; for they which loue, require the heart. The Master requires labour, the Land-Lord requires seruice, the Captaine requires fight: but he that requires the heart, requires it for loue: for the heart is loue. We will giue him little, if wee will not giue him that which he askes for loue toward our selues: though he
Psal. 31.5. say, Giue it, yet indeede hee hath bought it, and that dearely,
1. Pet. 1. 18,19. with the deerest blood that euer was shed. Hee gaue thee his heart, before he desired thy heart, but an heart for a hart, a liuing heart for a heart which died: thou doest not lose thy life, as hee did for thee, but thou bestowest thy life to glorifie him: thou doest not part from thy heart when thou giuest it, but hee doth keepe it for thee, lest the Serpent should steale it from thee, as he stole Paradise from *Adam*, when it was in his owne custody.
Genes. 3.1. He can keepe it better then we, and he will keepe it, if we com-
Psal. 31.5,7. mit it to him, and lay it in a bed of peace, and lap it with ioy,
Iohn 10.26. and none shall take it out of his hands. Therefore, if ye aske me, why you should giue your hearts to God? I doe not answer
Matth. 21.3. like the Disciples which went for the Asse and Colt, *The Lord hath neede*: but wee haue need: for vnlesse we giue our soules, how can he haue them? and vnlesse he haue them, how can he saue them? Therefore wee haue neede. If euer the saying were

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true (*It is more blessed to giue, then take:*) more blessed are they which doe giue their hearts to God, then they which take possession of the world. *Abigail* did not gaine so much by her gift to *Dauid*, as we for our gift to God: for she was married vnto *Dauid*, but we are married vnto Christ; of whom the Church doth sing in the fifth of Canticles, that *no welbeloued is like her beloued*: What heart would not be loued of him, though it do not loue him? Who can assoile this riddle? We would haue Christ our Bridegroome, and yet wee will not be his spouse; I would haue him take my heart, and yet I will not giue it. How should he keepe it, or saue it, or glorifie it, if I hide it away, like the seruant that buried his talent in the earth? So much as I keepe from God, so much I keepe from heauen, and will not suffer him to glorifie it, as if I did wish one part to be saued, and another damned. He which would haue his heart sanctified and comforted, and inlightened, and will not giue it to God which should doe it; is like a woman which would haue her dough leauened, and layeth her dough in one place, and the leauen in another, where one cannot touch the other: then commeth the tempter and takes them asunder, and seazeth vpon the heart, because he finds her alone. This is his seed-time, now he enters into it, and fils it with his poyson, till the Temple of God bee the sinke of sinne; and the heart which should be the seate of holines, grace and wisedome, a heart of pride, a heart of enuie, a heart of lust, more like a belly then a heart. How many things lodge in the heart, when God is not there? It is a world to thinke how the diuine soule, which descended from heauen to bring forth fruit, is become a fit soyle for euery weed: whereby we may see what hearts we haue, before we giue them to God.

Therefore now aske your hearts, whose they are, and how they are moued with these words? how many here will giue to this collection? whose heart is gone vp vnto him since I began to speake? Here one and there one runs vp the ladder, like the Angels that *Iacob* saw in his dreame, and sing with *Dauid*, *My heart is prepared, my heart is prepared*: and why not thou as well as he? Doth he not send for all alike? Wilt thou be the thorne, or the stone, or the high-way, where the seede doth lose his fruite? Why, hadd'st thou rather bee compelled, then inuited,

Acts 20.35.

1. *Sam.* 25.43.

Matth. 26.24.

Genes. 28.13.

Psal. 47.47.

Matth. 13.

Mal. 22.

since thou art called to a banquet? How many hearts moe might we draw to God, if all that be here would goe to him this day? But thus it stands, God hath sent vnto vs for our hearts, and wee answer him as the Husbandman of the vineyard, when hee sent for fruits; or as *Nabal* answered *Dauid* when he sent for food; *Who is Dauid?* or, Who is the Lord, that I should take my heart from pleasure and sin, and giue it vnto him? Thus wee demurre vpon the cause, when we should giue, whether we should giue or no; and aske the flesh, and our lusts, and our pleasures; and if the diuell will not giue his assent, then we returne an excuse, It is not mine to giue: or, If thou canst get the diuels good will, I will not stand; or, Let sinne and pleasure haue it for a while, and when they haue done with it, then God shall haue it. Thus euery thing which should bee throwne out, hath a place in our heart; and he which should bee receiued in, can haue no roome there; though hee would open the doores of heauen, if wee would open the doores of our hearts, that the King of glory might come in.

Matth. 21. 23.

1. Sam. 25. 10.

Psal. 24. 4.

What shall become of those hearts, when hee which craues them now, shall iudge them hereafter? Then shall they stand like *Esau*, and see them blessed like *Iacob* which gaue their hearts; and cry themselues, as hee did to his Father *Isaac*, Hast thou not reserued a blessing for vs? What a heauie heart will it be then, when it may not ioy any longer here, and the ioyes of heauen are shut against it? and he which desired it, will not haue it, because it comes like the fooliſh virgins, when the doores of mercy are shut.

Gen. 17. 36.

Matth. 25. 11.

Thus ye haue heard what God requires for all that hee hath giuen you, and how all your seruices are lost vntill you bring it. What shall I wish you now before my departure? I wish you would giue all your hearts to God while I speake, that ye might haue a kingdome for them. Send for your hearts where they are wandring, one from the Banke, another from the Tauerne, another from the Shop, another from the Theaters; call them home, and giue them all to God, and see how he will welcome them, as the father embraceth his sonne. If your heart were with God, durst the diuell fetch them, durst those sinnes come at them? Euen as *Dina* was deflowred when she strayed from home:

Luke 15. 22.

Gen. 34. 1.

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home: so is the heart when it straieth from God. Therefore call thy members together, and let them fast like a quest of twelue men, vntill they consent vpon the Law, before any moe Termes passe, to giue God his right; and let him take the heart which hee wooeth, which he would marrie, which hee would endow with all his goods, and make it the heire of the Crowne. When you pray let your heart pray; when you heare, let your heart heare; when you giue, let your heart giue; whatsoeuer you do, set the heart to doe it: and if it bee not so perfect as it should or ought to bee, yet it shall bee accepted for the friend that giues it. *Prou.3.1.* *Dan.10.12.*

Now if you cannot command your hearts to turne vnto God, because the diuell pleades custome, and the flesh will not agree to leaue her possessions, then remember what Christ saith, *When you giue almes, let not your left hand know what the right hand doth*: so the flesh must not know what the Spirit doth. Thou must not make thy lust of counsell, but as *Abraham*, when hee was bid to offer his sonne, rose vp betime, and left his wife at home, and neuer made *Sara* priuie, lest shee should stop him, being more tender ouer her child (like women) then the father is: so, thou must giue thy heart to God, before the flesh heare of it: for if *Abigail* had consulted with *Nabal*, whether she should haue supplied *Dauid* with victuals or no, when he sent; the Miser would neuer haue consented, which scolded so soone as he heard of it; therefore she went alone, and gaue that which he asked, and neuer told her husband what she would doe, lest he should hinder her, which sought her welfare and his too: so wee should steale our hearts from the world, as the world stole them from vs, and transport them to God when the flesh is a-sleepe. *Matth.6.2.* *Gen.22.6.* *1.Sam.25.18.*

I haue but one day more to teach you al that you must learne of me, therefore I would hold you here, vntill you assent to giue all your hearts to God. If ye giue them not now, where haue I cast the seede, and how haue you heard all this yeere? If ye will giue them now, ye shall be adopted this day the sons of God, and I shall leaue you in the bosome of Christ, which will giue you Heauē for your hearts. The Lord Iesus grant that my words be not the sauour of death vnto any soule here, but that you *1.Cor.2.16.*

may goe in ſtrength thereof, through proſperitie and aduerſitie,
Matth. 25. 34. till you heare that comfort from heauen, *Come ye bleſſed, and receiue the inheritance prepared for you.*

THE TRVE TRIALL OF THE SPIRITS.

1. Theſ. 5. 19, &c.

19. *Quench not the Spirit.*
20. *Deſpiſe not prophecying.*
21. *Trie all things, and keepe that which is good.*
22. *Abſtaine from all appearance of euill.*

AT the laſt time, when I ſpake of theſe words, *In all things giue thanks*, and, *Quench not the Spirit*; touching the firſt, I ſhewed you, that it is an eaſier thing to obtaine of God, then to be thankfull to him: for moe haue gone away ſpeeders, then
Luke 17. 17. haue gone away thankers. Then how the wicked are beholding to God, as well as the iuſt: and therefore it is ſaid, that the Sun
Matth. 5. 45. doth ſhine vpon the iuſt and the vniuſt. Then how *Iacob* came not ſo barely to *Laban*, when hee brought nothing with him
Geneſ. 19. 13. but his ſtaffe in his hand; as man commeth into this world without ſtrength or ſtaffe to ſuſtaine him: which made the A-
1. Cor. 4. 4. poſtle to aske, *What haue you which you haue not receiued?* Therefore, to teach man to be thankfull vnto his Maker, hee was not
Gen. 28. made in Paradiſe the place of ioy and happineſſe; but beeing made out of Paradiſe, hee was brought into Paradiſe, to ſhew how all his ioy and happines came from God, and not from nature, that he might know where to beſtow his thanks. Therfore
Pſal. 147. 1. *Dauid*, to perſwade all men to thankfulnes, ſaith, *It is a good and pleaſant thing to be thankefull.* If he had ſaid no more but good, all which loue goodneſſe were bound to be thankfull: but when he ſaith not only good, but pleaſant too, all which loue pleaſure are bound to be thankfull: and therfore as *Peters* mother in law,
Matth. 8. ſo ſoone as Chriſt healed her of a feuer, roſe vp immediatly to miniſter vnto him; ſo we, ſo ſoone as Chriſt hath done any thing

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for vs, ſhould riſe vp immediately to ſerue him. And as *Annah*, when ſhee had receiued a ſonne from God, did conſecrate him to God againe: ſo whatſoeuer we receiue of God, we muſt giue it to God againe; that is, vſe it to his glory, and make it one of our meanes to ſerue him: for all things which we receiue in this life, are giuen vnto vs, leſt we ſhould want any meanes to ſerue God. Then becauſe the Apoſtle requireth *thanks* for all things, I ſhewed you, that he is not thankfull before God, which thanks him onely for his benefits; but hee is thankfull indeed, which thankes him for his chaſtiſement. It may be, while the Lord giueth, many wil ſay, *Bleſſed be the Name of the Lord.* But when the Lord taketh, who wil ſay, *Bleſſed be the Name of the Lord?* When the Lord did take, *Iob* ſaid, *Bleſſed be the name of the Lord.* There is one example then of *Pauls* doctrine, which *in all things gaue thanks.* The Prophet *Dauid* ſaith, *Thy ſtaffe & thy rod haue comforted me:* there is another example of *Pauls* doctrine, which gaue thanks vnto God for his rod: for an obedient childe doth not only kiſſe the hand which giueth, but the rod which beateth.

1. Sam. 1.

Iob 1.

Pſal. 23. 24.

After ſpeaking of thoſe words, *Quench not the Spirit;* I ſhewed you, that the Spirit doth ſignifie the gifts and motions of the Spirit. The Spirit in the third of *Matthew*, is likened to fire, and therefore *Paul* ſaith well, *Quench not the Spirit*, becauſe firſt be quenched.

Matth. 3.

Here I took occaſiõ to ſpeak of zeale, which is the fire of the Spirit; ſhewing you, that God is pleaſed with zeale, as men are pleaſed with loue: but as Chriſt did baptize with fire, ſo *Iohn* did baptize with water; and as the holy Ghoſt deſcended with fire, ſo he did deſcend with wind, that cooleth fire: ſhewing, that our zeale ſhould be a temperate zeale, as our Maſters was. *Iſaiah* was commanded to crie, but not to roare: the Iewes might not gather too much Manna, no more then they might gather too little. As there is a meaſure in knowledge, ſo there is a meaſure in zeale; that is, be zealous according to diſcretion, as *Paul* ſaith, *Be wiſe according to ſobriety.* The Diſciples were commended for their zeale, when they left all to follow Chriſt: but Chriſt reproued them for their zeale, when they would pray for fire from heauen to conſume the Samaritans. Therefore zeale and diſcretion vnited together, are like the two Lions which ſupported

Of zeale.

Matth. 3. 11.

Act. 2

Eſay 6. 8.

Exod. 16. 18.

Rom. 12. 3.

Marke 10. 28.

Luke 9. 59.

1. *King.* 20. the Throne of *Salomon*: and he which hath them both, is like *Moſes* for his mildnes, and like *Phinees* for his feruency; therefore, as wine is tempered with water, ſo let diſcretion temper zeale. But I need not bring water to quench that fire that is out already: I would rather I could ſay of you, You are too zealous, *Acts* 17. 22. as *Paul* told the Athenians, they were too ſuperſtitious. But our ſickneſs is not a hot ſickneſs, but a cold ſickneſſe: the hot body is diſtempered, but the cold body is dead. Zeale was neuer infamous before our dayes; the Papiſts are commended if they be zealous; but the Proteſtant, if he be zealous, is held in deriſion.

How the Spirit is quenched. Then I ſhewed you how the Spirit is quenched; as a man doth quench his reaſon with ouer-much wine: and therefore we ſay, When the wine is in, the wit is out; becauſe before, he ſeemes to haue reaſon, and now he ſeemes to haue none: ſo our zeale, and our faith, and our loue are quenched with ſinne. Euery vaine thought, and euery idle word, and euery wicked deed, is like ſo many drops to quench the Spirit of God. Some quench it with the buſineſſe of this world; ſome quench it with the luſts of the fleſh; ſome quench it with the cares of the mind; ſome quench it with long delayes; that is, not plying the motion when it commeth, but croſſing the good thought with bad thoughts, and doing a thing, when the Spirit ſaith, Do it not; as *Ahab* went to battell after he was forbidden. Sometime a man ſhall feele himſelfe ſtirred to a good worke, as though he were led to it by the hand; and againe, he ſhall be frighted from ſome euill thing, as though he were reproued in his eare: then, if he reſiſt, hee ſhall ſtraight feele the Spirit going out of him, and heare a voyce pronouncing him guilty, and he ſhall hardly recouer his *Ephes.* 4. 30. peace againe. Therefore *Paul* ſaith, *Grieue not the Spirit*; ſhewing, that the Spirit is often grieued, before it be quenched; and that when a man begins to grieue, and check, and perſecute the Spirit, lightly hee neuer ceaſeth, vntill he haue quenched it; that is, vntill he ſeeme to haue no Spirit at all, but walketh like a lumpe of fleſh.

After *Quench not the Spirit*, followeth, *Deſpiſe not prophecying*. In the end of this Epiſtle, *Paul* ſpeaketh like a father which is come to the end of his life; who becauſe he hath but a while to ſpeake, heapeth his leſſons together, which he would haue his

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sonnes remember when he is gone: so *Paul*, as though he were set to giue good counsell, and had not leisure to speake that hee would, sendeth the Thessalonians a briefe of his minde, which their meditation should after amplifie and expound vnto them.

His first aduice is, *Quench not the Spirit*: that is, when a good motion commeth, welcome it like a friend, and crosse it not with thy lusts. The second admonition teacheth how the first should be kept, *Despise not prophecying*, and the Spirit will not quench, because prophecying doth kindle it. The third admonition teacheth how to make fruit of the second; Try the doctrines of them which prophesie, and thou shalt not beleeue errour for truth, but hold the best. The fourth admonition is the summe of all, and it commeth last, because it is longest in learning, that is, *Abstaine from all appearance of euill.* This is the sum of all, for he which can abstaine not onely from euill, but from the appearance of euill, is so perfect as a man can be in this sinfull life: put all these together, and it is as if *Paul* should say, Quench not the Spirit by despising of prophecying; neither despise prophecying, because all doe not prophesie alike: but rather when you heare some preach one way, and some another, when you see some follow him, and others follow him, doe you try the doctrines by the Scripture, as the men of Berœa did, and chuse that which is best, and soundest, and truest, hauing alway such an eye to the truth, that you abstaine from all appearance of error: so iealous the holy Ghost would haue vs of our faith, that we set no article vpon our Religion, but that which is an vndoubted truth; as *Moses* did nothing in the Tabernacle, but that which was shewed in his patterne. It seems that there were some amongst the Thessalonians, as there be amongst vs, which did forsake all Religion, because the Preachers did not agree, or because the liues of professors gaue some offence: therefore *Paul* sheweth, that there is no cause why they should mislike the Word for the Preacher, or why they should despise Religion for the professor, because the word & the religion are not theirs which teach it, and professe it, but Gods, and therefore cannot be polluted by them no more then God. Then he concludeth, that seeing it is necessary, that there shall be alwayes errors and heresies to try vs, we should also try them, and thereby bee pro-

Prophecying.

Acts 17. 11.

uoked ſo much the more from error, or hereſie, or ſuperſtition, that we abſtaine euen from the appearance thereof: leſt wee fall into the ſinne; that is the ſcope of theſe words.

Deſpiſe not prophecying. This admonition is as it were the keeper of the former; for by prophecying the Spirit is kindled, and without prophecying the Spirit is quenched: and therfore after *Quench not the Spirit*, *Paul* ſaith, *Deſpiſe not prophecying:* ſhewing, that as our ſinne doth quench the Spirit, ſo prophecying doth kindle it. This you may ſee in the Diſciples, that went to Emmaus, of whom it is ſaid, when Chriſt preached vnto them
Luke 24.32. out of the Law and the Prophets, the Spirit was ſo kindled with his prophecying, that their hearts waxed hot within them. This
1. Sam. 19.20. you ſee againe in *Sauls* meſſengers, which were ſent for *Dauid*, when they came among the Prophets, and heard them propheſie, their Spirit was ſo kindled, that they could not chuſe but propheſie alſo; in ſo much that *Saul* came after himſelfe, and hearing the Prophets (as they did) the Spirit came vpon him like-
1. Sam. 19.20. wiſe, and he prophecied too: whereupon it was ſaid, *Is Saul alſo among the Prophets?* This is no maruell, that the ſpirit of man ſhould be ſo kindled, and reuiued, and refreſhed with the Word: for the Word is called the food of the ſoule; take away the Word from the ſoule, and it hath no food to eate. As if you ſhould take
Heb. 5. food from the body, the body would pine. And therefore *Salo-*
Pro. 26.18. *mon* ſaith, *Without viſions the people periſh:* that is, without prophecying the people famiſh. Therefore hee which loueth his ſoule, had not need to deſpiſe prophecying: for then he famiſheth his owne ſoule, and is guiltie of her death: therefore that Paſtor, or that Patron, which is the cauſe why any place doth want preaching, is guilty of their deſtruction, becauſe he which taketh, or keepeth away the food, doth famiſh the body. The Apoſtle might haue ſaid, Loue prophecying, or honor prophecying: but he ſaith, *Deſpiſe not prophecying.* And why doth hee
Mat. 11.5. forbid to deſpiſe prophecying? Why did Chriſt ſay, *The poore receiue the Goſpell?* but to ſhew, that the rich did contemne it.
Rom. 1.16. Why doth *Paul* ſay, *I am not aſhamed of the Goſpell?* but to ſhew that many are aſhamed of it. Euen ſo he ſaith, *Deſpiſe not prophecying:* ſhewing, that the greateſt honor which we giue to Prophets, is, not to deſpiſe them: and the greateſt loue which we carrie

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rie to the Word, is, not to loath it. If we do not despise the Preachers, then we think that we honor them enough: and if we do not loath the Word, then we think that we loue it enough: therfore the Apostle saith, *Despise not prophecying*, for, honour prophecying. *Prophecying* here doth signifie preaching, as it doth in Rom. 12.6. Will you know why preaching is called *prophecying*? To adde more honor & renowne to the Preachers of the Word, to make you receiue them like Prophets, and then Christ saith, *You shall haue a Prophets reward*: that is, not such a reward as you giue, but such a reward as God giueth. *Rom.* 12.6. *Math.* 10.41.

Lastly (if you marke) *Paul* saith not, Despise not Prophets, but *prophecying*; signifying, that from the contempt of the Prophets, at last wee come to despise prophecying too; like the Iewes, who when they were offended with the Prophet, charged him to propheſie no more. Therefore as Christ warned his Disciples to heare the Scribes and Pharises, although they did not as they taught; so *Paul* warneth the Thessalonians, that if any Prophets among them doe not as they teach, and therefore seeme worthy to bee despised like the Scribes and Pharises, yet that they take heed, that they doe not despise prophecying for the Prophets. Because the Preachers are despised, before the Word be despised, therfore we will speak first of their contempt. *Ier.* 11.27. *Math.* 23.3.

Christ asked his Disciples, what they thought of him? so I would aske you, what ye think of Preachers? Is he a contemptible person, which bringeth the message of God? which hath the name of an Angell? and all his words are messengers of life? Prophets are of such account with God, that it is said, *God will doe nothing, before he reueale it vnto his Prophets*: so Prophets are (as it were) Gods Counsellers. Againe, Kings, and Priests, and Prophets were figures of Christ: all these three were anointed with oyle, to shew, that they had greater graces then the rest: but especially the Prophets are called *Men of God*: to shew, that all which are of God, will make much of Prophets for Gods sake. Therefore women are forbidden to take vpon them to propheſie, lest that noble calling should become vile and despised, by such vnskilfull handlers of it. Therefore when the Prophet *Elisha* would send for *Naaman* the Leper to come vnto him, these were his words, *Naaman shall know that there is a* *Math.* 16.13. *2. Cor.* 5.20. *Reuel.* 1.20. *Amos* 3.7. *1. King.* 13.1. *1. Cor.* 14.34. *2. King.* 5.8.

Prophet

Prophet in Israel; as though all the glory of Israel were chiefly in this, that they had Prophets, and other had none: as if one Parish should triumph ouer another, because they haue a Preacher, and the other haue none. Therefore when this Prophet was dead, *Ioash* the King came vnto his corps, and wept ouer
2. Kings 13. 14. his face, and cryed; *O my father, my father, the chariot of Israel, and the horsemen of the same!* Shewing, that the chariots and horses, and souldiers, doe not so safegard a Citie, as the Prophets which teach it, and pray for it. Therefore when God would marke the Israelites with a name of greatest reproach, he calleth them a people which rebuke their Priests: as if hee should say, Vsurpers of the Priests office; for they rebuke their Priests, which are appointed to rebuke them.

Acts 16. 15. How ioyfull and glad was *Lydia*, when she could draw *Paul* and *Silas* to her house? *If you thinke me to be faithfull* (saith she) *come to my house*: shewing, that neuer any guests were so welcome to her house before. How tender was the Shunamite ouer
2. King. 4. 10. *Elisha*, that shee built an house to welcome him, and to keepe him with her? thinking all the places in her house too bad for him, she built him a new roome, to make him stay with her.
Gal. 4. 15. How much did the Galatians make of *Paul*, that he saith, they would pull out their owne eyes to doe him good? so once a Prophet was esteemed like a Prophet. And hath He bid you despise them now, which bade you honour them before? No: *Paul* chargeth vs to receiue our teachers, as hee was receiued himselfe: saying,
1. Tim. 5. 14. *He which laboureth in the Word, is worthy of double honour*: that is, the Preacher (after a sort) is more to be honoured then the Ruler: for *Aaron* was the elder brother, but *Moses* was the younger brother: and therefore if there be any appen-
Exod. 28. 30. dix, the Magistrate is the appendix: for if *Aarons* Vrim and Thummim would haue serued, *Moses* rod and staffe should not haue needed: but when the tongue could not perswade, the rod did compell: and so came in the Magistrate. As *Paul* sheweth the Thessalonians how the Preachers of the Word should be honoured: so he teacheth the Philippians how to honour their
Phil. 2. 29. teachers, saying, *Receiue him in the Lord with great gladnes, and make much of such*: that is, shew your selues so glad of him, that he may be glad of you. Haue you need to be taught, why *Paul*

would

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would haue you make much of such? Because they are like Lampes, which consume themselues, to giue light to other; so they consume themselues, to giue light to you: because they are like a Henne, which clocketh her Chickens together from the Kite: so they clocke you together from the Serpent; because they are like the shout, which did beate downe the walls of Iericho; so they beate downe the walls of sin; because they are like the fiery pillar, which went before the Israelites to the Land of promise; so they goe before you to the Land of promise: because they are like good *Andrew*, which called his brother to see the Messias; so they call you to see the Messias: and therefore make much of such. *Iosh.* 6. 20. *Iohn* 1. 41.

If we should make much of Prophets, how much should wee make of prophecying? If wee should loue our Instructors, how much should we loue instruction? *Simeon* keeping in the Temple, met with Christ: so, many hearing the Word, haue met with knowledge, haue met with comfort, haue met with peace, haue met with saluation: but without the Word neuer any was conuerted to God. Therefore whensoeuer the Word is preached, euery one may say to himselfe, as the Disciples said to the blind man, *Be of good comfort, he calleth thee*: Be of good comfort, the Lord calleth thee: but when the Word is not preached, then euery man may say to himselfe, Beware, the diuell calleth thee. When the Prophets went from Ieruſalem, the sword, and famine, and pestilence, and all the plagues of God rained vpon them: euen as fire came vpon Sodom, so soone as *Lot* was gone out: therefore what may those Lands feare, which vse their Prophets, as the Iewes vsed those which were sent to them? *Amos* calleth it an euill time, wherein the prudent keepe silence, chap. 5. v. 13. therefore this is an euill time, wherein the prudent are silent. *Luke* 2. 28. *Marke* 10. 49. *Gen.* 19. 24.

There bee two Trades in this Land, without the which the Realme cannot stand: the one is the Kings Souldiers, and the other is the Lords Souldiers: and the Lords Souldiers are handled like the Kings Souldiers: For from the Merchant to the Porter, no calling is so despised, so contemned, so derided, that they may beg for their seruice; for their liuing is turned into an almes. One saith, that *Moses* is *Quis*, that is, the Magistrate is some body; but *Aaron* is *Quasiquis*, that is, the Minister is no

body,

body, because no body is despised like him. Receiue a Prophet, in the name of a Prophet: nay, receiue a Prophet, in the name of an enemy, as *Ahab* receiued *Elias*; *Art thou here, mine enemie?* If *Paul* had liued in our dayes, he would not haue said, *Despise not the Prophets*, but, Persecute not the Prophets: for hee should haue seene not only despisers of the Prophets, but mockers of them; not onely mockers of, but slanderers of them; not onely slanderers, but hunters, and biters, and smiters of them. *Ioseph* was troubled, so soone as he began to feed his fathers sheepe; so the Pastors are troubled, so soone as they begin to feed their Fathers sheepe: euery man thinkes to finde friends against them; and though there be no law to hurt them, yet no man feares to accuse them, because authority doth dis-fauour them: they cannot tell how to preach, nor what to say, because there be so many *Ahabs*, which would haue them say that which pleaseth them, though it be not true. Charme the charmer neuer so sweetly, let his song be neuer so pleasant, yet many Adders are ready to stop their eares, and stop his mouth, like a bird which is smitten in her song, of the Archer, whom she singeth vnto. Euen as *Saul* let his speare flie at *Dauid*, while hee played vpon the Harpe to solace & comfort, and driue the euill spirit from him: so while we play vpon *Dauids* Harpe to solace and comfort, and driue the euill spirit from you, many let the darts of reproch, and the arrowes of slander fly at vs; saying, as the woman said to *Eliah*, *If thou hadst not been, my child had not died*: If we had not bin, their peace had not died; if we had not bin, their sports had not died; if we had not bin, their customes and their titles, and their honors had not dyed. And why should not *Herod* and *Archelaus* dye, which sought the death of the Child? Why should not any custome, or honor, or pleasure dye, which seeketh the death of Religion? *Alas* (saith *Ieremiah*) *what haue I done, that all men should curse me?* If we do preach but the truth, you should not hate vs for the truth. Now *Obadiah* had need to hide the Prophets again to saue thē out of prison: where is *Rahab*, that she might conuey away the seruants of God? Once *Baals* prophets were punished; but now Christs Prophets are punished: once they did aske, *Where is the Seer, that hee may teach vs?* but now they ask, Where is the Seer, that we may take him?

1. *King.* 21. 20.

Gen. 37. 4.

1. *King* 22. 13.

1. *Sam.* 19. 20.

1. *King.* 17. 18.

Math. 2. 15.

Ier. 15. 10.

1. *King.* 18. 3, 4.

Iosh. 2. 1.

1. *King.* 19. 18.

1. *Sam.* 9. 9.

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him? once they did build houses for the Prophets, like the Shunamite: but now they take their houses from them, and thinke they do God seruice, when they make them, and their wiues, and their children, & their seruants beggers: once *Paul* said to *Timothie, Let no man despise thy youth*; shewing that Preachers should not be despised for their youth: but now they despise the young Prophets and the old too. How is the double honor turned to single honor? Nay, how is our honor turned to dishonor? *If I be a master* (saith God) *where is my feare?* so, if we be Prophets, where is our reuerence? Doth not the contempt of the Prophets crie vnto God, as well as the blood of *Abel*? When the messengers which were sent vnto the vineyard for fruite, were beaten of them which should haue laden them; then it is said that the Lord of the vineyard waxed wroth, and said that he would let out the vineyard to others, which should yeeld him the fruits thereof: The meaning hereof is this, that when the Preachers & teachers, which Christ sendeth to his Church for fruits, are abused and persecuted of them, whom they cal to the banquet, then hee will remoue their light & his Gospel to other which will yeeld him the fruits thereof. Therefore what may this land feare, which hath vsed Christs Ambassadors as *Hanun* vsed *Dauids* Ambassadors? Ierusalem is left without one Prophet, because she despised them; Sodom was burned, because she despised *Lot*; and the whole world was drowned, because it despised *Noah*; and are not these examples written for our warning? The time came that *Saul* sought for a Propher, and God would not answer him by Prophets, because he had despised his Prophets before; so the time commeth when you shal aske where is the Seer? and they shall say, he is rapt away like *Eliah*: a Prophet was amongst vs, but when he was despised in Ierusalem, he was sent to Ninjueh. Is not iudgement begun alreadie? Doth not the Gospel stand at the doore, as if she were readie to take her leaue? Are we not come from despising of Prophets, almost to the dispising of prophecying too? Do not many runne vnto the Rulers, as young *Iosua* ran to *Moses*, and crie Master, forbid them to propheſie? Do not many walke in the streets, while we preach in the Temple? The beasts came to the Ark to saue themselues: and will men not come to the Church to saue themselues?

Mal. 1.3.

Genes. 4.10.

Mark 21.43.

1. Chron. 19.4.

1. Sam. 28.6.

2. King. 2.11.

Genes. 7.9.

themselues? but we may crie vnto them as the children did to
Matth.11.17. their fellowes in the market, *We haue piped vnto you, and ye would not dance, we haue lamented for you, and yee would not mourne.*
2.Kings.11. Some come to heare vs, as *Naaman* came to *Elisha:* when the Prophet had told him what he should doe, he mocked him for it, he thought that he knew a better way then that himselfe. So they come to heare vs, but they thinke they can teach vs: but
1.Cor.1.27. they must remember that *Paul* saith, *God hath chosen the foolish to confound the wise:* therefore if they thinke themselues wise, let them thinke vs those fooles whom God hath chosen to confound them. For although at all other times we are plaine, and simple as *Iacob*, yet at this time we haue a promise, and it is giuen to vs for your sake, to speake sometime that which we conceiue not our selues, because the houre is come wherein God hath appointed to call some of you, as he hath done some of
1.Sam.11.6. you before: therefore as the princely spirit came vpon *Saul* when he should reigne, to teach him how he should rule: so the propheticall spirit commeth vpon Preachers when they should
Matth.3.18. teach, to teach them how they should speake: therefore as Christ was content to be baptized of *Iohn*, so be you contented to be instructed of vs, (that if we be more simple than you) the glorie of God may appeare more in conuerting you by vs.

Of Non-residencie. Hath not this despising of the Preachers, almost made the Preachers despise preaching? the peoples neglect of the Prophets hath made the Prophets neglect prophecying. The Non-resident keepes himselfe away, because he thinkes the people like him better, because hee doth not trouble them. And the Drone neuer studieth to preach, for he saith that an Homilie is better liked of than a Sermon: and they which would studie Diuinitie aboue all, when they looke vpon our contempt, and beggerie, and vexation, turne to Law, to Physicke, to trades, or any thing, rather than they wil enter this contemptible calling. And is not the Arke then ready to depart from Israel?

Now if you will know what makes Prophets & prophecying so despised, you may see first in *Ieroboams* Priests. It is said, that
1.King 13.26. *Ieroboam made Israel to sinne:* that is, *Ieroboam* made Israel to
1.King.13.33. contemne Religion, because he made priests of the basest of the people: therefore they which make priests like *Ieroboams* priests,

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make the people contemne the Priests and Religion too. Why might none carry the Arke but the Leuits? Was it not, lest the Arke (which was a signe of God) should be despised? Therfore none should meddle with the Word (which is the Law of God) but they which are fit, lest they make it despised. *Anna* said, *I will not offer the child to God, before he be weaned:* that is, before he be taken from the dugge: but now they offer their children to God, before they be weaned, before they can go, before they can speake: and send them to fight the Lords battailes, before they haue one stone in their hand to sling at *Goliah*: that is, one Scripture to resist the tempter. This is either because the Patrons, or the Bishops haue lime vpon their fingers: which makes them like blind *Isaac*, that they take no heed whom they blesse.

*Deut.*10.18. 1.*Sam.*1.22. *Matth.*4. *Gen.*27.11.

The second thing which makes Prophets and prophecying despised, is the lewdnes and negligence of them that are able to doe well in their Ministerie, and yet doe contrarie. It is said of *Hophni* and *Phineas*, that by their corrupt sacrificing they made the people abhorre the sacrifice: so, many by their slubbering of the Word (for want of studie and meditation) doe make men thinke, that there is no more wisedome in the Word of God, then they shew out of it: and therefore they stay at home, and say, they know as much as the Preacher can teach them.

1.*Sam.*2.17.

Of preachings and vnworthy Preachers.

There is a kind of Preachers risen vp of late, which shrowd and couer euery rusticall, and vnsauoury, and childish, and absurd Sermon, vnder the name of the simple kind of teaching, like the Popish priests, which make ignorance the mother of deuotion: but indeed to preach simply, is not to preach rudely, nor vnlearnedly, nor confusedly, but to preach plainely and perspicuously, that the simplest man may vnderstand what is taught, as if he did heare his name. Therefore if you will know what makes many Preachers preach so barely and loosely, and simply, it is your owne simplicitie, which makes them think, that if they go on, and say something, all is one, and no fault will bee found, because you are not able to iudge in or out: and so because they giue no attendance to doctrine, as *Paul* teacheth them, it is almost come to passe, that in a whole Sermon the hearer cannot pick out one note more then he could gather himselfe. Wheate is good, but they which sell the refuse of wheate, are reproued.

1.*Tim.*4.16.

Amos

Amos the 8. chap. vers. 6. so preaching is good, but this refuse of preaching is but like swearing: for one takes the Name of God in vaine, and the other takes the Word of God in vaine. As euery sound is not musicke, so euery Sermon is not preaching, but worse then if he should reade an Homily. In the 48. of *Ieremiah*, there is a curse vpon them which doe the businesse of the Lord negligently. If this curse doe not touch them which doe the chiefest businesse of the Lord negligently, truly I cannot tell whom the Prophet meaneth. These would not haue prophecying despised, and yet they make it despised themselues.

Note.

The last thing which makes *Prophets* and *prophecying* despised, is the diuersitie of minds: while one holdeth one way, and another another way; some leaue all, and will be of no religion, vntill both parties agree: as if a patient should pine himselfe and eate no meate at all, because one Physicion saith, that this meate will hurt him; and another saith, that meate will hurt him. These are the three enemies which make vs and our labours despised.

Micah 7. Now what shall we answer to our despisers? *Reioyce not against me, O mine enemie,* (saith the Church) *for I shall be raised:* so, Despise not the Prophets, O yee Israelites, for they shall bee honored. *Peter* saith to *Ananias* and *Sapphira*: *You haue not lyed vnto men, but vnto God:* so you haue not despised man, but God: for Christ saith, *He which despiseth you, despiseth me.* When Satan slew *Iobes* seruants, his malice was against *Iob*: so, when you despise Gods seruants, your presumption is against God: for *that which you doe vnto them* (saith Christ) *you do vnto me.* Why then, if they despise Christ, Christ will despise them: for he told *Saul*, that he spurned against the prick; that is, he spurned against that which would spurne against him. Therefore if you giue vnto Christ, when you giue vnto the poore; and if you honour Christ, when you honour his Prophets: as if you giue to the poore for Christs sake, so despise not the Prophets for Christs sake. If for all this we must bee despised still, then this is our remedie, *Paul* saith, *Whatsoeuer we are to you, yet we are a sweete sauour to God, both in them which are saued, & them which perish*: that is, though we bring him word that you will not come to the banquet, yet we shall be welcome without you. And so much of that.

Luk. 10. 16. *Iob 1. 16.* *Matth. 10.* *2. Cor. 2. 15.*

After *Despise not prophecying*, followeth, *Trie all things*: as if he

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should say, Despise not prophecying, but for all that, trie prophecying, lest thou beleeue error for truth: for as among rulers there be bad rulers: so among Prophets there be false prophets. This made Christ warne his disciples to beware of the leauen of the Pharises, that is, of their false doctrine. This made *Iohn* say, *Trie the spirits.* And therefore we reade in the seuenteenth chapter of the Acts of the Apostles and the eleuenth verse, how the men of Berrea would not receiue *Pauls* doctrin before they had tried it: and how did they trie it? It is said, that they searched the Scripture. This is the way which *Paul* would teach you to trie other, whereby he was tried himselfe: whereby you may see that if you vse to reade the Scriptures, you shall be able to trie al doctrins: for the word of God is the touchstone of euery thing, like the light which God made to behold all his creatures; so is the Scripture to decide all questions: euery doubt must come to the word, and all controuersies must be ended at this Tribunall: the Scripture must speake which is right, and which is wrong, which is truth, and which is error, and all tongues must keepe silence to heare it: so God hath appointed that the Iudge of our controuersies, which he saith in the twelfth chapter of *Iohn*, and the eight and fortieth verse, *shal iudge vs in the last day.* Here a man may aske: If it be so, that God would haue vs to trie all our Religion by the Scripture, and not by Fathers, nor by Doctors, nor by Councels, nor by Angels, nor by Pope; how then do the Papists say, we must beleeue as the Church beleeueth, and neuer look in the Scripture, whether our teachers say as God saith, but take it vpon their credit, as a blind man eateth his meate. A man trieth his horse which must beare him: and shall he not trie his faith which must saue him? *Paul* saith, *Let euery one be able to giue a reason of his faith.* Is this a reason of our faith, to say, I beleeue so, because Rome beleeueth so? or rather because that the Word dipth teach me so. It will not answer for them which die in heresie, to say the Priests taught vs so; no more then it would excuse *Eue*, to say the serpent taught her so: for God saith, *Be not deceiued*, neither by serpent, nor by prophet, nor by angell. Therefore I conclude with *Paul*, *Despise not prophecying*, lest the Gospell be taken from you: and yet *trie prophecying*, lest you receiue error for truth.

Marke 8.25.

1. *Iohn* 4.1.

Gen. 1.2.

Gen. 3.13.

As we are to try doctrines, so *Paul* would haue vs to try our thoughts, our speeches and our actions: therefore hee saith, *Try all things.* He doth not bid vs take a taste of all sins and vanities, as *Salomon* did to trie them; for they are tryed already: but that we should set the Word of God alway before vs like a rule, and beleeue nothing but that which it teacheth, loue nothing but that which it prescribeth, hate nothing but that which it forbiddeth, doe nothing but that which it commandeth; and then we try all things by the Word. As the Eunuch said, *How should I vnderstand without an Interpreter?* So thou mayst say: How should I try without the Word, which is the touch-stone of good and euill?

Acts 8.31.

Now when we haue tryed by the Word, which is truth, and which is error: what should we doe then? *Keepe that which is best*: that is, stay at the truth, as the Wisemen stayed when they came to Christ. Wee must keepe and hold the truth, as a man gripeth a thing with both his hands: that is, defend it with thy tongue, maintaine it with thy purse, further it with thy labour, in danger and trouble, & losse and displeasure, come life, come death; thinke, as Christ did seale the truth with his blood, so thou must seale it with thy blood, or else thou doest not keepe it, but let it goe. Well doth *Paul* put *trie* before *chuse*; for hee which tryeth, may chuse the best: but he which chuseth before he try, takes the worst sooner then the best: and therefore the Popes priests, because the people should take superstition before Religion, will neuer let them haue the touch-stone, but keepe them from the Scripture, and locke it vp in an vnknowne tongue, which they cannot skill of, least they should try their doctrines, like the men of Berea, making Religion a craft, as men call their trades. Therfore, as *Iosiah* reioyced that the Booke of God was found againe: so we may reioyce that the Booke of God is found againe: for when the people might not reade it, it was all one as if they had lost it.

Matth. 22.

Act. 17.

After *Try all things, and keepe the best*, followeth, *Abstaine from all appearance of euill.* As if he should say, That is like to be best, which is so far from euill, that it hath not the appearance of euill: and that is like to be the truth, which is so far from error, that it hath not the shew of error: wherby he sheweth, that

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nothing should bee brought into the Church, or added to our Religion, but that which is vndoubted truth without suspition of error. It is not enough to be perswaded of our faith, but we must be assured of it: for Religion is not built vpon doubts, but vpon knowledge. Here we may maruell why *Paul* biddeth vs *Abstaine from all appearance of euill*: because sinne, and heresie, and superstition are hypocrites, that is, Sin hath the appearance of Vertue, and Heresie hath the appearance of Truth, and Superstition hath the appearance of Religion: but by this the Apostle doth note, that there is no Sin, nor Heresie, nor Superstition, but if the vizor be taken away from it, it will appeare to be a Sin, and Heresie, and Superstition; though at the first sight the vizor doe make it seeme none, because it couereth the euill, like a painted sepulcher vpon wormes and rotten bones.

Hereby we are taught to iudge of all things as they are, and not as they seeme to be. As we draw aside the curtaine, before we behold the picture; so wee must remoue our prudence and all surmises, and then behold the thing naked as it is, if we will know it indeed.

Here I might admonish them which separate themselues from our Church; As *Paul* saith, *Examine whether you be in the faith*: to examine whether you haue the shew of error. Hath it not the shew of errour, to broach a religion which was neuer heard of before? Hath it not the shew of error, to retaine an opinion, which the Author himselfe hath recanted? as though yee would suck vp that which the dog hath vomited? Hath it not the shew of error, to affirme that those Preachers may not bee heard, which (by their owne confessions) haue conuerted them to the knowledge of God, and daily conuert other? Hath it not the shew of error, to affirme that the Lords Prayer may not be vsed for a prayer, which for any thing that wee or they can reade, was so vsed from the beginning? Hath it not the shew of error, to say that no man may vse any set prayer? seeing there be many set prayers, and Psalmes, and blessings in the holy Scripture, which were vsed in the same forme? Hath it not the shew of error, to affirme that we haue no Church, and yet to grant that our Martyrs which died in Popery, were true members of the Church? Hath it not the shew of

error to affirme, that two or three may excommunicate all the rest without a Minister, seeing the Pastour is the mouth of the Church? Hath it not the shew of errour to affirme, that the Church of Christ was euer inuisible before this age, and that it is such a small flocke as their number is? and that it hath set foot no where but in England? Hath it not the shew of errour, to hold that for good and sound Religion, which is altered euerie day, adding and detracting, as though a man should make a religion of his owne inuention, so fast as new conceites come into his braine? Let them thinke what *Paul* saith vnto them, *Be wise vnto sobrietie*, and suspect that construction which your selues deuised: for *Salomon* saith, *There is an error vpon the right hand, as well as vpon the left*, that is (as I may call it) the zealous error: and if this be not, I know none within this Land.

Rom. 12. 3.

Pro. 4. 27.

Yet, shall I say that wee haue not the shew of error? Nay, I would we were but in the shew of errour. I may not call euill good, no more then I may call good euill: and therefore let vs pull out the beame out of our owne eyes, as we would pull the moate out of their eyes. If *Paul* would haue vs abstaine from euery appearance of euill, sure hee would haue vs abstaine from heresie, and from idolatrie: for these are the greatest euils. But if we be not idolaters, yet we haue the shew of idolatrie: if wee be not of Antichrists religion, yet we are of Antichrists fashion, so long as we haue the same vestures, and the same orders, and the same titles that Antichrist knoweth his ministers by. It is said that the Serpents sting is in his taile, and so it seemes: for this taile of Antichrist (which the Pope hath left behind him, like an euill sauour) is vnto vs as the remnant of the Cananites were vnto the Iewes: they should haue destroyed all the Cananites, but because they spared some, therefore they whom they left, were goades in their sides, and prickes in their eies, that they could neuer be in quiet for them: so wee should haue expelled the head and the taile too of Antichrist: but because we did not, therefore the remnants of Poperie are goades in our sides, and prickes in our eyes, that wee cannot bee in quiet for them. Therefore let vs pray that hee which hath taken away the euill, will take away the shew of euill too.

Of ceremonies.

Numb. 33. 55.

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THE WEDDING GARMENT.

Rom. 13. 14.

Put ye on the Lord Iesus Christ.

I Haue choſen a text which is the ſumme of the Bible. For all Scripture runneth vpon Christ, like the title of a booke, becauſe he is *Alpha* and *Omega*, the beginning and the end of mans ſaluation: therefore he is figured in the Law, foretold in the Prophets, and fulfilled in the Goſpell. Some places point to his Diuinity, ſome to his Humanitie, ſome to his Kingdome, ſome to his Prieſthood, ſome to his Prophecie, ſome to his Conception, ſome to his Birth, ſome to his Life, ſome to his Miracles, ſome to his Paſſion, ſome to his Reſurrection, ſome to his Aſcenſion, ſome to his Glorification; all point to the Sauiour, like *Iohn Baptiſt*, when he ſaid, *This is the Lambe of God, which taketh away the ſinnes of the world.* Therefore learne Chriſt, and learne all. Now to teach vs how wee ſhould heare, and how we ſhould loue, and how wee ſhould feare, and how we ſhould beleeue, and how we ſhould follow Chriſt, that wee may know when we haue learned him; the Apoſtle ſaith, *Put yee on the Lord Ieſus Chriſt:* as though this word did containe all our duties vnto Chriſt, *to put him on:* which ſeemes to bee the leuell of this phraſe, if you marke how it commeth in. For before, *Paul* ſaith, *Caſt away the workes of darkneſſe, and put on the armour of light:* then hee nameth the workes of darkeneſſe which we ſhould caſt off: that is, gluttony, drunkenneſſe, ſtrife, enuie, chambering, wantonneſſe: after, hee nameth the armour of light, which we ſhould put on, and calleth it by the name of the giuer, *The Lord Ieſus Chriſt.* In ſtead of gluttony and drunkenneſſe, and ſtrife, and chambering, and wantonneſſe, and other pateches of the diuell, wherewith man clotheth himſelfe as with a garment; the Apoſtle giueth him another Garment, which he calleth Ieſus Chriſt. He doth not oppoſe vertue to vice, as one would thinke when hee had ſaid, Caſt off gluttony, he ſhould haue ſaid, Put on ſobriety: when he had ſaid, Caſt off

Reuel. 1. 8.

Iohn 1. 29.

Verſe 12.

Verſe 13.

Verſe 14.

Pſal. 109. 18.

wantonnesse, he should haue said, Put on continencie: when he said, Cast off enuy, he should haue said, Put on loue: But in stead of all vertues, he commendeth the example of Christ for euery vertue, and opposeth it to euery vice: as if he shuld say, He which thinketh onely to follow Christ, needeth not to bee led by the hand from vertue to vertue, but his example will teach him what he shall follow, and what hee shall flie, better then all precepts in the world. Therefore this is the best thought in euery action for a man to think, what Christ would do, which was made not
1. Cor. 1.30. onely redemption and saluation to saue vs, but wisedome and
Matth. 11.29. example to guide vs. Therefore he saith, *Learne of me, and*
Mark. 10.21. *follow me*: as though we should thinke before we speake, whether hee would speake so, and consider before we doe, whether hee would doe so; and do all by his example, as the Scholer writeth by his copy: or else we do not learne of him, but of our selues; and then we goe awry, like a childe which scrabbleth without a rule. If thou resolueſt to speak, and do no otherwise, then Christ would speake and doe himselfe, thou shalt be sure to doe all things well, because thou followest a straight patterne: therefore study what this meaneth, *to put on Christ*. It is a strange speech, and a strange garment. They which cannot tell (like *Nicodemus*)
Ioh. 3.4. what Christ meaneth, when he saith, that we must be born againe, cannot tell what *Paul* meaneth, when hee saith, *Put on Christ*; as if one should put on another. I thinke many here may goe to the Apostle, as the Apostles went to Christ, and aske of him, Master, expound to vs what is this parable?

This phrase is read in none but *Paul*, which hath written most of iustification by Christ: and therefore he vseth all fit phrases, to expresse how we should apply Christ vnto vs, and in no termes
Gal. 3.27. he hath shewed it more liuely then in this phrase, *Put on Christ*: for it signifieth, that Christ doth couer vs like a garment, and de-
Rom. 4.7. fend vs also safely like an armour. He hideth our vnrighteousnes with his righteousnes, hee coueteth our disobedience with his obedience, he shadoweth our death with his death, that the wrath of God cannot finde vs, iudgement cannot spie vs, the curse cannot see vs, for the garment which coueteth and hideth
Gal. 37.2. vs. But as *Iacob* got a blessing in the name and apparell of *Esau* his elder brother: so in the name and apparell of Christ our elder brother,

brother, we receiue the blessing, and are receiued into fauour like Christ himselfe: For God saith not, This is my beloued Sonne which pleaseth me; but, *In whom I am pleased:* meaning, that not onely Christ pleaseth God, but we please God in Christ: for Christ is our head. *Matth.3.17.* *1.Cor.11.3.*

Therefore as one looking in the face of a man, doth like him straight, if he like his face: so God, beholding vs in the face of Christ, doth loue vs straight, because his face doth please him. But Christ is not our head, vnlesse we be his members; Christ is not our garment, vnlesse we put him on: as Christ did put on our garment, when hee clothed himselfe with our flesh, and tooke our infirmities, and bore our curse; so we must put on his garment, that is, his righteousnesse, his merits, and his death, which is as strange a vesture to vs, as our flesh was to him; and much adoe we haue to put it on: and when it is on, there is great cunning to weare it cleanly and comely from soiling and renting, that such a precious garment be not taken from vs againe. *Ephes.5.23.* *Reuel.3.4.* *Matth.22.11.* *Matth.7.23.*

Therefore many seeme to weare this garment, which shall be thrust from the banket, because they weare it not: as those which will say, when the Lord shall come to iudgement, Wee haue seen thee in our streets, we haue heard thee in our Synagogues, we haue prophecied, we haue cast out diuels, we haue wrought miracles by thy name: as though if any had put him on or borne his markes, they were the men which were marked like his seruants: therefore who but they shall enter into heauen? Yet Christ saith, *I know you not:* there is their rewarded, I know you not: as if hee should answer, You weare not my liuerie, you beare not my cognisance for all your shewes, therefore depart from me: so he put them off, because they had not put him on: for though they had seene his person, and heard of his vertues, yet they had no faith to apply his mercies, his merits, his death and his righteousnesse vnto them, without which, no man can put on Christ, nor weare him. Faith is the hand which putteth him on. Faith taketh first his righteousnesse, and couereth her vnrighteousnesse: then shee taketh his obedience, and couereth her disobedience: then shee taketh his patience, and couereth her impatience: then shee taketh his temperancie, and couereth her intemperancie: then shee taketh his continencie, and co- *Luke 13.26.* *Luke 13.27.*

uereth her incontinency: then ſhe taketh his conſtancy, and couereth her inconſtancy: then ſhee taketh his faith, and couereth her diffidence: then ſhee taketh his humility, and couereth her pride: then ſhee taketh his loue, and couereth her rancour: and ſo taketh one robe after another, and tricketh her ſelfe, vntill ſhe haue put on Ieſus Chriſt; that is, vntill ſhe appeare in the ſight of God like Ieſus Chriſt, clothed with his merits and graces; that God hath no power to be angry with her, becauſe ſhe commeth ſo like his Sonne. This is to put on Ieſus Chriſt, as you ſhall ſee more liuely, when you haue taken a view of the Garment, for wee are to ſpeake of Chriſt the Garment, and of our putting it on. There be many faſhions of apparell, but they are too light, or too heauie, or too ſad, or too coorſe, or too ſtale, and all weare out. At laſt the Apoſtle found a faſhion that ſurpaſſed them all: it is neuer out of faſhion, meete for all ſeaſons, fit for all perſons, and ſuch a profitable weed, that the more it is worne, the freſher it is. What faſhion haue you ſeene comparable to this? It is not like the clothes of *Dauids* Ambaſſadours, which couered their vpper parts; nor like *Sauls* armour, which tired *Dauid* when hee ſhould fight with it: nor like the counterfeit, *Ieroboams* wife, which diſguiſed her ſelfe, to goe vnknowne: nor like the old rags of the Gibeonites, which deceiued *Ioſhua*: nor like the paultry ſuit of *Michah*, which he gaue once a yeere to his Leuite: nor like the Gluttons flaunt, which ietted in Purple euery day: nor like the light clothes which Chriſt ſaid are in Kings Courts, and make them lighter that weare them: But it is like the garment of the high Prieſt, which had all the names of the tribes of Iſrael written vpon his breſt; ſo all the names of the faithfull are written in the breſt of Chriſt, and regiſtred in the booke of his merits. It is like *Elias* Mantle, which diuided the waters: ſo he diuided our ſinnes and puniſhments, that they which are clothed with Chriſt, are armed both againſt ſinne and death. It is like the garments of the Iſraelites in the wilderneſſe, which did not weare; forty yeres together they wandred in the Deſart, and yet (ſaith *Moſes*) their ſhooes were not worne, but their apparell was as when they came out of Egypt: ſo the righteouſneſſe of Chriſt doth laſt for euer, and his merits are neuer worne out. As *Mardocheus* ſhined in the Kings robes

2. *Sam.* 10. 4.
1 *Sam.* 17. 29.
1. *King.* 14. 2.
Ioſh. 9. 4, 5.
Iudg. 17. 10.
Mat. 11. 8.
Exod. 28. 21.
Mal. 3. 16.
2. *King.* 2. 8.
Deut. 26. 5.
Heſt. 6. 1.

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robes before the people: so, and more glorious are the faithfull in the robes of Christ before God. When Christ was transfigured vpon the Mount, *Matthew* saith, that his face shined like the Sunne, and his clothes were as white as the light: so when we are transfigured into the Image of Christ, we shall shine before other men like lights: and therefore Christs Disciples are called Lights, because they were clothed with light, and shined to the world. *Salomon* was not so glorious in all his royalty, nor the Lilies which are brauer then *Salomon*, as he which is clothed with Christ, because the apparell vpon him is better then all the world about him. Therefore if *Dauid* said, *Weepe, ye daughters of Israel, for Saul which clothed you in purple*; I may say, Reioyce, ye daughters of Israel, for Christ, which hath clothed you with righteousnesse, as it were with a vesture, before you come to the banquet.

Matth. 17. 2. *Psal.* 136. 1. *Matth.* 5. 14. *Matth.* 6. 29. 2. *Sam.* 1. 24.

This is the Wedding Garment, without which no man can feast with the Lord. This garment is called an *Armour*, because it defendeth vs from all the assaults of the diuell, the flesh, the world, the heate of persecution, and the cold of defection. This Garment is called Light, because it is the beauty and glory of them which weare it. This Garment is called a Kingdome, because none but Kings doe weare it: that is, they are inthroned in the Kingdome of Christ, and made Kings ouer the world, the flesh, and Satan, which weare this Garment: like the haire of *Samson*, which while he wore, he was like a King, and all his enemies had no power to hurt him.

Matth. 22. 12. *Ephes.* 6. 11. *Rom.* 13. 2. *Matth.* 6. 3. *Iudg.* 19. 6.

This Garment *Paul* hath sent vnto you, to go before the King of heauen, and earth, a holy Garment, a royall Garment, an immaculate Garment, an euerlasting Garment: a Garment, whereof euery hem is peace of conscience, euery pleare is ioy in the holy Ghost, euery stitch is the remission of some sinne, and saueth him which weareth it. If she which touched the hem of Christs Garment, was healed; he which weares this garment, nay, hee which weares Christ himselfe, shall not he be healed of all his sores, though he were wounded from head to foot? You need not clothe him now which saith, *When I was naked you did not clothe me*; nor cast your garments in the way, as they did when he came to Ierusalem, but take his garment, and suffer your selues to be clothed, as *Noah* did, to couer your nakednesse. As the good Sama-

Mal. 13. 34. *Matth.* 2. 18. *Genes.* 9. 23. *Luk.* 10. 14.

This Samaritane doth not signifie Christ, but yet may be resembled to Christ.

Gen.3.1.

Samaritane put him vpon his owne beast, which was spoyled with theeues, and bound vp his sores when he was wounded: so Christ Iesus mounteth the faithfull vpon his righteousnesse, and healeth their sins, as though he should couer them with his garments, whom the world, the flesh and the diuell haue robbed of their garments, that is, the righteousnesse which they had in Paradise before the Serpent came: so if we put on Christ, we are clothed with his obedience, whereby our wickednesse is couered: we are clothed with his merits, whereby our sinnes are forgiuen; wee are clothed with his Spirit, whereby our hearts are mollified, and sanctified, and renewed, till wee resemble Christ himselfe. This is the Apostles meaning, to put on Christ, as it is vnfolded in Col.3.12. where hee brings foorth all the robes of Christ, and sorts of them, and saith, Put on mercy, put on meekenesse, put on humility, put on patience, put on loue: all which before he called the new man. So that to put on Christ, is to put on the new man with all his vertues, vntill we be renewed to the Image of Christ, which is like a new man amongst men. They which labour to be righteous, and yet beleeue that Christs righteousnesse shall saue them, haue put on Christ as *Paul* would haue them. We are not taught to put on Angels, nor Saints, nor the Virgin *Mary*, nor *Paul* himselfe, to couer our sinnes with their righteousnesse, as the Papists doe: but we are commanded to put on Christ, and couer our sinnes with his righteousnesse. The body hath many garments, but the soule hath one garment. Euery clout will couer our sores, but the finest silke will not couer our sinnes. Therefore when we seeme braue to others, we seeme foule to God, because his eye is vpon our sinnes, which lie naked, when all the rest is couered, vntill we put on Christ, and then we heare the voyce, *Thy sinnes are forgiuen:* and then we haue that blessing, *Blessed is the man whose sinne is couered:* so we are clothed and blessed together. Yet this garment is out of request, too rough for some, too graue for others, too base for others. And therefore in stead of putting on Christ, they put him off: in stead of wel-comming him, they discharge him, like the Gadarens, that they may keepe their swine, that is, their beastly pleasures, which he would cast into the sea. These are like the foolish souldiers, which should haue made Christ their garment,

Verse.10.

Math.9.2.
Psal.32.1.

ut supra.

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garment, and they caſt lots vpon his garments, & diuided them, and ſo ſpoyled them: ſo doe the Papiſts deale with this garment, they ſay it is not fit for them, and therefore they breake it, and mangle it, and piece it with rags of their owne inuentions: they ſay it is too light, and not able to beare off the ſtormes of death, and heate of hell, and therefore chuſe rather to make themſelues garments of their merits, & their Maſſes, and their penance, and their pardons, and their pilgrimages: like *Adam* and *Eue*, which made themſelues coates of fig-leaues, which God deſtroyed againe; to ſhew, that when men haue patched all their leaues of Maſſes, of pardons, of pilgrimages, & ſatisfactions together, yet they will not couer their nakedneſſe, nor keepe off the heate of Gods wrath; but are like the curtald skirts of *Dauids* Ambaſſadors, which hid not their ſhame. Therefore when we may go in our Maſters attire, ſhall we ſcrub like beggers patched in our rags? *Mine owne garments defile me*, ſaith *Iob*. Our own garmẽts, our own righteouſnes defileth vs; for what garment? what righteouſnes haue we of our own, but that which is like a mẽſtruous cloth? which had more need to be waſhed it ſelfe, then to wipe that which is foule. Therfore Chriſt muſt make vs garments, or elſe when our backs flaunt it like Courtiers, our ſoules ſhall ſtrip like beggers; and the diuels will ſport themſelues like *Cham*, to ſee our nakednes. Firſt, the Father made vs garments in Paradiſe; now the Son makes vs garments in the Wildernes; nay, the Son is made our garment, as *Paul* ſaith, *Chriſt is made vnto vs righteouſnes*: that is, Chriſts righteouſnes muſt be our garment, or els we ſhall bee aſhamed when our righteouſnes doth not reach to couer our nakednes, but ſtill ſome part will peepe bare, vntill he caſt his righteouſnes vpon it, and then all is couered. As *Dauid* needed no other armour againſt the Giant then a ſling: ſo wee need no other garment againſt ſin then Chriſt. There wants nothing but this, to put it on. Now let vs ſee how to put this garment on. Many fumble about it, like children which had need of one to put on their clothes. Some put on Chriſt like a precious head-tire, which all day is worne, beautified with iewels, & beſet with gems, to make the face ſeeme more amiable: but at night that riches is laid aſide, & the head muffled with ſome regardles tire. Thus do our curious women put on Chriſt, who when they

Gen. 3.7, 21.

2. *Sam.* 29.4.

Iob 9.31.

Eſay 46.6.

Gen. 9.22.

Gen. 3.21.

1. *Cor.* 1.30.

1. *Sam.* 17.40.

heare

heare the messengers of grace offering this garment, and preparing to make the body fit to be garnished with so glorious a vesture, as *Paul* did the Romanes, first, washing away drunkennes and gluttony, then chambering and wantonnes, then strife and enuie, and so sin after sin, they seeme like the stony ground to receiue it with ioy, and thinke to beautifie their heads with this precious ornament: but when he tels them, there is no communion betweene Christ and *Belial*, that if this garment be put on, all other vanities must be put off; they then turne their day into darkenesse, and reiect Christ, that would be an eternall Crowne of beautie to their heads, and wrap their temples in the vncomly rags and reffuse of euery nations pride: and in these toyes they cause their seruants to spend many houres on euery day in the weeke, but especially on the Sabbath day, to decke their bodies, as if they were but little children, which had need of one to put on their clothes. Some put on Christ as a cloake, which hangeth vpon their shoulders, and couereth them: when they go abroad to bee seene of men, they can cast on the cloake of holinesse, and seeme for a while as holy as the best; but so soone as they come home, the cloake goeth off, and the man is as hee was, whose vizard was better then his face. Thus hypocrites put on Christ, as many retaine vnto Noblemen, not to doe them any seruice, but to haue their countenance. Many put on Christ like a hat, which goeth off to euery one which meets them: so euery tentation which meets them, makes them forget what they heard, what they promised, what they resolued, and change their way, as though they had not repented at all. So the common people (like your selues) put on Christ, they are zealous so long as they are in the Church, and beate their brests, and cast vp their eyes like the Publican, when they heare a sentence which mooues them; as though they would doe no more against that saying whilest they liue: but the next businesse putteth all out of minde, till they come to the Church againe. Some put on Christ as a gloue, which couereth but the hand; so they put on the face of Christ, or the tongue of Christ: but their hands worke, and their feete walke, as they did before: So many professors of Religion put on Christ, which call but for discipline and reformation, that they might get a name of zeale, and sincerity

Luke 18.11.

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certitie to couer some fault, which they would not be suspected of. Thus euery man would couer himselfe with Christ, but they haue not the skil, or they haue not the will to put him on. What will you do then? Though the garment be neuer so good, yet it is not good to them that do not weare it: for what profit haue wee of the garments which we doe not weare? they neither keepe vs from heate nor cold. Therefore *Paul* doth not bring you a garment to lay by you for the moaths, but hee bids you put it on. Here is the cunning now, in putting it on. If *Paul* had taught vs this, then you would hearken vnto him. Well, you shall heare what *Paul* saith to the putting of it on.

First (saith *Paul*) you must cast away the workes of darknes, and then put on the armour of light: first you must put off, and then put on. As the Eagles feathers will not lie with any other feathers, but consume them which lie with them: so the Wedding garment will not bee worne with filthie garments, but scornes, like the Ark, that *Dagon* should stand by it. If any man may not weare womens apparell for lightnesse; may he weare the diuels apparell, and clothe himselfe with pride, with couetousnesse, with enuie, with hypocrisie, with vncleannesse, and when hee is like the diuell, sit at Gods Table? No man (saith Christ) patcheth a new piece to an old garment: and wilt thou patch an old piece to a new garment? God forbade the people to weare linsey wolsey, because it was a signe of inconstancie: but this is inconstancie it selfe.

Verse. 12.

1. *Sam.* 5. 8.

Matth. 2. 12.

Leuit. 19. 19.

Hee doth not put on Christ, but putteth off Christ, and putteth one *Belial*, which fashions himselfe to God, and the world too. As Christs coate was without seame, so they must be without stain that weare it. For when a man putteth on faire clothes, he maketh himselfe faire too, and auoideth euerie foule thing, least it should foule his clothes; so must hee which putteth on Christ: for the finest garment is soonest stained. Therfore when thou hast put on this garment, thou must wash thy selfe, and picke thy way, and chuse thy workes, and handle nothing that is foule, for marring thy clothes: that is, thou must not thinke as thou diddest, nor speake as thou diddest, nor liue as thou diddest, but remember that thou hast changed thy Master, and serue him with whom thou art bound. For if God and the di-

John 19. 23.

Reuel. 3. 15.

uell

Iude 3. uell could not agree vpon *Moſes* body, for one to haue one part, and the other another part, but God would haue all: much leſſe wil God agree that the diuel ſhould haue part of the ſoule, which would not yeeld him part of the body. Thus haue you heard what you muſt put off: now heare how Chriſt muſt bee

*Reuel.*10.6. put on. As the Angell taught *Iohn* to reade the booke, when he bade him eate it: ſo we muſt put on Chriſt, as if we did eate him, not as the Papiſts doe in their Maſſe; but as the meate is turned into the ſubſtance of the body, and goeth thorow euery part of man: ſo Chriſt and his Word ſhould goe from part to part, from eare to heart, from heart to mouth, from mouth to hand, till we bee of one nature with them, that they bee the very ſubſtance of our thoughts, and ſpeeches, and actions, as the meate is

*Epheſ.*3.30. of our body. This is to eate Chriſt and his Word, or elſe we doe not eate them, but chew them, and when our taſte is ſatisfied, ſpue them out againe. Thus we muſt put on Chriſt: for the word ſignifieth ſo to put him on, as thou wouldeſt put him in, that he may be one with thee, and thou with him, as it were in a body together. As hee hath put on all our infirmities, ſo we muſt put on all his graces, not halfe on, but all on; and claſpe him to vs, and gird him about vs, and weare him, euen as wee weare our skin, which is alway about vs. Then there ſhall be no neede of wires, nor curles, nor periwigs: the husbands ſhall not be forced

2. *King.*2.13. to racke their rents, nor inhance their fines, nor ſell their lands, to decke their wiues: but as the poore mantle of *Eliah* ſeemed better to *Eliſha*, then all the robes of *Salomon*: ſo the Wedding Garment ſhall ſeeme better then all the flaunts of vanity, and put euery faſhion out of faſhion, which is not modeſt and comly, like it ſelfe. If you will know farther how to put on Chriſt, you ſhall ſee how your Text will catechize you in his three names, Lord, Ieſus, Chriſt. The Apoſtle ſeemeth to ſpell out the way vnto vs, how we ſhould weare this Garment: Firſt, we muſt put him on as Lord: then we muſt put him on as Ieſus: Laſtly we muſt put him on as Chriſt. Thou muſt put him on as Lord, that is, thy Ruler to command thee: thy Tutor to gouerne thee, and thy Maſter to direct thee: thou muſt bee no mans ſeruant but his: take no mans part againſt him, but ſay with the Apo-

*Act.*4.19. ſtles, *Whether is it meet to obey God, or thee?* Thou muſt put him

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on as Iesus, that is, thy Sauiour in whom thou trusteſt, thy Protector on whom thou dependeſt; thy Redeemer on whom thou beleeueſt: thou muſt not looke for thy ſaluation from Angell, nor Saint, nor any thing beſide him. For the name of Ieſus ſignifieth a Sauiour, & is giuen to none but him, & he is not only called the Sauiour, but the Saluation, in the ſong of *Simeõ*; to ſhew, that he is the onely Sauiour: for there be many Sauiours, but there can be but one ſaluation: as there may be many tortures, and yet but one death: Therefore, when he is called the Saluation, it implyeth, that there is no Sauiour beſide him. Thou muſt put him on as Chriſt; that is, a King to rule, a Prophet to teach, a Prieſt to pray and ſacrifice, and pacifie the wrath of God for thee. For this name Chriſt, doth ſignifie, that he was anoynted a King, a Prieſt, and a Prophet for man: a King to rule him, a Prieſt to offer ſacrifice for him, a Prophet to teach him. So that he putteth on Chriſt as Lord, which worſhippeth none but him: hee putteth on Chriſt as Ieſus, which beleeueth in none but him: and hee putteth on Chriſt as Chriſt, which worſhippeth none but him, beleeueth in none but him, and heareth none but him.

Ioſhua hath the like name, but not from God, nor to that end.

Luk. 1.69.

Iudg. 3.6.

Luke 3.3,5.

Act. 3.22.

Heb. 8.3.

Matth 1.16.

Heb. 1.8.

Gal. 3.17.

You put on Chriſt firſt, when you are baptized: then you were ſealed and conſecrated to his ſeruice: ſo ſoone as you came into the world, you vowed to renounce the world and follow God. How many haue put on Chriſt thus, and ſince haue put him off againe? which haue broken the firſt promiſe that euer they made, and were neuer faithfull to God ſince. You put on Chriſt againe, when you are called and ſanctified, that is, when you caſt off the old man, which is corrupt with the luſts of the fleſh, the pride of life, and the cares of this world; and put on the new man, which is regenerate in righteouſneſſe and holineſſe to the Image of Chriſt, or likeneſſe of *Adam* in his innocency: for to put on the new man, is to become a new man, as if thou wert borne againe, and conceiued of the holy Ghoſt. Of this *Iob* ſpeaketh, when he ſaith, *I put on Iuſtice, and it couereth me.* You put on Chriſt againe, when you receiue his holy Sacrament, and are partakers of his body, & blood, that is, the merites of his obedience & Paſſion by faith, which heareth him as if ſhe did ſee him, and ſeeth him as if ſhe did feele him, and feeleth him as if ſhe did taſte him, and taſteth him as if ſhe did digeſt him: then

Rom. 6.3.

Epheſ. 4.22.

Rom. 12.2.

Iob 29.14.

1. *Cor.* 10.16.

Chriſt

Christ is become yours, and dwelleth in you, and feedeth you with his grace to eternall life, as the bread and wine sustaineth the life present. Lastly, when you haue put on Christ in these three sorts, which is your garment for this world; after, you shall put on Christ in heauen, and bee clothed with his glorie, and that shall be your last vesture which shall neuer weare out.

Phil.3.21.
1.Cor.15.49.

Thus haue you heard what is meant by putting on Christ: first, to clothe our selues with righteousnesse and holinesse like Christ: and then because our owne righteousnesse is too short to couer our armes, and legges, and thighes of sinne, but still some bare place will peere out, and shame vs in the sight of God, therefore we must borrow Christs garments, as *Iacob* did his brothers; and couer our selues with his righteousnesse, that is, beleeue that his righteousnesse shall supply our vnrighteousnes, and his sufferings shall stand for our sufferings, because hee came to fulfill the Law, and beare the curse, and satisfie his Father for vs, that all which beleeue in him, might not die, but haue life euerlasting.

Gen.27.15.

Iohn 3.16.

Now I haue shewed you this goodly garment, you must goe to another to helpe you to put it on; and none can put this garment vpon you, but hee which is the Garment, the Lord Iesus Christ. Therefore to him let vs pray.

FINIS.

THE WAY TO WALKE IN.

Rom.13.13.

Let vs walke honestly, as in the day, not in gluttony and drunkennesse, neither in chambering and wantonnesse, nor in strife and enuying, &c.

HAuing alreadie shewed you a Kingdome, now I will shew you wherein this Kingdome consisteth, and in what it doth not consist, as in Rom.14. hee sheweth that it consisteth not in meates and drinks, &c. but in righteousnesse, and peace, and ioy in the holy Ghost. But because I am to

speake

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ſpeake of ſome vices which this Text calleth mee vnto, I will proceed in them, beſeeching you, as you ſhall heare them to be condemned, ſo ſpeedily to proceed in execution to put them to death, and ſo to goe forward with the reſt of your ſinnes.

Let vs walke honeſtly as in the day, not in gluttony and drunkennes, &c. As if he ſhould ſay, Know you, that I bid you put away from you the workes of darkneſſe: he nameth not all the works of darkneſſe, but chiefly thoſe that doe raigne and are cauſe of more wickedneſſe; that is, gluttony, drunkenneſſe, ſtrife, and enuying, &c. three monſters comne out of hell, and troubling the whole world; therefore caſt off theſe, and you haue caſt off all.

Now to ſpeake of them, I will begin where the vices begin: and as I poynt them out vnto you, ſo I pray you to ſlay them, as if you had marſhall law in your hands to put them to death. By this narration the Apoſtle ſheweth the chaine of ſinne, how one ſinne will draw on another after it: for no ſinne is ſo baſe, that it will goe alone, wherefore reſiſt all ſinnes or none; for if you entertaine one ſinne, it will preſently draw another after it, and ſo the whole houſe will be full of theeues: as *Gehezi* his pride made him to lie, and *Adams* fall made him to excuſe himſelfe, and *Peters* deniall made him ſweare, and after his ſwearing made him curſe himſelfe, &c. for the ſinner cannot ſtay after he hath committed one ſinne, to commit another, nor till he hath come to the bottome of hell. If I ſhould ſtand to anatomize and paint out all vices in their kinde, I ſhould craue a longer time then is allotted to me, therefore I will briefly touch them.

As huge as the Sea is, yet one may taſte the ſaltneſſe of it in a drop; ſo in one ſinne you may ſee how ill-fauoured all the reſt be; for there is no ſinne but weakeneth the body, ſhorteth the life, corrupteth and conſumeth the goods, peruerteth grace, and maketh vs odious to God and Angels. You are giuen to hate your enemies: theſe are they, therefore hate them: they keepe you from repentance, leſt you ſhould be ſaued: wherefore I will ſhew you what is in this boxe, leſt the ſame goe into your eyes and ſo blinde you.

Walke not in gluttony, drunkenneſſe, and ſtrife. &c. Theſe come like faire Ladies, with preſents in their hands, to woo the vnſtable ſoule of man; gluttony commeth with the pleaſure of the

 fleſh,

flesh, drunkennesse, with the satisfying of the thirst. Strife, with the reuenge of the enemy.

And first what gluttony and drunkennesse offereth, and how many haue been deceiued with their sweet meates, and strong drinkes, till all haue been turned into a belly, and so turned the body into sinne, daily experience teacheth vs.

Now by the way, the Apostle (we must note) doth approue sobriety and vertue, that as a man may drinke and not be drunken, so he may eate that he loueth, and not glut himselfe: for he forbiddeth not to eate meate, but not to eate too much, lest thou surfet: for the golden meane is good for all things. *Salomon* doth not forbid to eate honey, but eate not too much, lest thou surfet. As the body may not offend the soule, so the soule may not iniure the body, lest it be vnfit to serue the soule.

Many there be that thinke they haue not sinned in gluttony, till they surfet: but this is gluttony in excesse, and punisheth it selfe with many diseases, and dulnes of wit, want of memory, and shortnes of life. Now that you may sinne in gluttony and not surfet, appeareth by the rich man in the 16. of Luke, who fared deliciously euery day and neuer surfeted, yet for all that, hee is called Glutton; to teach vs, that there bee gluttons which doe not surfet. This kinde of sinne much displeaseth God, when men eate and drinke, and rise vp to play, and remember not the afflictions of *Ioseph*, and *Lazarus* lying at the doore: many bee such banquets where none doe come with a wedding garment, and where Christ is neuer inuited. Many things may perswade vs to temperance, and we may learne it of the beasts, who desire no change, nor hoord not, and are content. God prouided meate for all creatures, as herbs, roots, and grasse, before he prouided any for man; to teach and instruct vs, what little care we should haue of our belly: for we liue not by bread onely, but by euery word that proceedeth out of the mouth of God. Christ hath taught vs to fast, when hee prepared himselfe thereunto in the wildernesse, but he neuer by any example taught vs to feast: some there bee which thinke hee did neuer eate flesh but in the Paschall Lambe. Which although it doth not teach, or debar vs from eating flesh, which *Peter* was willed to eate in the vision, yet it teacheth vs to tame the flesh, lest *Hagar* should get the

vpper

vpper hand of her mistresse. When the belly is full, the flesh lusteth, the tongue prateth, the wit sleepeth, and Satan carryeth away the minde, when the vnderstanding is away. As the moyst and watersh grounds bring forth nothing but frogs and toads: so the belly and watry stomacke that is stuffed like a tun, bringeth foorth nothing but a drowsie minde, foggie thoughts, filthy speeches, and corrupt affections: therefore the Physician saith, Nothing better for the body then abstinence: the Diuine saith, Nothing better for the soule then abstinence: the Lawyer saith, Nothing better for the wits then abstinence: but because there is no law for this vice, therefore it breaketh out so mightily. Whoredome hath a law, Theft hath a law, Murther hath a law: but this sinne is without a law.

Now to the second sinne, which is Drunkennesse: these are two sisters, betwixt whom there is little difference. In this sinne some are mad, some are merry, some do vomit, some doe sleepe, and some doe reele; and then there is no difference betweene a man and a beast, saving that the one can stand, and the other cannot. As euery Scripture that maketh against Theft, maketh against Non-residency: so euery reason which maketh against gluttony, maketh against drunkennesse.

Now after these commeth chambering and wantonnesse: and no maruell, saith one, though the imps doe follow, when the diuell goeth before: for fulnesse of bread went before the sinne of the Sodomites. So when *Dauid* had dined and was full, walking vpon his Palace, his eyes glanced, his flesh lusted, his heart consented, the fire burned, and there was no water to quench it. And therefore in that so great a champion as *Dauid* did fall, let him that standeth, take heed lest he fall. And seeing that thou in thy selfe art no stronger, or mightier, imitate and follow the example of those that are cunning wrastlers, who to cast downe others, will first fall downe themselues: so we, to ouerthrow our enemies, must subiect our selues, and humble our selues first by fasting and prayer.

Sodom was burned, but the sinnes haue escaped. Sweete words, soft attire, wanton behauiour, and such like, haue conspired and agreed all together and set honesty to sale. And we vse daily to pray that we be not led into tentation: and yet we doe

leade our ſelues into tentation. For our faire words, wanton geſtures, and dainty fare, with many other pleaſures, doe becken vnto ſinne: and if there be no wine, why hangs the buſh? and if there be no wantons, why is there any wanton or vnſeemly, or vngodly attire?

Let vs not walke in gluttony and drunkennesse, neither in chambering and wantonnesse, nor in ſtrife and enuying. It is hard to ſay which of theſe ſinnes is moſt in the world; haply ſome will ſay, I haue been no glutton, no drunkard, no whoremonger, no murtherer, no falſe image-worſhipper, &c. But who can come forth and ſay hee is free from ſtrife? For ſtrife hath compaſſed the whole world; ſtrife in Countrey, ſtrife in City, ſtrife in Court, ſtrife in Common-weale, ſtrife in the Church; who can ſay that he is free from ſtrife, or that hee hath not iniured his brother? Surely that man ſhall ſtand alone, for it will light vpon none but Chriſt.

I can but exhort you with the Apoſtle, that you would not walke in ſtrife and enuying; therefore put away theſe amongſt the reſt: for he that hath not put off theſe, hath not put on Chriſt: and if he haue not put on Chriſt, he is no Chriſtian. Enuy is ſinne, and it puniſheth it ſelfe like gluttony; for it fretteth the heart, ſhorteneth the life, and eateth the fleſh, as the fire conſumeth the wood; it is the mother of ſtrife, and a great worker in the Court. This is it which brought labour, and ſickneſſe, and death into the world, euen the enuy of the Serpent, and the diuell; and it will condemne thee in thy conſcience, if thou be an enuious man. Nothing reſembleth God more then loue; for *God is loue:* ſo if thou haſt loue, thou reſembleſt God. But if thou haſt enuy, and art an aduerſary, thou reſembleſt the diuell: for thou canſt not come neerer the diuell any way, then to be enuious. As the duſt commeth with the winde, ſo the diuell commeth with enuie; and he that is poſſeſſed with enuie, is poſſeſſed with the diuell. Why doth the Apoſtle ſay, in the third chapter of his epiſtle to the Coloſſians, *Aboue all things put on loue?* Becauſe loue is beſt of all. Why doth he call loue *the band of perfection?* Becauſe it bindeth all vertues together. If loue be the band of perfection, to binde all vertues together: then enuie is the band of impiety, to binde all ſinnes together: therefore if we muſt caſt off all

but loue, we muſt caſt off enuy. Thou canſt not come to the Kingdome of peace, without loue. The kingdome of Satan is at peace, and ſhall not Gods Kingdome be at peace? Shall we be at peace with the fleſh, the world, and the diuell, and be at variance with God, and at ſtrife one with another? *Fire is cruell, wrath is raging, but who can ſtand before enuie?* Prou. 27. And if there be none can ſtand before enuie, how then can enuie ſtand before God?

If thou canſt not forgiue him that doth offend thee, thou prayeſt againſt thy ſelfe, and askeſt vengeance vpon thee: therefore the Apoſtle exhorteth thee not to let the Sunne goe downe vpon thy wrath, Eph. 4. 26. Charity enuieth not (ſaith S. *Paul:*) therefore ſee thou haue charity, leſt thou be counted an enuious perſon. The beaſts of the field are armed with hornes, with hooſes, with tuskes, and ſuch like, to take reuenge: but nature hath left nothing for man to put him in minde of reuenge: and yet man, aboue all other creatures, is moſt deſirous of reuengement, for he hateth his owne life; therefore it is againſt nature, to enuie. *Iohn* ſaith, He that hateth his brother, is a manſlayer, and loueth not God, neither knoweth God: If an enuious man (ſaith he) ſay he loueth God, he is a lyer, becauſe he hateth his Image: if he ſay he knoweth God, he is a lyer. How canſt thou loue God, and hate good men? And how canſt thou loue learning, when thou hateſt the learned? So doth the enuious man all, both good and bad: therefore this is the worſt ſinne, becauſe it commeth neereſt the ſinne againſt the holy Ghoſt.

Conſider therefore whom thou hateſt, euen thine image. The diuell was appoynted to hate man, and not man to hate man: and if thou hateſt a good man, thou hateſt God: if thou hateſt an euill man, thou hateſt one like thy ſelfe; and if thou hateſt one like thy ſelfe, thou hateſt thine owne ſoule: therefore as Saint *Paul* ſaith, *Haue peace with all men.* Canſt thou not hate the ſinne, and loue the perſon? As the Phyſician hateth the diſeaſe, and yet loueth the diſeaſed.

As a great many of Bees can lodge together in a hiue, ſo a legion of diuels can neſtle together in one man: but many, although they cannot liue aſunder, yet they cannot liue together.

Wherefore now conſider the pedigree of peace, God is the

God of peace, the holy Ghoſt is the Spirit of peace, the Angels are the Meſſengers of peace, the Miniſters are the Preachers of peace, and the Magiſtrate is the defender of peace: ſhall we then, that haue the God of peace, the Spirit of peace, the Meſſengers of peace, the Preachers of peace, the Magiſtrates of peace, and (as I may ſay) the King of peace, bee at enuy and warre one with another? Maruell not though I am ſo long vpon this ſinne, for there is none of you that heare me this day, but you can giue me ſufficient matter to ſpeake hereof. Then can I want words, when ye bring matter? Shall I not wraſtle, and ſeeke to ouerthrow this Giant, which challengeth euery man?

As no man finding a Serpent, leaueth him before he be dead: ſo let vs ſlaughter this monſter while he is vnder the axe, that he neuer riſe any more. Conſider of the wrong thou doeſt to thy ſelfe, when thou enuieſt another; for the ſtroke of enuy redounds vnto thee. It were better thou didſt gratulate them with good things, as good men haue done, and doe daily: but in ſtead of imitating their vertues, or commending their gifts, we enuy them, and maligne them, and ſo their ioy is our ſorrow. But the enuious man doth pay for his ſpite, for it requoyles vpon himſelfe: and enuy is puniſhed with enuy, and hatred alſo with hatred: for he which hateth all, ſhall be hated of all. Thus hee is tormented for another, as *Herod* tormented himſelfe for Chriſt: and the Iewes troubled themſelues for *Paul:* for enuie is as gall to the heart, as prickes to the ſtomake, and as a canker in the mouth, and euer vexeth thee, as the euill ſpirit of *Saul* vexed him.

Loue is ſo contrary to enuy, as that it hath more ioy of others welfare, then enuy hath of his owne. Therefore an enuious man may be compared to *Cain*; who when he had killed his brother *Abel*, was ſo troubled, that he ſaid, *Whoſoeuer findeth me, ſhall kill me.* The couetous man, although he will not communicate his owne goods, yet hee would haue others to communicate their goods: the proud man, although he be proud himſelfe, yet he would haue others to be humble: but the enuious man careth not who doth any good.

As the Eagle doth account them baſtards that cannot abide to looke vpon the Sunne: ſo Chriſt doth account them baſtards, which will not take him to be an example of lowlineſſe.

Euery

Euery creature doth impart his good vnto man: but the enuious man, he hath ſeparated himſelfe from doing good to any, euen as an Apoſtata.

Euery vice is the contrary of ſome vertue; as intemperance, to moderation; incontinency, to chaſtity; pride, to humility; but enuie is contrary to all. This is the cognizance of the diuell: for God ſaith, *By this ſhall all men know that ye are my Diſciples, if you loue one another*; ſo the diuell hee ſaith, By this ſhall men know that you are my diſciples, if you enuy and hate one another. The proud, the prodigall, the couetous, the laſciuious, they are loued of ſome, but the enuious man is hated of all. And this ſinne is ſo lothſome vnto him, that he cannot abide it in any but in himſelfe.

Therefore, if we loue our ſelues, let vs loue our neighbours; for nothing doth more pleaſe God then loue: ſo that if the blacke-Moore could bee cleane, here is water enough to waſh him. But the fleſh of man is more ſtrong then all theſe reaſons.

God hath put enmity betweene vs and the Serpent, and the Serpent hath put enmity betweene man and man.

When *Ioſeph* had laden his brethren full of corne, and ſent them away, he bade them not to fall out by the way: ſo I would this leſſon, when we haue plenty of all things, and are full, had deepe impreſſion in our hearts, that we forget it not, *Fall not out by the way.*

FINIS.

To the Reader.

WHereas theſe Sermons of Nebuchadnezzar, *haue heretofore bin printed by an vnperfect Copy, and by meanes thereof haue paſſed thorow the hãds of diuers, hauing in ſome places the minde of the Author obſcured, in other ſome the ſentences vnskilfully patched together; wherby the Authors diſcredit might be furthered, & the ſale of the Sermons haue bin hindred: Now as I haue cauſed them to be examined by the beſt Copies, & to be corrected accordingly, ſo I thought good to certifie thee of the ſame, that the wants which were in the firſt impreſſiõ, might not cauſe thee to ſuſpect this impreſſion alſo, and ſo diſcourage thee from acquainting thy ſelfe with the excellent inſtructions offered in theſe Treatiſes.*

THE PRIDE OF KING NEBVCHADNEZZAR.

Dan.4.29.

29. *At the end of twelue moneths he walked in the Royall Palace of Babel:*

30. *And the King spake and said, Is not this great Babel, that I haue built for the house of my kingdome, by the might of my power, and for the honour of my maiesty?*

I Haue chosen this story of *Nebuchadnezzar*, wherein is laid downe his pride, his fall, and his restitution. This *Nebuchadnezzar* was a wicked King, and therefore God warned him by a dreame, and by *Daniel*, to amend his life, but all would not serue: he made many shewes, but he reuolted againe: therefore at the last God gaue him ouer for a time, and hee became like a beast, vntill hee acknowledged his power to come from God. A warning to all Rulers, to put them in remembrance, that one Ruler is aboue, which must bee serued of them all, or else all their buildings, and treasures, and gard, will not shield them from Iudgement when the stroke commeth, no more then they could saue *Nebuchadnezzar*. *At the end of twelue moneths* (saith *Daniel*) *this King walked in his Royall Palace.* The Prophet sheweth that hee had deserued this punishment before, and that his dreame which hee had, did tell him that his kingdome should depart from him for his pride; yet this respit of twelue moneths was granted him, like the fortie dayes which were granted to the Niniuites, to try what he would doe vpon his warning, and whether he would repent as the Niniuites did. Therefore the holy Ghost sheweth how the time ran, and how he liued after: as if he would say, If he will returne yet, and be warned by the dreames, or by the Prophets which I sent him, I will stay my hand, and his kingdome shall not depart from him. But here he sheweth, that he forgot his dreame like a dreame, and was more desirous to know what it meant, then to be warned by it. The twelue moneths ran, moneth after moneth, yet *Nebuchadnezzar* is all one: now his dreames are gone, he thinketh that all is ended, therefore he gets him vp into his Palace

amidst

amidst his delights, to beake himselfe, as it were, in the sun of all his pleasures, where indeed he hastned God to take away all his pleasures and delights from him. When he should haue repented, as the Prophet *Daniel* willed him, and ripped vp his sins, and bewailed his wicked life, and powred forth teares, and preuented his iudgement with prayer vpon his knees; then was he stalking in his galleries, and thinking what sin should be next, to fill vp the number of his rebellions, that God might not spare him when he iudged: so the wicked will not suffer the propheſies of God against them to bee vaine, but they will put God in minde of their punishments, and sinne till the punishment doe come vpon them, to fulfill the threatnings due vnto them.

Some thinke that *Nebuchadnezzar* walked vpon the roofe of his Palace, from whence he might see all parts of the City round about him, like the Mountaine whither the Tempter led our Sauiour Christ to shew him the beauty of the world.

This the Prophet *Daniel* would signifie; that the King liued in ease as he liued before, and pleased himselfe in vanity still for all his warnings, and turned his time of repentance to sinne againe. Therefore God would deferre the time no longer, but cut him downe, like the barren and fruitlesse figge-tree: to teach vs to take mercy when it is offered, and repent while we haue time and space, and if God speake vnto vs but once, to lay it vp in our hearts for euer, not looking or expecting to be spoken to againe, because God is not bound to admonish or giue vs any warning at all.

One would haue thought that *Nebuchadnezzar* would haue remembred his warning while he had liued, which had such a strange and fearefull dreame, and after that, another dreame, being no lesse strange and fearefull then the former dreame, to confirme it; and after, such a Prophet to expound it, and the exposition of it threatning such a miserable ruine and downe-fall to himselfe.

One would haue thought and beleeued, that he could neuer haue forgotten it, nor put it out of his remembrance, although he had liued vnto this day. But like a wonder which lasteth not aboue nine dayes, so is the repentance of them which sin by custome: for when sinne is rooted, it sticketh fast, and will hardly

be

be weeded out, though God should send vs dreames and visions, or should raise vp Prophets; *Daniel* himselfe cannot make this black-Moore white, which alwaies hath been black before. And this we may see in our selues: for why haue we need to heare so often of repentance, more then of any thing else, but that it is such a thing as we cannot frame our selues vnto? If we be warned of any thing but of sinne, one warning will serue. But we are so incorporate, and inured to sinne, that a thousand Sermons will not serue: so custome hath made sinne stronger in many, then the Word of God. Well, remember to apply it how ye will. After twelue moneths God will come and take account of his dreames, and of his Prophets which he sent him, to see what he hath profited by them. Although he hath leaden feet, which are long in comming, yet hee hath iron hands, which when hee commeth, will strike home.

Now the twelue moneths are expired, God comes and findes *Nebuchadnezzar* vpon his Towers: when he should haue cast himselfe downe to the ground, and thought vpon his dreame and *Daniel*, and so haue humbled his pride; hee was pearched vpon his roofe, and there he begins to crow of his wealth; *Is not this great Babel, which I haue built for the house of my kingdome, by the might of my power, and for the honour of my Maiesty?* See how the man standeth in admiration of his vanity, like an Vsurer which doteth on his money, as though he had deserued immortall fame for spending his money vainely! *Is not this great Babel, &c?* He should rather haue said, Is not this *Nebuchadnezzars* folly, which he hath built for a mocke to his name, and an impeachment to his wisedome, for men to say when they passe by, Looke how our King hath bestowed his reuenues? Here lie our Subsidies and tributes in this stone wall. But *Nebuchadnezzar* thinks that euery one will praise him for his folly: therefore like a woman, when she is pricked vp in her bravery, thinks that all doe admire her, and hath as goodly an opinion of her selfe, as the Peacock hath of his feathers, and frameth all her looks, and her gestures, and her speeches accordingly: so when *Nebuchadnezzar* sate in his Palace, and saw such shewes about him; Now, saith pride, thou must frame thy lookes and gestures, and speeches accordingly, or else the Kings Palace will bee brauer then

the

the King himselfe: so he beginneth to exalt his mind higher then his Palace, and to looke and speake stouter then he did before. The tentation was no sooner in his heart, but the words were in his mouth, and he pleased himselfe therein so well, that hee could not refraine being alone: but as a foole admires himselfe in a glasse; so when he was alone, and no body with him, hee strouted along, and bragged by himselfe, to thinke what a iolly fellow he was, and how men began to talke of his buildings. By this wee may see how wealth and honour change manners, and how a gay coate, or a great band, or a gold ring can braue a mans mind, and make him looke and speake after another manner, then he is accustomed when they are away from him.

It is a wonderfull thing, to see what power these petty vaine toyes haue ouer the minde, and alter and change a man suddenly, to make him thinke better of himselfe that day hee weares them, then any other day besides.

Is not this great Babel, which I haue built for the house of my kingdom, by the might of my power, & for the honor of my Maiesty? Before the holy Ghost layeth downe *Nebuchadnezzars* words, marke how he commeth vnto them, *The King spake, and said, Spake and said?* was not one enough, but he must say, Spake and said? This doubling of the words sheweth, that he spake with a premeditate pride from his heart-root, which passed not whether it were a sinne or no, come what will come of it. The holy Ghost doth bring other speeches with *He said*, and no more: but here he saith, *Spake and said*; as though he spake twice, not as he spake at other times, but like a man at defiance, which would not recall any word, but if he could say more, he would say more to anger.

Did I call it great Babel? I may call it great Babel. Did I say that I built it? I will say that I built it. Did I adde, For the honor of my Maiesty? Let it goe for the honor of my Maiesty. Thus he spake, and said, as though he would be constant in his pride, although he were constant in no other thing.

Is not this great Babel, which I haue built for the house of my kingdom, by the might of my power, & for the honor of my Maiesty?

Three things I note in this saying. First, what a glorious opinion *Nebuchadnezzar* had of his vaine building, out of these words,

words, *Is not this great Babel?* The second out of these words, *which I haue built by the might of my power:* wherein he tearmeth himselfe the founder of it, as if he had done all without a helper. The third is, that in all his worke he sought nothing but vaine-glory; out of these words, *for the honour of my maiesty.* These three sinnes *Nebuchadnezzar* doth bewray in one brag, and in all those three we are so like, that the beasts were not so like him, when he became like a beast.

First, we haue not so wonderfull an opinion of God, or of his Word, or of Heauen, as we haue of our owne acts, although we be neuer able to doe halfe that *Nebuchadnezzar* did. Secondly, this is our manner, to attribute all to our selues whatsoeuer it be, riches, honour, health, or knowledge; as though all came by labour, or policy, or art, or literature: if we cannot draw it to one of these, then we thinke it Fortune, although we vnderstand not what Fortune is. If we did count our selues beholding vnto God for them, thē we would find some time to be thankfull vnto him.

Lastly, when we ouer-view these matters, this is our solace and comfort, to thinke, these are the things which make me famous and spoken of, and poynted at: and then we end, as though it were enough to be poynted at, *Is not this great Babel?* That which one loues, seemes greater and more precious aboue all which he loueth not, although they be better then it: so did these buildings seeme to *Nabuchadnezzar.*

One would not thinke that a house were a matter to make a King proud, although it were neuer so faire; stone walls are not so precious, that he should repose all his honour vpon lime and morter. But this is a iust thing with God; vaine hope, vaine prosperity, vaine comfort, and vaine-glory, that may deceiue them when they trust vnto it. Therefore as the faithfull soule looketh vp to God, or vpon the Word, or vp to Heauen, and saith to it selfe, Is not this my hope, is not this my ioy, is not this my inheritance? So the carnal man, when he looketh vpon his buildings, or his ground, or his money, saith to himselfe, Is not this my ioy, is not this my life, is not this my comfort? So while he pores and gapes vpon it, by little and little the loue of it growes more and more in his heart, vntill at last he hath minde on nothing else.

This was the first dotage of *Nebuchadnezzar:* the second

Was

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was, *which I haue built by the might of my power.* What a vaunt was this, to say, that he built Babylon? when all hiſtories accord, that it was built by *Semiramis* before *Nebuchadnezzar* was borne: therefore why doth he boaſt of that which another did?

The anſwer is eaſie, Why doe other men ſo now? We ſee that euery one doth labour to obſcure the fame of others, that they may ſhine alone, and beare the name themſelues, eſpecially in great buildings: for if they doe but adde or alter any thing in Schooles, or Hoſpitals, or Colledges, they looke ſtraight to be counted the founders of them, and ſo the founders of many places are forgotten. So it is like that *Nebuchadnezzar* did adde or alter ſomething in this City, and therefore he tooke all to himſelfe, as the faſhion hath been euer ſince. But if none had built it, but he had been the founder of it (as ſome would ſeeme) yet this had been a proud and arrogant ſpeech, to ſay, *which I haue built by the might of my power*: for it was not hee which could build Babel, no more then *Nimrod* could finiſh Babel; but vnleſſe the Lord build the houſe, the builders build in vaine. Therefore when he ſaid, *by the might of my power*, he ſhould haue ſaid, by the might of Gods power. But by this you may plainely diſcerne, how hard and difficult a thing it is to hit vpon a right word, or a good worke, which hath not a good thought to bring it forth. Therefore make the root ſweet, or the fruit will be ſowre, counterfeit as cunningly as you can.

Laſtly, when he putteth in, *for the honor of my Maieſty*, he ſheweth that he was of *Abſaloms* humor, who although he had deſerued ſhame, yet hee would haue fame; becauſe hee had no children to keepe his name in remembrance, therefore he erected a pillar, which he called *Abſaloms* place: ſo, many ſtately houſes and places in England, beare the names of thoſe Lords or others that doe poſſeſſe or owe them, for the like vanity.

Here *Abſalom* thought to be buried, as *Nebuchadnezzar* thought to dwell in his Palace; but he was caſt into a pit, as *Nebuchadnezzar* was turned into the Wildernes. So *Shebna* made his ſepulchre in one Countrey, and was buried in another: for why ſhould pride haue the reward of humility? Humility (ſaith *Salomon*) goeth before honour, that is to ſay, honour is the reward of humility: and yet *Nebuchadnezzar* would be honored

for

for his pride. What had he, or *Shebna*, or *Absalom* done, that they should erect such monuments, to be praised after death, which were not worthy to be praised in their life? Before the building, *Nebuchadnezzar* had done nothing worth speaking of: for because he liued alwaies like a beast, therefore God punished him like a beast: and did he deserue now to be spoken of in all ages, for heaping of stones together? We may see that Great men are proud of a small matter, and they looke to be praised for euery thing they doe. But looke how God ouerthwarteth them: for oftentimes in that they looke to make their greatest glory, they shame themselues most of all: and that which they practise to exalt them, doth disgrace them; and that which they doe to win them loue, getteth them hatred. Sinne so deceiueth them, like the blinde Aramites, that they take a cleane contrary way to their desires, as we may see in Genes. 11. they which built Babel, said, they would build it to get them a name: but they got shame, for they could not finish it when they had begun it, but were confounded in such sort, that they knew not what they did; so suddenly they vnderstood not what one another said. So when *Nebuchadnezzar* came to himselfe againe, he shewed that when he sought his owne honour, honour departed from him, and he was made like a beast: but when he sought Gods honour, honour came to him againe, and he was made a King.

This would pull away many toyes from womens backs, if they did consider how God maketh them ridiculous, by that they weare to make themselues amiable: if they did thinke that the apparell which they clog on to please the world, by the secret iudgement of God did not please, but displease, they would be ashamed of their attire, as *Eue* was of her nakednesse. Would they weare such gards and paint their faces, but to please? See now how God doth mocke them; for they are not liked, but disliked, and worse thought of for it, then they that goe in russet coates and seeke no praise at all. They thinke, Am I not braue? Others thinke, Is she not proud? They thinke, Am I not sweet? Others thinke, Is she not light? Yet they dreame that euery man praiseth them for their brauery: as *Nebuchadnezzar* thought that euery one would honour him for his palace. If their brauery condemne them before men, how will it condemne them before

God?

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God? Therefore when *Nebuchadnezzar* saith, *For the honour of my Maiesty:* he should haue said, For the honour of Gods Maiesty; and then this had been recorded for his honour indeed, and his house had been the house of God: for as wee should speake, and study, and labour to Gods glory; so we should build also to Gods glory, that our houses may be like temples, as *Obadiahs* was. But few seeke glory that way, they had rather pull downe then build in such sort.

Thus you haue heard what *Nebuchadnezzar* spake in secret, as though God would display the thoughts and pride of such builders. These are the meditations of Princes and Noble men, when they behold their buildings, or open their coffers, or looke vpon their traine swimming after them, they think as *Nebuchadnezzar* thought, Is not this great Babel? Is not this great glory? Is not this the traine that maketh me reuerenced in the streets? Are not these the things which shall make my children rich? Is not this the house that shall keepe my name, and cause me to be remembred, and make them which are children now, to speake of me hereafter? When they shall passe by, and looke vp, and see these antikes and knackes ouer their heads, they will say; Oh he wich built this, was a Great man, he bare a sway both in Court and Countrey: who but he while he liued? Although this King be dead and buried, yet his pride is escaped and come to vs. *Nebuchadnezzar* hath children yet aliue, which build as high as he, looke as high as he, goe as braue as he, spend as vainely as he, and are as proud as he, although they be not Kings, nor Dukes, nor Earles, nor Knights, nor yet good Squires: looke vpon their Palaces, and thinke whether they bee of *Nebuchadnezzars* brood; *Is not this great Babel?* And is not *Nebuchadnezzar* Lord of it? Oh if they might liue to walke in these galleries still, they would desire no other heauen: but *Nebuchadnezzar* hath shewed the way before them, and they must all dance after him, though they were as mighty, though they were mightier then he: Death will not take his kingdome for a ransome. Now what is Babel? And what is *Nebuchadnezzar* the King thereof? Now Babel is destroyed, and the King that built it laid in the dust: had it not been better to haue built an house in Heauen, which might haue receiued him when he died?

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The name of these Palaces may well be called Babel, that is, confusion, because they prophecie confusion to them that build them, because their foundation is pride, their walls extortion, their roofe ambition, and all within them vsury, bribery, and cruelty. If this be the best that *Nebuchadnezzar* hath to vaunt of, what is the worst which he may be ashamed of?

When I see how earnest this King was about his dreame, and how loose he sate after in his Palace, me thinks I see the image of the world in one man. How liuely doth *Nebuchadnezzar* resemble the dreamers of our time? He could not rest till he knew the interpretation of his dreame; such inquirie, such diligence to know Gods will, that a man would haue thought, Now if the King meete with a Prophet that can tell him the truth, and instruct him from God, that his dreame warned him to amend his life, he will then reclaime himselfe, and reforme his Realme, and become such a King as was neuer in the Land before.

But behold, no sooner resolued of his doubt, but he is ready to be warned againe; and was not so attentiue to the Prophet, as he was to his dreame, although he cared for neither: for when he vnderstood that his dreame went about to change the course of his life, he went away like *Naaman* in a chafe, and cared no more for his dreame after. Before the dreame came, all would haue said, that such a dreame would haue humbled his heart for euer. Before the Prophet came, all would haue said, that such a Prophet would haue conuerted him with a word: but *Nebuchadnezzar* is *Nebuchadnezzar*; and if another dreame come more fearefull then this, yet *Nebuchadnezzar* would be *Nebuchadnezzar*, and loue his Palace better then Paradise.

So we thinke, if God would send a famine vpon this Land, that would make vs feare him: but God hath sent a famine, and yet we doe not feare him. If God would send an earth-quake vpon this Land, that would make vs feare him; but God hath sent an earth-quake, and yet wee doe not feare him. If God would send a pestilence vpon this Land, that would make vs feare him; but God hath sent a pestilence, and yet we doe not feare him. If God would send warre vpon this Land, that would make vs feare him: but God hath sent warre, and yet we doe not feare him: therefore what will make vs feare him?

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There be many which dreame vpon religion, as *Nebuchadnezzar* dreamed vpon his dreame; and as hee desired onely to knowe what it meant, so they desire onely to knowe. *Master*, (saith the young man to Christ) *what shall I doe to come into heauen*? He would faine know the way to heauen, but when Christ shewed him the way, he would not take it: so they will go from preacher to preacher, as *Nebuchadnezzar* sent from one wise man to another, to be resolued in points of religion. Such a scrutiny, such attention, such heed, as though they would run out of the world, & go beyond all, that a man would think they would do any thing, as the Iewes came vnto *Moses*, & this young man vnto Christ: But when they haue heard what they came for, they doe like *Nebuchadnezzar*, as they did before; now they say it was but a dreame, because the meaning doth not answer according vnto their will. So *Ahab* enquired of the Prophet, to heare what he would say, but it appeares that he neuer meant to follow him, except he would answer as he would haue him.

When it commeth to the act, which is euery mans triall, then you shall see who are like *Nebuchadnezzar*, that is, which affect only to know; and who is like *Zacheus*, that is, which practise as they know: for as the truth is reuealed, so it must bee witnessed, or else the fall of *Nebuchadnezzar* sheweth what iudgement will follow vpon such neglecting.

Because he would not doe as his dreame warned him, and as the Prophet counselled him, therefore God forsooke him, and his kingdome departed from him, and he was thrust out of his Palace, and turned like an Oxe into the wildernesse, where he liued like a beast vntill seuen yeeres were ended. A warning to all, to take warning by the Word, for it is the gentle warner; the next will be harder, the third and fourth harder then it, like to the nine plagues of Egypt, which did exceed one another: for what is he that can weigh the wrath of God, or the grieuousnes of sinne?

Some men would thinke, that *Nebuchadnezzar* might haue spoken all this without any such great offence as was taken at it (for he said no more, but that it was a faire house, and that he builded it, and that he erected it for his honour) seeing many vnder Princes delight in worse vanities then faire buildings,

and ſpeake vainer often in a weeke. Therefore when you ſee how it diſpleaſeth God, to vaunt of theſe earthly things, or to impute any thing to our ſelues, thinke what ſhall be the doome of great ſinnes. If *Nebuchadnezzar* became like a beaſt, and lodged in the wildernes for his pride; they which beare pride, and couetouſnes, and luſt, and wrath, and malice in one breſt, ſhall lodge in hell, and become like diuels, becauſe they are like beaſts already. Therefore let this bee in ſtead of *Daniels* warning; If God did take ſuch ſtrait account of *Nebuchadnezzar* for his dreame, what he had profited by it; what account will he take of vs, what profit wee haue made by *Nebuchadnezzars* fall and puniſhment?

Thus you haue heard what the voice ſpake from earth; now you ſhall heare what the Voice ſpake from heauen; for it followeth, *While the word was in the kings mouth, a voice came from heauen, and ſaid, O King, to thee be it ſpoken, thy kingdom ſhalbe takē from thee, &c.* God will warne him no more by dreames, nor by Prophets, as he did: but his iudgements ſhall ſpeake. Heere is fulfilled that which *Elihu* ſaith to *Iob*, *God ſpeaketh once & twice by dreames and viſions in the night, and man ſeeth it not: at the laſt God openeth his eies, by the corrections which he had ſealed:* ſo God ſpake vnto *Nebuchadnezzar* firſt by dreames, and after by his Prophets, & *Nebuchadnezzar* regarded it not: at laſt God openeth his eyes by corrections; which he had ſealed vp, that they ſhould not touch him, if any other meſſenger could bring him. As the holy Ghoſt doth note the time when *Nebuchadnezzar* ſpake in his Palace: ſo he noteth the time when God ſpake from heauen, *Euen while the words were in the kings mouth:* as though he ſhould ſay, God anſwered before hee looked for it, when he thought God had bin as farre from him, as he was all the yeere before. Thus God lay (as it were in his ſcout) to watch when he ſpake treaſon, and to apprehend him vpon it: O *Nebuchadnezzar*, thou haſt vaunted theſe twelue moneths ſince I warned thee: I made as though I heard not, but ſuffered thee to doe and ſpeake thy pleaſure: and vaunteſt thou ſtill? Surely thou ſhalt ſcape mee no longer, I will not heare one word more againſt mine honour. So he cutteth him off while the words were in his mouth, and pronounceth the word of iudgement againſt him.

Iob 33.14.

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The first note in this verse, is the time when God spake from heauen. *Pride* (saith *Salomon*) *goeth before the fall*: so when pride hath spoken, then iudgement spake, euen while the proud word was in his mouth. See how God shewes that these brags offended him, and therefore he iudges while he speaks. How short is the triumph of the wicked? When they begin to crow, God stoppeth their breath; & iudgement seazeth vpon them, when they think no danger neere them. So when *Baltazar* was in his mirth with his Nobles, the fearful hand wrote his doom vpon the wal, and presently his mirth was changed into sadnes, that he became as one that was strucken with a palsie: so while *Herod* vaunted himselfe, and the people honored him like a God, the Angell of God smote him vpon his throne, & immediatly he was deuoured of wormes in the face of them which honored him: so while the Philistims were tryumphing and banqueting, *Samson* pulled the temple vpon their heads: so while the men of Ziklag were feasting and dancing, *Dauid* came vpon them and slew them: when the Israelites were at their Manna and Quailes, euen while the meate (saith *Dauid*) was yet in their mouthes, God tooke away their liues: when *Iobs* children were making merrie one with another, the wind came and blew downe the house: while the old world was marrying and giuing in marriage, the flood came and drowned them: while the Steward was recounting with himselfe, and thinking that his Master knew not what policie was in his heart, suddenly his Lord called him to account: while the churle was musing of his barnes full of corne, and saying to himselfe, Be merry, my soule, that night his soule was taken from him: so while we sin and thinke nothing of it, our sins mount vp to heauen, and stand at the bar, and call for vengeance against vs: how soon *Abels* blood cried for vengeance of *Cain*! We cannot sinne so quickly, but God seeth vs as quickly. How many haue beene stricken while the othe hath beene in their mouthes, as *Ieroboam* was stricken while he strooke, that they might see while they were stricken? and yet all this will not keep vs from swearing. Though a man sinne often, & steale his sins, as it were without punishment, yet at last hee is taken napping, euen while the wickednesse is in his hand, and his day is set when he shall pay for all, whether it be after twelue moneths,

or twelue yeeres, when it commeth, it will seeme too soone. Therefore once againe let this bee in stead of *Daniels* warning: If God did take so strait account of *Nebuchadnezzar*, how hee had profited by his dreame; what an account will he take of vs, how we haue profited by *Nebuchadnezzars* punishment? Here I end. *FINIS.*

THE FALL OF KING NEBVCHADNEZZAR.

Daniel 4.28,&c.

28. *While the word was in his mouth, a voyce came from Heauen, saying, O King Nebuchadnezzar, to thee beit spoken, thy kingdome is departed from thee.*

29. *And they shall driue thee from men, and thy dwelling shall be with the beasts of the field, they shall make thee to eate grasse with the Oxen, and seuen times shall passe ouer thee, vntill thou knowest that the most high God beareth rule ouer the kingdome of men, and giueth it to whomsoeuer he will.*

30. *The very same houre was this thing fulfilled vpon Nebuchadnezzar, and hee was driuen from men, and did eate grasse as the Oxen, and his body was wet with the dew of heauen, till his haires were growne as Eagles feathers, and his nailes as birds clawes.*

FRom the 26. verse, to the end of this chapter, is laid downe the pride, fall and restitution of *Nebuchadnezzar*. The two first verses are like a banner of his pride, which sheweth him in his ruffling as it were in the Aire, before he knew God or himselfe. The three next verses are the discouerie of his shame, which shew him in his miserie, as it were groueling on the ground, after God hath cooled his courage. The foure last verses are the celebration of his recouerie, which shew him in holinesse as it were rapt into heauen, and singing with the Saints for ioy, that God had brought him vnto his knowledge, though it were through shame and trouble, and losse of all that he had seuen yeeres together. Of his pride wee haue heard already: yet because we are friends to vices, as wee

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are to men, ſo long as they proſper and flouriſh: but when they decay and fall, then we ſhrinke away and are aſhamed of them: ſo it may be, if ye could ſee pride take a fall, though ye loue her well, yet ye would forſake her like a bankerout, when yee ſee that ſhe can pleaſure you no longer.

Therefore ye ſhall ſee *Nebuchadnezzar* vpon his feet againe: before, you beheld him vpon his knees, that when ye ſee what a King he was in his galleries, and after finde his ſeruants in his Palace, and his ſubiects in his Throne, and himſelfe like a beaſt in the wilderneſſe, God may giue you hearts to thinke a little of this ſin, what it is which coſt ſo deare, and is ſo common now in euery houſe, as it was then in the Kings Court.

After twelue moneths (ſaith *Daniel:*) that is, Twelue moneths after God had warned this King by dreames, and by *Daniel*, to repent his ſinnes, he was ſtrouting in his galleries, and thought what ſinne ſhould bee next, as though hee had neuer heard of dreame or Prophet. By this computation of ſinne, wherein the moneths are obſerued ſo exactly, how long *Nebuchadnezzar* rebelled after he was warned, *Daniel* ſhewes what reckoning God keepes of our moneths, and weekes, and daies, which hee giues vs to repent, as he did *Nebuchadnezzar*, and what an account we ſhall make of them, as *Nebuchadnezzar* did: though we count no more of our age then the child doth of his youth, and haue done no more of our taske at twentie, then when wee were but ten, nor at thirtie, then when we were but twenty, nor at fortie, then when we were thirtie, yet we ſhall giue account of moe houres in the day of Iudgement, & it ſhall be heauier to the old then yong, to you which haue the word then they which want it; and there is great odds betweene *Nebuchadnezzar* and vs; for he which challenged *Nebuchadnezzar* for 12. moneths ſince he was warned, may challenge vs of twelue yeeres ſince wee were warned, and yet wee looke not for ſo great puniſhment as fell vpon *Nebuchadnezzar* for twelue moneths. *Daniel* names there 12. moneths, as though he would ſpeake of a great matter, & ſhewes how worthie *Nebuchadnezzar* was to be puniſhed; becauſe hee might haue reformed his life ſince hee was warned; for there were twelue moneths betweene his dreames and his puniſhment. But that yeere wherein hee had ſo many

warnings and teachings, was as vaine as the reſt, and vainer then the yeeres before: for now he ſhould haue been a mourner like the King of Niniueh, when *Ionas* threatned deſtruction vnto them. But like a victor of a countrie, returned from battell to ſolemnize his triumph, firſt he decked his Palace as braue as himſelfe, and then he walkes his ſtations in it, and when he hath ſet all things before him which might make him forget God, and like a ſerpent that would burſt, vnleſſe hee diſcharged ſome of his poiſon, he breaketh out and ſaid, *Is not this great Babel, which I haue built by the might of my power, & for the honor of my maieſty?* Wherein obſerue, firſt, what a glorious opinion this vaine King had of his vaine buildings. Secondly, how that he names himſelfe the founder of them, as though hee had done all without an help. Thirdly, that in al his works he ſought nothing but vaine-glory, as he witneſſeth againſt himſelfe, ſaying, *Which I haue built for the honor of my maieſty*: not for the honor of Gods maieſty, but for the honor of *my maieſty*. So firſt, that which he ſhuld haue contemned, as Chriſt did the beautie of the Temple, hee admired: and nothing ſeemed ſo glorious to him, as that which made him ſhamefull to God. Secondly, that citie which was built by *Semiramis*, he arrogateth to himſelf, and neuer ioyned the chiefe workemaſter with him, but ſaith, *Which I haue built by the might of my power*, when he ſhould haue ſaid, by the might of Gods power: *for vnleſſe God build the houſe, the builder* (ſaith *Dauid*) *buildeth but in vain*. Laſtly, that which he ſhuld haue built for the honour of God, as the man built a chamber for the Prophet, he builded for *his* honor, as our *Nebuchadnezzars* doe. Therefore when all his pleaſures were prepared like a feaſt, and he came to ſit downe at the banquet, it happened to him, as to the churle in the Goſpell, after hee had filled his barnes, when he came to ſing in his heart, *Bee merry, my ſoule*, that night his ſoule was taken from him, and the diuels made merrie with it in hell: ſo he had feathered his neſt, and began to crow vpon his rooſt, *Is not this great Babel, &c?* as if hee ſhould ſay, Now *Nebuchadnezzar*, make thee merrie: that houre his honour was taken from him; for a voice came downe from heauen, like the terrible hand which wrote vpon the wall when *Baltazar* ſat at his banquet; and daſht his pride vpon ſuch a

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rocke, that within an houre all his pompe and pleasures, and treasures suffered such a shipwracke, that his fall was more admired of all, then his glory and his buildings were admired of himselfe. Thus all the ioy, and pleasure, and glory of pride, are spoken with a breath, and stopt with another.

You haue heard what the voice spake from earth: now ye shall heare what the Voice sounds from Heauen. These three verses following declare this Kings fall, when, and how, and from whom it was. *While the words were yet, &c.* there is the time. *A voice, &c.* there is the Iudge. *O King, &c.* there is the arraignement. *Thy Kingdome, &c.* there is the Iudgement. *He was driuen from men, and liued with beasts in the wildernesse, till his haires were growne like Eagles feathers;* there is the execution and manner of his punishment. First, of the time, *While, &c.*

As *Daniel* obserued the time when *Nebuchadnezzar* sinned, so he obserued the time when *Nebuchadnezzar* is punished: as if God had lien in wait to catch him in his words, and take him at the trip, euen as he watched *Lots* wife when she looked back, and transformed her into a pillar of Salt, so soone as shee looked behind her: so now the Lord lay as it were in the scout, to watch when *Nebuchadnezzar* spake treason, and to apprehend him vpon it: O *Nebuchadnezzar*, thou hast vaunted these twelue moneths since I warned thee, and I made as though I heard not, but suffered thee to doe and speake thy pleasure, and vaunt'st thou still? Surely thou shalt escape me no longer, I will not heare a word more against mine honour. So hee cut him off while the words were in his mouth, & propoundeth the words of Iudgement against him. If you marke the time when the Voice spake from heauen, you may see three wisedomes of God. First, God takes him in his fault, that hee might see his fault, as *Ieroboam* was stricken when he strooke the Prophet, that he might know why he was stricken. Then hee takes him suddenly, because he contemneth his warning, as the fire came vpon Sodom, while they contemned *Lots* warning. Thirdly, God takes him where he is pleasantest and lustiest, and safest, in his Palace, which was like a castle; as he took *Herod* when his guard stood by him, that hee might see that nothing can guard him from God, but God must guard him from danger, or else Princes bee not safer then

ſubiects: ſo though a man ſinne often, and ſteale his ſinnes as it were without puniſhment, yet at the laſt he is tooke napping, while the wickednes is in his hand, as the Iewes were, while the
Numb. 11.33. Quailes were in their mouthes, and his day is ſet when hee ſhall pay for all, whether it be after twelue moneths, or twelue yeres, whenſoeuer it commeth, it will ſeeme too ſoone. Vengeance doth ſtay till ſinne bee ripe, and watch the time when they are moſt occupied, then iudgement ſteps forth, like the Angell to
Numb. 22. *verſ.* 22. *and* 23.10. ſtop *Balaam* in his way, becauſe the puniſhment is more grieuous and terrible when they looke not for it (for the worſt that is, wiſh like *Balaam, to die the death of the righteous*) therefore God will croſſe them in that: though they proſper alwaies before, yet their ends ſhall bee a kind of iudgement vpon all their life, and a prophecie of torment, for all men to ſee what becomes of the wicked after death, that they may feare to bee like vnto them. As when wee ſee ſome fall downe vnder the table, while they ſit ſwilling at the wine: ſome ſtricken dumb in the pulpit, while they preach vntruthes; euen as the Philiſtims were ſlaine
Act. 12.23. while they feaſted, and as *Herod* was ſhamed while he vaunted,
1. *King.* 1.3,4. and as *Ieroboam* was ſtricken while he ſtrooke. What doth this teach vs, but that our ſinnes depart from vs ſo ſoone as they are
Geneſ. 4. done, vnto the Iudge; and there they accuſe vs, as *Cains* mur-
Reuel. 3.15. ther cried out againſt him, ſo ſoone as hee ſlew his brother? *I know thy works*, ſaith God: hee may ſay, I know thy works and
Matth. 26. thy thoughts too: for *Iudas* could not goe ſo cloſely about his
14,15,16. treacherie, but that Chriſt did know when the thought entred into his hart, and heard when he conferred alſo with the Scribes, and ſaw likewiſe when he tooke the bribe, though hee kept a time to puniſh him, as he ſaith, Pſal. 75. verſ. 2. *When I ſee a conuenient time, then will I execute iudgement.*

Now the time was come, when this King ſhould be made an example vnto all other Kings after him, to amend their liues, and reforme their Realmes, when as the Prophet commeth from God vnto them, to tell thē what they ſhould do. When Dreame and *Daniel* had done what they could, now God cals forth his Iudgements, and bids them ſee what they can doe, and commands them to chaſe *Nebuchadnezzar*, vntill he haue loſt his Kingdome, vntill he be driuen out of his Palace, vntill he bee fled

into the Wildernes, vntill he be degenerate like a beaſt, vntill his ſubiects, and ſeruants, and pages make their ſport, and gaze and wonder at him like a foole which goeth vnto the ſtockes, or a treſpaſſer, which is gazed at vpon the Pillorie: ſo the King was debaſed, when God heard him but vaunt of his buildings. Therfore let vs take heed and be carefull, after what ſort wee ſpeake, and what words ſlip from vs, leſt God take vs in our lies, or oathes, or ſlanders, or ribauldrie, as hee tooke *Nebuchadnezzar*, when his tongue walked without a bit: for if hee had ſuppoſed that God had been ſo neere, and that hee would haue anſwered him as he did, hee would haue held his peace, and laid his hand vpon his mouth, rather then pay ſo deare for a vain word, which did him no good when it was ſpoken.

The ſecond note of the Iudge, *A voice came downe from heauen*: the controlling Voice came downe from Heauen; God is moſt offended with our ſinne: for *Nebuchadnezzar* might haue ſpoken more then this, before any other man, and no man could controll him becauſe he was King; and Kings delight in greater vanities then buildings, yet no man ſaith, Why doeſt thou ſo? becauſe *Salomon* ſaith, *He which repeateth a matter, ſeparateth the Prince:* that is, he which tels Princes their faults, maketh them his enemies: therefore ſince *Iohn Baptiſt* died, onely God is left to reproue almoſt all that ſinne by authority, yet there is one in heauen hath an eare and a tongue, and checketh the King as boldly, as euer the King checketh his ſubiects. When the voice from earth ſpake vainely, the Voice from Heauen ſpake Iudgement. Here is the King of Heauen againſt the King of Earth; the Voice of God againſt the voice of man: a diuine wrath warring with an humane pride: the fire is kindled, woe to the ſtubble. The Lord of Hoſts is in armes againſt the Lord of Babel, and begins to lay hands on him, and to thruſt him out of his throne. Firſt, he rattles him like a thunder, *O King Nebuchadnezzar:* as if he ſhould ſay, For all thou art a King, thou ſhalt ſee whether any other be aboue thee. Now guard thy perſon, now defend thy honour; for hee whom thou haſt deſpiſed, threatneth to take thy Kingdome from thee: goe now and walke in thy galleries, fetch one turne more before thou bee turned out of dore, and walke with the beaſts in the Forreſt.

Now

Now he comes to the arraignment, and calls him to the bar, *O King Nebuchadnezzar, to thee be it ſpoken.* He was neuer called King with leſſe reuerence, nor had ſuch pay for ſinne in all his reigne. God giues him his title, and he tels him his lot; hee calls him King, but without a Kingdome: as if he had ſaid, Late King of Babel, hold vp thy hand. Heere a King is arraigned in his owne Kingdome, and no euidence giuen againſt him, but as though he had witneſſed againſt himſelfe, as all ſinners do; God condemneth him out of his owne mouth; and to open his eares, he calleth him by his owne name, *O King Nebuchadnezzar*, as the priſoner is called when hee holds vp his hand at the barre. Then hee pronounceth the Iudgement, *To thee be it ſpoken*; to thee which aduanceſt thy ſelfe like God; to thee which wouldeſt not take heed by thy dreame; to thee which wouldeſt not be warned by the Prophet; to thee which diddeſt all for thine owne honor: Now hearken to thy Iudgement, *Thy Kingdome is departed from thee*; thou ſhalt be driuen out of thy Palace; they which ſhould honour thee, ſhall expulſe thee; thou ſhalt reigne with the beaſts in the Deſart; there ſhall bee thy dwelling ſeuen yeeres; go now and ſtalke in the Woods, as thou diddeſt in thy Palace; and when thou art among the Lions, and Wolues, and Beares, looke vnto Babel which thou haſt built.

How did this ſpeech differ from *Nebuchadnezzars* ſpeech? his words were but words; but Gods words were, *He ſpake, and it was done:* For in the ſame houre, that which was ſpoken, was done (ſaith *Daniel*;) and whatſoeuer the Voyce threatneth vnto our ſinnes, or vnto the ſinner, ſhall be done at firſt or at laſt. To *Nebuchadnezzar* it was ſaid, *Thy Kingdome ſhall be taken from thee:* To vs it is ſaid, Thy life ſhall be taken from thee. To him it was ſaid, *Thou ſhalt be thruſt forth into the Deſart:* To vs it is ſaid, Thou ſhalt be throwne forth into darkneſſe. To him it was ſaid, *Thou ſhalt be like beaſts:* To vs it is ſaid, Thou ſhalt be like the damned. Shall not the voice ſpoken to vs, bee remembred with God, as well as the threatning menaced to him?

This Voice came from heauen, and therefore it ſpake home; not like them which glide by the faults of Princes, and whiſper behind their backes, as though they would reproaue them if they durſt, but for feare leſt the Prince, or Counſellor, or Iudge,

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or Magistrate should take it as he meanes it, and thinke that he aimes at them: which makes them speake in parables, as though they would cast a vaile ouer their reproofe, and eate their message before they haue spoken it. The holy Ghost teacheth vs here to reproue so, that whosoeuer sinneth, may know that thou speakest to him. He which speaketh from heauen (as the Voice did) must speak like *Iohn Baptist* among the Publicans, and Harlots, and Souldiers, as though hee went from one to another, and said, This is spoken to thee, This is spoken to thee, This is spoken to thee: For vnlesse we come neere these mortall gods, and proud *Nebuchadnezzars*, as neere as *Elias* came to *Ahab*, when he said, *It is thou that troublest Israel*, they will poast it ouer, and thinke that thou speakest not to them, vntill thou speakest plainely, as the Voice spake from Heauen, *To thee he is spoken*. And they must reforme the matter, or else God will shew some iudgement vpon them, as hee did heere vpon this great King *Nebuchadnezzar*.

Now the Decree goeth foorth, that *Nebuchadnezzar* shall be King no more, *Thy Kingdome is departed from thee*. This is such a saying, as if *Nebuchadnezzar* had thought of it before, hee would haue wept when hee vnuried, to thinke that his honour was going from him, when he thought it was comming to him: and yet his Kingdome was not departed from him; and yet God saith, *Thy Kingdom is departed from thee*, because the decree was past, which should as surely come to passe, as if it were past already. Therefore because wee dare not so long as the Prophet saith, We shall die, We shall suffer, We shall answer; he leaueth *shall*, and saith, *Now*; as God said to *Abimelech*, *Thou art a dead man*; not, *Thou shalt die*; but, *Thou art dead*; which rouzed him more, then if he had threatned him an hundred deaths, because he thought that he should die presently. So the holy Ghost is forced as it were to exceed and speake more then we thinke hee should speake, for the hardnesse of our hearts, which heare like stones, and goe like Snailes. If wee haue but a weeke to repent, we will deferre it to the last day, that we may sinne all the rest.

Therefore it was meet to say, *Thy Kingdome is departed from thee*: that seeing his Iudgement should not stay, he should not stay his repentance. If this Voice had said, *Thy Babel shall sinke*, as

Nimrods,

Nimrods Babel did, it seemeth he would haue thought his honor buried: but when he was stript, not onely of his Palace, but also of his kingdome, what heauie newes was this vnto him, which thought himselfe equall with God, and now may not be a King? But when hee was thrust among beasts to eate grasse with oxen, what a downe-fall was this to bee brough vnder all his subiects? which spake euen now as though there were none but hee, and now his seruants seruant would not bee like vnto him. So the King of Kings will be honoured of Kings, as they are of their subiects, or else hee will tread vpon their crownes, and they shall heare the same at last, *Thy kingdome shal depart from thee.*

Now followeth the execution of his iudgement: for *Daniel* saith, *The same houre all this was fulfilled.* So he sheweth the order of it: as a prisoner is brought to the barre, and led to a gibbet, so the King was drawn from his Throne, & turned into the wilderneſse, where hee abode among wild beasts so long, *till his haires were growne like Eagles feathers, and his nailes like birds clawes.* When God began, he made haste; as it was long before he spoke, but when he spoke, he did it, and effected in an houre all that the dreame and the Prophet had foretold.

Then was fulfilled, *The pride of man shall bring him low:* Euen in the houre that *Nebuchadnezzar* aduanced himselfe more then before, in the same houre he was brought vnder all his subiects, all his seruants and pages; so he which setteth vp can pull downe, hee which gaue can take, hee which made can destroy. Therfore let no man vaunt, though he were a King, of his house, or land, or farme, or children, but know that he should haue nothing, if God did not regard him more then other: and thinke when thou doest reade this story, whether thou be not as proud of thy wealth, as *Nebuchadnezzar* was of his Palace; whether thou be not as proud of thy children, as *Nebuchadnezzar* was of his kingdome; whether thou bee not as proud of thy parentage, as *Nebuchadnezzar* was of his honor; whether thou bee not so proud of thy learning, as *Nebuchadnezzar* was of his traine. If thou be as proud, then to thee saith God, *O King, to thee be it spoken*, or, O subiect, to thee be it spoken, these blessings shall be taken from thee. For hath God taken no mans king-

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dome from him but *Nebuchadnezzars*? Hath he taken no mans office from him but *Iudasses*? Hath he taken no mans riches from him but *Iobs*? How did *Antiochus*, and *Iulian*, and *Herod*, and *Saul*, and *Athalia*, and *Iezabel*, and *Richard* the third goe from their thrones, as if God had pulled them out by the eares? he had no respect to their persons, but vsed them like beasts, as hee did *Nebuchadnezzar*, and fulfilled his threatnings: the candle of the wicked shall bee put out. Therefore as Christ saith vnto them which turne backe, *Remember Lots wife*: so I may say to them which beare high minds, and proud looks, and stout words, Remember King *Nebuchadnezzar*, how God resisted the proud. Now if any man long to be resolued, how this King was changed to a beast, he must not imagine any strange metamorphosis, or Popish Transubstantiation, as though his shape were altred, or his manhood remooued, or that he put on hornes and hoofe, as Poets faine of *Acteon*; for the Voyce doth not say, that he should become a beast, but that he should dwel with the beasts. *Daniel* doth not say, that his head, or armes, or legs were transformed: but that the haire of his head, and the nailes of his fingers did grow like Eagles feathers, and like birds clawes, as euery mans haire and nailes will doe, if he do not pare them.

Lastly, *Nebuchadnezzar* saith not, that his shape was restored vnto him, but that his vnderstanding was restored vnto him: all which declare, that he was not changed in body, but in minde; not in shape, but in qualitie. A sauage minde came on him, like that which draue *Cain* from the companie of men, and hee became like a Satyre or wilde man, which differeth not from a beast, but in shape: though hee was not turned to a beast, yet this was a strange alteration, to be so changed in an houre, that his Nobles abhorred him, his subiects despised him, his seruants forsooke him, none would companie with him but the beasts. Consider this, all that aduance your selues against God, and despise his Word, as *Nebuchadnezzar* did. Take warning by a King, which euen now walkt in his galleries, and his Nobles serued him in his Palace, with all dishes that the Aire, or Sea, or Land could affoord: now he is turned to graze and feede like an oxe with the beasts in the wildernes. This was to shew, that God makes no more account of the wicked then of beasts, and there- *Genes.* 4. 12.

fore

fore the holy Ghoſt calleth them often by the name of beaſts; ſhewing how that ſin and pleaſure make men like beaſts: when they haue abuſed their wits often, and peruerted their reaſon, at laſt God taketh their vnderſtanding from them, and they become like beaſts, lothſome to themſelues and others: many ſuch beaſts wee haue ſtill like *Nebuchadnezzar*, who were fitter to liue in the deſart among Lyons, where they might not annoy others, then in townes amongſt men, where they infect more then the plague. Thus if you haue not conſidered the beaſtlineſſe of ſinne, looke vpon *Nebuchadnezzar* like a beaſt. If you would
Gen. 4.14. ſee the guilt of it, looke vpon wandring *Cain.* If you would
1. *Sam.* 16.14. ſee the frenzie of it, looke vpon frantike *Saul.* If thou would-
Dan. 5. 6. deſt ſee the feare of it, looke vpon trembling *Baltazar.* If thou
Heſt. 7. 10. wilt ſee the ſhame of it, looke vpon *Haman* hanging vpon his owne gallowes. If thou wilt ſee the end of it, looke vpon the
Luk. 16. 23. Glutton frying in hell. Theſe are the pictures of ſin, which God
Gen. 19. 20. hath ſet for a terror before vs: like the pillar of Salt, or *Achans*
Ioſh. 7. 29. ſepulcher to ſpeake to vs. Take heed by thoſe; when I haue warned you, as I warned them, I will puniſh you, as I puniſhed them. This is the Epitaph, as it were, which God ingraueth vpon *Nebuchadnezzars* Sepulcher;

Be thou an example to Kings and Rulers, for all the children of pride, to beware how they ſet themſelues againſt him, who aduanced them.

Thus he which ſets vp, can pull downe. Did not I ſend thee dreames to warne thee? Did not I ſend a Prophet to warne thee? If either of them would haue ſerued, thou mighteſt haue ruled ſtill, and walked in thy galleries, and feaſted in thy Palace, and iudged vpon thy Throne, and dyed a King: but now thy kingdome is departed from thee. Who would bee like *Nebuchadnezzar*, now hee is like a beaſt? If this Heathen was thus challenged for his warning, which had heard but one Prophet; we may tremble to thinke what wee ſhall anſwer for our warnings, which haue been threatned as often as the Iſraelites, and yet prouoke the Lord while hee ſerueth vs, like thoſe which curſe the Sunne while it ſhineth vpon them.

Thus you haue ſeene the fall of pride. Euen now he ſaid, *Is not this great Babel?* Now he may ſay: Is not this vnhappie Babel?

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bel? euen now he ſaid, *which I haue built by the might of my power*; and now hee may ſay, which I haue built by the vanitie of my pride: euen now he ſaid, *for the honour of my Maieſty*; now he may ſay, for the ruine of my Kingdome. Yet after this he roſe againe and came to himſelfe, and receiued his Kingdome, and honoured him which puniſhed him ſo. But the time will preuent me to ſpeake of his reſtitution, therefore here I end.

THE RESTITVTION OF NEBVCHADNEZZAR.

Daniel 4.31, &c.

31. *And at the end of theſe dayes, I* Nebuchadnezzar *lift vp mine eyes vnto heauen, and mine vnderſtanding was reſtored vnto me, and I gaue thankes vnto the moſt High, and I prayſed and honoured Him that liueth for euer, whoſe power is an euerlaſting power, and his Kingdome is from generation to generation.*

32. *And all the inhabitants are reputed as nothing: and according to his will he worketh in the armie of heauen, and in the inhabitants of the earth, and none can ſtay his hand, or ſay vnto him, Why doeſt thou ſo?*

33. *At the ſame time I had my vnderſtanding reſtored vnto me, and I returned to the honour of my Kingdome; My glorie, and my beauty was reſtored vnto me, and my Counſellers, and my Princes ſought vnto me, and I was eſtabliſhed in my Kingdome, and my glory was augmented toward me.*

34. *Now therefore I* Nebuchadnezzar *prayſe and extoll and magnifie the King of Heauen, whoſe workes are all truth, and his wayes iudgement, and thoſe that walke in pride, he is able to abaſe.*

NOw are we come to his reſtitution: firſt, *Nebuchadnezzar* was humbled, as God humbleth his enemies; now he is humbled as God humbleth his children; that although hee had more honour then hee had before, yet hee is not proud of it as hee was before, but cryeth with the Prophet *Dauid*, *Not vnto me, O Lord, not vnto mee, but vnto thy Name giue the glory.* So he which ſaid, not onely with heart, but almoſt with mouth. *Pſal.115.1.*

Pſal.14.1. mouth too, There is no God; now with heart and mouth honoreth none but God: his pride and his fall *Daniel* declared, but when he came to his reſtitution, he makes *Nebuchadnezzar* to ſpeake himſelfe, and giue thankes in his owne perſon, like a witnes brought in to teſtifie the truth of this wonderfull ſtorie.

When the Prophet had ſhewed how this King vaunted, and how he was debaſed for it; preſently after he had ſpoken it, he cals in as it were the King himſelfe, to witnes his report, and declares how he was raiſed again, like a man, which hauing receiued grace frō a prince or great perſon, is brought in before him to giue thanks for his fauour receiued, and then is diſmiſſed.

In theſe verſes two things ſhew themſelues at the firſt view, that is, *Nebuchadnezzars* reſtitution, and his thankfulnes in his reſtitution. Firſt he ſheweth the time when he was reſtored, in theſe words, *At the end of theſe dayes:* then he ſheweth the manner how he was reſtored, in theſe words, *I Nebuchadnezzar lift vp my eyes to heauen, and mine vnderſtanding was reſtored to me.* In his thankfulnes, firſt hee extolleth Gods power, in ſetting him vp, and pulling him downe, and raiſing him againe: then he commendeth Gods iuſtice and trueth, which deſerues to bee praiſed for his iudgements, as much as for his mercy; as though he reioyced that God had made him like a beaſt, that he might die like a man.

At the end of theſe dayes. As *Daniel* noted the time of his pride, when he walked in his Palace, to ſhew how pride growes out of buildings, and wealth, and apparell, and ſuch roots: ſo he noteth the time of his fall, while the words were in his mouth; to ſhew that he was puniſhed for his pride and ignorance, that hee might know where to begin his cōuerſion, and abate his pride: and when hee had taken away the cauſe, then God would take away the puniſhment: ſo likewiſe hee noteth the time of his reſtitution, *At the end of theſe dayes*, that is, after ſeuen yeeres were expired; to ſhew how long the ſickneſſe of pride is in curing, and to ſhew how euery thing was fulfilled which was prophecyed, euen to the point of time: for it was told him by *Daniel*, that he ſhould be like a beaſt ſeuen yeeres; therefore *Nebuchadnezzar* is prompt as it were to confeſſe the truth, and ſay as the Prophet ſaid, *At the end of theſe dayes*, that is, at

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end of ſeuen yeeres, *I Nebuchadnezzar* was reſtored to my kingdome, as *Daniel* told me. Yet another note is ſet vpon this beaſt: Leſt we ſhould think that God only regardeth the ſeaſon, and thinks ſeuen yeeres puniſhment enough for ſuch a ſin; hee ſaith not barely, that his vnderſtanding and honour was reſtored vnto him when ſeuen yeeres were ended; but that they were reſtored vnto him, when he began to lift vp his eies vnto heauen: to ſhew that this bleſſing came from aboue, and that he which had humbled him, had reſtored him againe; as if he ſhould ſay to all that are caſt downe with ſicknes, or pouerty, or infamy, or any trouble whatſoeuer in body or mind; He which hath humbled you, will raiſe you, as he hath done me: but you muſt looke vp vnto heauen, and lift vp your hearts vnto him, and then your vnderſtanding, and comfort, and wealth, and pleaſure, and health and liberty, and good name, and all, ſhall returne vnto you againe: like *Iobs* ſheepe, and camels, and oxen, in greater number then he had before. As all the bleſſings of God returned to *Nebuchadnezzar* when he looked vp to heauen; ſo they ſhall come back like a riuer vpon you, when your eyes can goe by theſe vanities, and looke vpon him which lookes vpon you: or elſe ſeuen and ſeuen yeeres ſhall paſſe ouer you, and you ſhal be neuer the better, but worſe and worſe, like *Saul*, which was vexed more and more, till he had killed himſelfe.

Therefore as the Iewes looked vp to the brazen Serpent, which was a figure of Chriſt, when they would be healed, Num. 21.8. ſo all that would recouer that which they haue loſt, or obtaine that which they want, *Nebuchadnezzar* doth teach them here to lift vp their eyes to heauen, from whence (ſaith Chriſt) commeth euery bleſſing of man: *At the end of theſe daies, I Nebuchadnezzar lift vp mine eyes, &c.* Like a man which is wakened out of a long trance, now hee began to ſtirre and lift vp his eyes: when the heart is once lift vp, it will lift vp the eyes, and the hand, and voice, and all to heauen: he which neuer looked vp to heauen ſo long as his comfort was vpon the earth, now his mind is changed, his lookes and geſtures, and ſpeeches, and all, are changed with it: As though God would ſhew a viſible difference betweene the ſpirituall and the carnall, euen in their lookes and geſtures, as there is betweene a child and an old

man. The ſpirituall mindes are heauenly, and looke vp, becauſe their ioy is aboue: The carnall mindes are earthly, and looke downe like beaſts, becauſe their treaſure is below. As the Ser-
Gen.3.14. pent grouels vpon the ground: ſo doth the Serpents ſeede, and hath not ſo much as the countenance of Grace.

Therefore by lifting vp his eyes to heauen, is ſignified that the time was come, which the Lord had ſet downe, that he ſhould be like a beaſt, vntill he had learned that leſſon, *That the moſt high beareth rule ouer the ſounes of men*: Therefore *Nebuchadnezzar* ſheweth that he had learned his leſſon: For he looked not vp to heauen to behold the Sunne, the Moone, or the Starres, like an Aſtronomer: but thinking how he had ſet himſelfe againſt heauen, from whence came all his honor; in a godly ſhame and holy anger toward himſelfe, hee turnes his face from earth to heauen; to magnifie him, which had humbled him, that ſo contemned him, which aduanced him. Now hee talkes no more of his Palace, nor his Power, nor his Maieſty; though it be greater then it was: but he looked aboue his owne Palace, to another Palace, from whence that terrible Voice came downe vnto him, *Thy Kingdome is departed from thee.* Which expreſſeth his contrite heart, and wounded ſpirit, how many paſſions battelled within: as if he ſhould chide himſelfe, and ſay, Vnthankfull man, my power euer deſcended from aboue, and I euer looked vpon the earth; and mine honour came down from heauen, and I neuer lift vp mine eyes before: But now, ſaith he, Go vp, my voyce, and my hands, and my eyes: how long will ye pore vpon the earth, like a beaſt? ſo he lifted vp his eyes vnto heauen. After he had lifted vp his eyes, hee beginneth to pray, and praiſe, and giue thanks to God: which ſheweth that he did not only lift vp his eyes, but his heart too. For, vnleſſe we can ſay with *Dauid, I lift vp my heart*, Pſal.25.1. it is in vaine to lift vp eyes, or hands, or voyce, as the hypocrites do; becauſe he which is a Spirit, will be worſhipped in ſpirit, Ioh.4. Therefore *Mary* ſaith, *My heart doth magnifie the Lord*, Luk.11.46. As for the Infidles, and Idolaters, they haue no hearty ſeruice; but their religion is like an occupation, which is done with the body. For when wee reade of the ſacrifice or prayers of the Idolaters and Infidels, we doe not finde, that they lift vp their hearts to their Idols,

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Idols, but their hands, or their eyes, or their voyce, as the Baalites rored to *Baal*, 1. King. 18. 28. & the Mariners cryed to their Sea-gods, Ionas 1. 5. and the Ephesians shouted to *Diana*, Act. 19. 28. but the lifting vp of the heart is the holy seruice, and alway appropriate vnto God, which saith, *My sonne, giue me thy heart*, Prou. 23. 26. Therefore now *Nebuchadnezzar* lifts vp his heart to God; shewing, that hee had learned that lesson which God gaue him seuen yeeres to study, that *the most high beareth rule ouer the sonnes of men, &c.*

Now God thinkes the time long enough: and as hee reformed the ground after the Flood, with fruite, and herbes, and flowers againe: so he reformeth *Nebuchadnezzar* with vnderstanding, and beauty, and honour againe. As when he repented himselfe, and said, I will drowne the earth no more, Gen. 8. 21. so, I will chase *Nebuchadnezzar* no more; now he knowes a King aboue him, he shall be a king againe: now he seeks my honor, I will giue him honour: now hee magnifieth him which debased him, I will returne to exalt him. So the Voice which thundred from heauen, *Thy Kingdome is departed from thee*; sounds againe, *Thy Kingdome is restored to thee.* For it was not told, that he should be like a beast vntill he died; but, *vntill he knew that the most high beareth rule ouer the sons of men.* Therfore when he knew this, nothing could stay him from his kingdome, no more then they could stay him in it before. Thus the displeasure of God is but an *interim*, vntil we know some thing that we should know, and then *Nebuchadnezzar* shall bee King againe; then the sicke man shall be whole againe; then the bond-man shall be free againe; then the poore man shall be rich againe. His mercies are called euerlasting, because they endure for euer, Psal. 36. 1, 2. But his anger is compared to the clouds, because it lasteth but a season. Whom he loueth, he loueth to the end: but whom hee scourgeth, he scourgeth to repent; as *Hezekias* was sicke vntill he wept; *Nebuchadnezzar* was banished but vntill he repented. Now the first cure of the Kings restitution, was of his minde: *Mine vnderstanding* (saith *Nebuchadnezzar*) *was restored vnto me.* To shew what an inestimable gift our vnderstanding and reason is, whereby we differ from beasts, for which wee cannot be thankfull enough; therefore he records it twice: as though

his heart did flow with gladnes, and his tongue could not chuſe but ſpeake often of it, as a man thinketh and ſpeaketh of that which he loueth. *Mine vnderſtanding was reſtored vnto me, &c.* That which was firſt taken away, was firſt reſtored again; which ſo ſoone as it was gone, hee was counted a man no more, but a beaſt. As *Dauid* ſaith, *Like Horſe and Mule which haue no vnderſtanding*, Pſal. 32.9. counting them which are voide of vnderſtanding, no better then Horſe and Mule. Therefore they which haue loſt their vnderſtanding at the Tauerns, as many here haue done ſometimes, and they which vnderſtand not yet what is the Book of God, are but Horſe and Mule, though they beare the vizors of men. After he had ſaid, *Mine vnderſtanding was reſtored to me*, he annexeth, *Mine honor was reſtored to me*; ſo he grew to a King again. As he was wont to put on one Robe after another, when he was a King; ſo when God would make him a King again, firſt, he puts vpon him the Robe of vnderſtanding, as it were the foundation of a King, like the princely Spirit which came vpon *Saul*, 1. Sam. 10.9. And when he had a Princes hart, then God gaue him a Princes power, and proclaimed like a voice from heauen, *Nebuchadnezzar King of Babel*: ſo glorioufly he roſe againe like the Sun, with a triumph of his reſtitution, and welcome of his ſubiects, like the ſhout which went before *Salomon*, 1. King. 1. 34. One would thinke when *Nebuchadnezzar* was a King, God would neuer haue made him like a beaſt, nor after haue made him a King againe: for who would ſuffer a beaſt to rule ouer thē, ſeeing ſuch ſtomackes are in men, that they will hardly endure any Rulers? Therefore it is ſtrange, that theſe men would ſuffer one to rule ouer them, that had bin ſeuen yeeres like a beaſt; it is euen as if one had lien ſeuen yeres in the graue, and after come to challenge his houſe and goods from them which haue it in poſſeſſion, and count it their owne: I think ſuch a one ſhould haue ſo cold a ſute, that vnles it were ſome few that loued him while he liued, he might go againe to his graue for a houſe to dwell in: ſo no body looketh now for *Nebuchadnezzar* to come out of the wildernes; he was the vnlikelieſt man in the world to be king, after ſuch a change: but ſee what God cā do, though all be againſt it; he which made a King like a beaſt, raiſed a King of a beaſt.

Mine vnderſtanding (ſaith *Nebuchadnezzar*) *was reſtored to me,*

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me, and more then that, *mine honor was augmented*, more then it was when I was so proud of it. As God turned his heart, so hee turned the hearts of his Nobles and people, that they receiued him for their King againe, and sought vnto him, and reuerenced him, for all the disgrace which they had seene, which made them before to contemne him like a beast.

Here a wise man may studie and wonder like *Elisha* when his Master was rapt to heauen. For as though a snuffe had been taken from the ground, and set in the candlesticke againe, and shined brighter then it did before: so *Nebuchadnezzar* was raised from the dust, and set in the Throne, euen now no man cared for him, and now no man dare displease him: that which *Salomon* saith in Pro. 16. 17. *When the waies of a man please the Lord, hee will make all his enemies at peace with him*: so when *Nebuchadnezzar* pleased the Lord, God gaue him grace with men, and his glory was augmented. *My glory was increased, &c.* that is, he receiued not only his kingdome, and power, and honor againe, but he receiued vsury of them. For this seuen yeres banishment, they had been put out seuen yeeres to the banke, for him to receiue more when he came againe; so when he sought his owne honor, honor departed from him, his Palace could not hold it, his treasures could not redeeme it, his Guard could not stay it, but pride chased it away whilest he followed after it. But when he sought Gods honour, and cared not for his owne, honour was increased, according to that, *I will honour them that honour me.* 1. Sam. 2. 30.

What would *Nebuchadnezzar* say to our *Nebuchadnezzars* (if he were liuing) which thinke it against their honour to seeke Christs honour, and that if his Kingdome went vp, their kingdome should goe downe; like *Herod*, which thought he could not be King, if Christ should reigne; and the Pharises, which thought they should be despised, if Christ were regarded?

If *Nebuchadnezzars* honour came vnto him for the honour which he gaue to God: how long will their honor last, which eate and drinke, giue and take, set vp and pull downe, and doe all that they doe, to honour themselues? as *Nebuchadnezzar* built Babel, vntill that Voyce came thundring from Heauen, *Thy Kingdome is departed from thee*, Thy Office is departed from thee, Thy life is departed from thee. Some haue exalted them-

selues, like *Nebuchadnezzar*, and are not falne yet: some mounted vp, haue falne lower and lower like *Balaam*, but they are not yet as the ground: they haue ruled like beasts, longer then *Nebuchadnezzar*, and yet looke not vp to Heauen, that they may bee changed. Thus *Nebuchadnezzar* is welcome to his Throne againe.

Now he hath receiued grace, let vs examine his thankfulnesse. If you marke how euery thing comes in his order, you shall see a maruelous consequence obserued, both in his Fall and Restitution. When he looked vpon his Palace, then he waxed proud; when he waxed proud, then God threatned him; when he was threatned, then God banished him; when hee was banished, then hee lift vp his eyes to Heauen; when he lift vp his eyes to Heauen, his vnderstanding came vnto him; when his vnderstanding came vnto him, then he gaue thanks to God; shewing vs the vse of our vnderstanding, why God hath giuen reason vnto men, *viz.* to serue him and praise him vpon earth. As *Nebuchadnezzar* worshipped God so soone as he came to vnderstanding: so, as soone as we come to yeeres of discretion, and begin to vnderstand, we should begin a new life, and serue him whom all creatures doe serue with vs: or else our vnderstanding is vaine, and we are beasts still: for by this, *Nebuchadnezzar* shewes that he had vnderstanding, and was like a man; because he gaue praise to God, and was mooued in heart to worship him which made him, according to that definition that *Dauid* maketh of vnderstanding, Psal. 111. vers. 10. *They which obserue them, haue a good vnderstanding.* They which obserue the Commandements, haue a good vnderstanding; not they which speake of the Commandements, nor they which write of the Commandements, nor they which preach of the Commandements, but they which keepe the Commandements, haue a good vnderstanding. The rest haue a false vnderstanding, a vaine vnderstanding, an vnderstanding like that of the Scribes and Pharises, which was enough to condemne them, but not to saue them.

True vnderstanding.

Know & doe.

By this euery man should trie his wisedome: for so soone as vnderstanding commeth to him, as it came to *Nebuchadnezzar*, it will extort prayer and obedience from him, whether hee will or no: therefore our *Nebuchadnezzars* are beasts

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ſtill, for this is no part of their vnderſtanding.

But he which can goe beyond all, in ſhifts and policy, is counted the wiſeſt man in Court and City. Oh, if *Machiauel* had liued in our countrey, what a Monarch ſhould he be? What honor, and wealth, and power, and credit, might he haue riſen vnto in ſhort time, whether he had been a Lawyer, or a Courtier, or a Prelate? Me thinke I ſee how many fingers would poynt at him in the ſtreets, as they doe at his apes, and ſay, There goeth a deepe fellow, he hath more wit in his little finger then the reſt in their whole body. You talke of Sectaries how faſt they grow, and how faſt they breed; I warrant you, where any ſectary hath one ſonne, *Machiauel* hath a ſcore; and thoſe not the brats, but the fatlings of the land; which if they had but a dram of religion for an ounce of their policy, they might goe like Saints among men. But we ſpeake to the belly that hath no eares.

Now let vs ſee the parts of this kings confeſſion, that we may ſee how his thankfulnes did anſwer to his ſin. Before, he had robbed God of his honor: now, as though he came to make reſtitution, he brings praiſe, and thanks, and glory in his mouth. Firſt, he aduanceth Gods power, and ſaith, that *his kingdome is an euerlaſting Kingdome* in which words he confeſſeth that God was aboue him, becauſe that his kingdome was not an euerlaſting kingdome, but a momentany kingdome, like a ſparke which riſeth from the fire, and falleth into the fire againe. Therefore he ſheweth what a foole hee was to vaunt of his kingdome, as though it were like Gods Kingdome, which laſteth for euer.

Secondly, he magnifieth the power of God and ſaith, that *God doth what he liſteth both in heauen and in earth*, and nothing can hinder him, or ſay vnto him, *What doſt thou?* Vnder which words he confeſſeth againe, that God was aboue him, becauſe he could not raigne as he liſted: for when he thought to liue at his pleaſure, he was thruſt out at doores, and God ſaid not to him, What doſt thou? but, *Thy kingdome ſhall depart from thee*: therefore he ſheweth what a foole he was to vaunt of his power, as though it had been like Gods power, which cannot be checked.

Thirdly, hee commendeth the iuſtice of God, and ſaith, that his workes were all truth, and his waies were all iudgement. Vnder which words, he confeſſeth againe, that God was aboue

him: for his wayes were all errors, and his works were all sinnes, as the end proued. Therefore he shewes what a foole he was, to vaunt of his works, as though they had been like Gods workes, which cannot be blamed: therefore he concludes, *I Nebuchadnezzar praise, and extoll, and magnifie the King of heauen.* When he lighted vpon the right string, marke how he harpes vpon it, and doubles it and trebbles it, like a bond which is ratified with many words of like sense; so he ratifieth his bond to God with many words of like meaning, *I will praise, and extoll, and magnifie the King of Heauen*; as if he would praise him, and more then praise him. They which loue with the heart, and repent from the bottome, prayse and prayse, pray and pray, giue and giue, serue and serue; that is, when they haue serued him, they are ready to serue him againe.

Here is a glasse for all the children of pride. First, looke vpon *Nebuchadnezzar*, you that are Great men like *Nebuchadnezzar*: For thus will God make his example of Great men, because they should be examples to others. Many wicked men died in Iurie, and scarce a man was by to see their end: but *Herod* was stricken before the people, that all might see, because hee was a wicked king. There were many in Babel as proud as *Nebuchadnezzar*, but none but *Nebuchadnezzar* was made like a beast, because he was a proud King: so God doth stomacke sinne in those that beare his owne person. As Princes vse to picke those that are principall and chiefe in rebellion, to make them examples of terror to others, which were ring-leaders in the treason: so God doth bend his shot against the Captaines of his enemies, like the King of Aram, which charged his souldiers, that they should fight with none but against *Ahab* the King, as it is written in 2. Chron. 18. 30. For as *Salomon* saith in Prou. 19. 25. *Strike the strong, and the rest will beware*: so iustice shewed vpon a Ruler, or great personage, doth terrifie many. If wee could see but one of our *Nebuchadnezzars* so degraded, it would make all the rest better in their Office, and thinke when they sit in their Maiesties, as Queene *Hester* did, that their power is giuen them for the Church, and not against the Church. *Paul* being before *Festus* and *Agrippa*, wished not vnto the King *Agrippa*, more wealth, or more honour, or more riches, but more Religion,

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gion, which is the greateſt want of Princes and Magiſtrates. They ſit in Gods Chaire, and are called Gods, but are not like God, but like Mammon, except their names and their crownes: peraduenture a *Dauid*, or a *Salomon*, or a *Ioſhua*; that is, ſome few remember whoſe perſon they beare: the reſt are like *Saul*, and *Herod*, and *Nebuchadnezzar*, which know not from whom their kingdomes come. *Nebuchadnezzar* built for his honour, and they build for their honour: *Nebuchadnezzar* gathered for his wealth, and they gather for their wealth: *Nebuchadnezzar* ſought after his pleaſure, and they ſeeke after their pleaſure; *Nebuchadnezzar* vaunted of his power, and they vaunt of their power. What did *Nebuchadnezzar* which they do not, but repent, which they do not? I cannot wiſh them beaſts to doe them good, like *Nebuchadnezzar*; becauſe it is a queſtion, whether they are worſe then beaſts already: but if we could driue them out of their Palaces, to liue like beaſts in the Wilderneſſe, it were a good riddance, for there they ſhould doe leſſe harme; where now their proud hornes doe gore others, and their hoofe is vp to ſtrike euery one that is better then themſelues: which maketh many flye into the Wilderneſſe, from their houſe, and Church, and calling, leſt they ſhould fall into their clutches. The Lord which reſtored *Nebuchadnezzar* from the likenes of a beaſt, reſtore them to the likeneſſe of men, or elſe fright them like *Nebuchadnezzar*, to runne from their roomes, that better may haue their places.

Thus you ſee, *Nebuchadnezzar* was made like a beaſt, that he might dye like a man: for hee could neuer learne from whence his kingdome came, vntill he had been Apprentice ſeuen yeeres vnto the Croſſe; and when hee perceiued who tooke his kingdome from him, then he perceiued alſo who gaue his kingdome to him, and learned his thankfulneſſe in the Wildernes, when all the bleſſings were gone which he ſhould haue bin thankfull for. He thought that God was no body, vntill hee became like no body himſelfe; and then who but God? no power but of him, no honour but from him. His firſt honor came from God, as well as his laſt: but then he was like a beaſt which knew not his owner; like a babe which knew not his father; like an image which knowes not his maker; but now he knoweth from whom Kings reigne,

raigne, and hath learned to say, thy kingdome, as well as my kingdome, and is like to the Elders in the Reuelation, which cast downe their crownes before the Lambe.

Such a schoolemaster is affliction, to teach that which Prophets and Angels cannot teach. For the Prophet and his dreame had told him as much before, yet he could neuer say, The Lord hath giuen, before he did see how the Lord had taken. They say a friend is neuer knowne before hee bee lost: so when God fled, then *Nebuchadnezzar* followed: but when God called, then *Nebuchadnezzar* contemned: when he hath all things, he is vnthankfull, and when he hath nothing, hee beginneth to be thankefull.

So we must learne Gods loue out of his wrath, and spell his goodnesse out of his iustice: therefore we preach iudgement vnto you, to make you flie vnto mercy; we denounce the Law against you, to make you loue the Gospell; we shew you hell, to make you seeke heauen. Because wee are like *Pharaoh* his Sorcerers, though we receiue neuer so much, yet we neuer say, The finger of God hath done this: but when he begins to plague vs, then we crie, The finger of God hath done this: therfore if we will not be inuited, it is good to be compelled. To conclude, he which made *Nebuchadnezzar* a King when he was like a beast, is he which makes them rich which were poore, and he which makes them free which were bounden, and he which makes them beloued which were hated, and he which makes them wise which were rude, and he which makes them whole which were sicke: they must stay a time, seuen dayes, or seuen weekes, or seuen moneths, or seuen yeres, as *Nebuchadnezzar* did; and when they are ready for it, it will come suddenly, as the Angels came to refresh Christ so soone as he was hungrie: yet a little while, a little longer, comfort is on foote, and that goodnesse which is comming, will come, as the Sun which was rising, is risen: For, as *Nebuchadnezzar* said, mine honour was restored to me; so I am sure many heere may say, my right was restored to me, my libertie was restored to mee, my health was restored to mee, my good name was restored to mee, in lesse time then *Nebuchadnezzars* honour was. And what then? *Therefore I Nebuchadnezzar praise, and extoll, and magnifie the King of heauen,*

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whose workes are all truth, and his wayes iudgement, and those that walke in pride, he is able to abase. This is the conclusion of all Gods benefits; they which doe not praise and extoll the King of heauen, are worse then *Nebuchadnezzar*.

Therefore let all which said in their hearts like *Nebuchadnezzar*, Is not this the house which I haue built? is not this the land which I haue purchased? is not this the money which I haue gathered? are not these the children which I haue begotten? say now with *Nebuchadnezzar*, For all, I praise and extoll, and magnifie the King of heauen, which can take all againe, as he did from *Nebuchadnezzar*.

Thus you haue seene pride and humilitie; the one pulling *Nebuchadnezzar* out of his Throne, the other lifting him vnto his Throne: whereby they which stand, may take heed lest they fall, and they which are falne, may learne to rise againe.

FINIS.

A DISSVASION FROM PRIDE, AND AN EXHORTATION TO HVMILITY.

1. Pet. 5. 5.

God resisteth the proud, and giueth grace to the humble.

Saint *Peter*, teaching euery man his duty, how one should behaue himselfe to another, exhorteth all men to bee humble, and abstaine from pride: as though humilitie were the bond of all duties, like a list which holdeth men in a compasse; and pride were the make-bate ouer all the world: to which *Salomon* giueth witnesse, Pro. 13. 10. saying, *Only by pride man maketh contention:* because pride maketh euery one thinke better of himselfe then of others, wherby he scorneth to giue place to the other; & therfore when neither party will yeeld as *Abraham* did to *Lot*, how should there be any peace? This pride doth breake the peace, and humility doth set it againe: therefore to call men from pride to humility, as it were from the concubine to the right wife, the

Gen. 13. 2.

Apostle

Apoſtle ſheweth how God is affected to pride, and what minde he beareth to humilitie: *God reſiſteth the proud, and giueth grace to the humble*: as if he ſhould whiſper men in the eares and ſay, Take heed how you company with pride, or giue entertainement to her, for ſhee is not *Cæſars* friend, the King counteth her his enemy, and all that take her part: ſhe hath been ſuſpected euer ſince the Angels rebelled in Heauen, and *Adam* ſought to be equall with God: therefore his Maieſtie hath a ſtitch againſt her, as *Salomon* had to *Shemei*, and would not haue her fauourites come to his Court, vnleſſe they hold downe their Mace, ſtoope when they enter. But if you can get in with Humilitie, and weare the colours of lowlineſſe, then you may goe boldly, and ſtand in the Kings ſight, and ſtep to his chamber of preſence, and put vp your petitions, and come to honour. For humilitie is very gracious with him, and ſo neere of his counſell, that as *Dauid* and *Salomon* ſay, he committeth all his ſecrets to her. This is *Peters* meaning, that the humble ſhall finde grace with God and men: as we reade of *Dauid* and *Iohn Baptiſt*, according to that in Pſalm. 1. verſ. 4. *All things which he doth, ſhall proſper*: but the proud ſhall be troubled and croſſed, and when they would doe beſt, they ſhall doe worſt, when they would grace themſelues, they ſhall ſhame themſelues: and God will be to them like the ſpirit of *Saul*, which tormented him whereſoeuer he went. This ſentence is repeated againe, Iam. 4. 6. The like ſentence to this is in Prou. 3. 34. where he ſaith, *With the ſcorneſull he ſcorneth: but hee giueth grace to the humble*. The like ſentence is againe in Prou. 16. 18. where he ſaith, *Pride goeth before deſtruction*. And in Prou. 15. 22. *Before honour, goeth humilitie*. The like ſentence is againe in Prou. 15. 32. where he ſaith, *The pride of a man ſhall bring him low: but the humble in ſpirit ſhall enioy glory*.

Genes. 3.

1. King. 2. 35.

Prou. 3. 32.
Pſal. 35.

The like ſentence is againe in Luke 1. 46. where the Virgin ſings, *He hath put downe the mighty from their ſeat, and hath exalted the humble and meeke*; that as it were by two or three witneſſes, pride might be condemned, and humilitie acquited. One is to God, like *Iacob*, of whom he ſaith; *Iacob haue I loued*: the other is to God like *Eſau*, of whom he ſaith; *Eſau haue I hated*. *Iſaac* loued *Eſau*, becauſe he loued venſon: but *Rebecca* loued

Rom. 4. 13.
Mal. 1. 3.
Geneſ. 5. 8.

Iacob,

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Iacob, becauſe he was loued of God. So the proud are in the Kings Court, becauſe they ſeeke honour; but the humble are in Gods courts, becauſe they contemne honor. As he ſaith in Pro. 3.34. *With the froward he wil ſhew himſelf froward*: So he threatneth here, that with the proud, he will ſhew himſelfe proud; that is, if they challenge, he will defend: if they will prouoke him, he will reſiſt them: if they will climbe higher then their compaſſe, he will pull them lower then their will.

Peter ſpeakes of the proud, as if they did challenge God like champions, and prouoke him like rebels; ſo that, vnles he did reſiſt them, they would goe about to depriue him of his rule, as *Corah*, *Dathan*, and *Abiram* vndermined *Moſes*. For ſo the proud man ſaith, I will be like the higheſt; and if he could, aboue the higheſt too. This is the creature that was taken out of the duſt, and ſo ſoone as he was made, he oppoſeth himſelfe againſt that Maieſtie, which the Angels adore, the Thrones worſhip, the diuels feare, and the heauens obey. How many ſinnes are in this ſinfull world? and yet as *Salomon* ſaith of the good wife, Pro. 31.29. *Many daughters haue done vertuouſly: but thou ſurmounteſt them all*: So I may ſay of pride, Many ſinnes haue done wickedly; but thou ſurmounteſt them all: for, the wrathfull man, the prodigall man, the laſciuious man, the ſurfetting man, the ſlothfull man, is rather an enemie to himſelfe then to God; the enuious man, the couetous man, the deceitfull man, the vngratefull man, is rather an enemie to men then to God: but the proud man ſets himſelfe againſt God, becauſe hee doth againſt his lawes; he maketh himſelfe equal with God, becauſe he doth all without God, and craues no helpe of him: he exalteth himſelfe aboue God, becauſe he will haue his owne will, though it be contrary to Gods will. As the humble man ſaith; *Not vnto vs, Lord, not vnto vs, but vnto thy name giue the glory*, Pſal. 115.1. ſo the proud man ſaith, Not vnto him, not vnto him, but vnto vs giue the glory: like vnto *Herod*, which tooke the name of God, and was honoured of all but the wormes, and they ſhewed that he was not a God but a man, Act. 12.21. Therfore the proud men may be called Gods enemies, becauſe as the couetous pull riches from men, ſo the proud pull honour from God. Beſide, the proud man hath no cauſe to bee proud, as other ſinners haue;

Numb. 16.2. *Eſay* 14. *Gen.* 2.7.

haue; the couetous for riches, the ambitious for honour, the voluptuous for pleasure, the enuious for wrong, the slothfull for ease: but the proud man hath no cause to bee proud, but pride it selfe, which saith like *Pharaoh, I will not obey*, Exod. 5.2. Therfore God is specially said to resist the proud; because the proud resist him. Here is Heauen against earth, the Creator against the creature, the Father against the sonne, the Lord against the seruant, the Prince against the subiect: Who is like to win the field? *If the Lord institit* (saith *Paul*) *who shall condemne?* so, If the Lord resist, who shall defend? If his Law come with thunder, and lightning, and tempest; with what terror will he come himselfe? It was but a brag, when the King of Iudah proclaimed warre against the King of Aram, and said, *No man shall deliuer them out of my hands*: but it is true when God saith, No man shall deliuer them out of my hands. Therefore the Author to the Hebrewes saith, *It is a fearefull thing to fall into the hands of God*: for he euer ouercommeth. Therfore when the Egyptians perceiued that God fought against them, they cried, *We will flie, we will flie: for God fighteth against vs*, Exod. 14.25. So the proud may cry, I will flie, I will flie: for God fighteth against vs. When the King of Iudah proclaimed warre against the King of Israel; the King of Israel returned answer, that the Thistle rebelled against the Cedar, 2. Kin. 14.9. and yet there was but King against King; a man against a man: how much rather may the King of Heauen answer this proud Earth, The Thistle rebelleth against the Cedar? The Giant durst challenge but one of the Host of Israel; but the Lord challengeth all the host of Pride. Euen as he giueth grace to all that are humble: so hee resisteth all that are proud. It had bin too heauy for them, if he had said, the Lord doth not care for them: for Gods care preserueth vs; and our owne care doth but trouble vs: but to say, that the Lord doth resist them, is as if *Michael* should denounce warre with the Dragon, till he hath cast him into the pit; this is a martial word, and comes with armes and weapons vpon them. If a man should see a Lyon come vpon him, would he not start? If hee should see a Giant come against him, would he not feare? But now the Lord of Hosts, the Lyon of Iuda, which destroyed the Giants, is vp in armes to resist the proud; and the proud feare not so much as

2. *King.* 1.9.

Heb. 10.

1. *Sam.* 17.2.

Reuel. 12.7.

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the humble. *God resisteth the proud, & giueth grace to the humble:* 1. Pet. 5. 5.
but the world resisteth the humble, and giueth grace to the proud, as *Dauid* notes. Men will praise thee, not when thou re- Psal. 49. 18.
formest thy selfe to God, but when thou doest forme thy selfe to thy lusts: that is, they which will be strouters, shall not want flatterers, which will praise euery thing that they doe, and euery thing that they speake, and euery thing that they weare, and say, It becomes them well to weare long haire; that it becomes them well to weare bellied doublets; that it becomes them well to iet in their going; that it becomes them well to sweare in their talking. Now, when they heare men sooth them in their follies, then thinke they, We haue nothing else to commend vs; if men will praise vs for our vanities, we will haue friends enow: so the humour swelleth, and thinks with it selfe, If they will look vpon me when I doe set but a stout face vpon it, how would they behold me if I were in apparell? If they doe so admire me in silkes, how would they cap me, and courtsie me, and worship me if I were in veluets? If I be so braue in plaine veluet, what if my veluet were pinckt, or cut, or printed? So they study for fashions, as Lawyers doe for delayes, and count that part naked, which is not as gawdy as the rest; till all their body be couered ouer with pride, as their minde with folly. Therefore *Dauid* Psal. 37. 6.
saith, that pride is as a chaine vnto them: that is, it goeth round about them like a chaine, and makes them thinke that all men loue them, and praise them, and admire them, and worship them for their brauery. Therefore as *Saul* said to *Samuel, Honour mee before this people:* so the proud man saith to his chaine, and his ruffes, and his pincks, and his cuts, Honor me before this people. All that he speaketh, or doth, or weareth, is like *Nebuchadnez-* Dan. 4.
zars Palace, which he built for his honour. This is their worke; so soone as they rise, to put a Pedlers shop vpon their backes, and colour their faces, and pricke their ruffes, and frizzle their haire; and then their dayes worke is done: as though their office were to paint a faire Image euery morning, and at night to blot it out againe. From that day that pride is borne in the heart of man, as the false prophets were schooled to speake as the 2. King. 21. 8.
King would haue them: so their eyes, and feet, and tongues are bound to speake, and looke, and walke, as the proud heart doth

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prompt them. If God were in loue with fashions, he were neuer better serued then in this age: for our world is like a pageant, where euery mans apparell is better then himselfe. Once Christ
Matth. 11. 6. said, that soft clothing is in Kings Courts: but now it is crept into euery house: then the rich Glutton ietted in purple euerie
Luke 16. day, but now the poore vnthrift iettes as braue as the Glutton, with so many circumstances about him, that if ye could see how pride would walke her selfe, if shee did weare apparell, shee would euen goe like many in the streets: for she could not goe brauer, nor looke stouter, nor mince finer, nor set on moe laces, nor make larger cuts, nor carrie more trappings about her, then our ruffians and wantons doe at this day. How farre are these
Gen. 3. 21. fashions altered from those leather coats which God made in Paradise? If their bodies did change formes so often as their apparell changeth fashions, they should haue more shapes then
2. *King.* 14. 2. they haue fingers and toes. As *Ieroboams* wife disguised her selfe, that the Prophet might not know her; so wee may thinke that they disguise themselues, that God might not know them: nay they disguise their bodies so, till they know not themselues: for the seruant goeth like his master, the handmaid like her mistris, the subiect like the Prince, as though he had forgotten his calling, and mistooke himselfe, like a man in the darke, which puts on another mans coate for his owne, that is too wide, or too side for his body: so their attires are so vnfit for their bodies, so vnmeete for their calling, so contrarie to nature, that I cannot
Genes. 6. call them fitter, then the monsters of apparell. For the Giants were not so monstrous in nature, as their attires are in fashion: that if they could see their apparell but with the glance of a spirituall eye, how monstrous it makes them (like Apes and Puppets, and Vices) they would fling away their attire, as *Dauid*
1. *Sam.* 17. 39. flung away *Sauls* armour; and bee as much ashamed of their
Genes. 3. 9. clothes, as *Adam* was of his nakednesse.

Pride hath beene the deuiser of all these vanities, which now neither shame, nor lawes, nor preaching can take away: Therefore had we not need to shew you, how God resisteth this vice, that careth not for any else? Who can tell how this weed groweth? seeing we haue nothing to be proud of, but more cause to be ashamed of our selues, and flie from the face of God and man

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too, then *Adam* our father had? we were earth, we are flesh, and we shall be wormes meat: what cause hath earth, or flesh, or wormes meate to be proud? We are borne in sin, we liue in misery, we shall die in corruption: what cause hath sin, or misery, or corruption to puffe vs, but to humble vs? There is nothing good which we are proud of: but a wise man is ashamed of the same things whereof we boast. It is a wonder to see, how a gay coate, or a gold ring, or a wrought handkerchiefe can braue a mans minde, that he thinks better of himselfe that day when he weareth them, then any day else; and speakes, and walkes, and lookes after another fashion then he did before. *Gen.3.13.*

If you could say as the Disciples said, Luk.10.17. *Lord, the diuels are subiect vnto vs: Yet* (saith the Lord) *glory not in this.* How many things doe we glory in, which we should not, if wee may not glory in the gift of miracles? euen as a couetous man is greedy of an halfpenny, & an enuious man is angry for a word, so the proud man is proud of a feather. Therefore, shall not God resist them which glory in all things but himselfe, and should glory in nothing but him? as he did emulate that lofty Babel, so he doth resist these loftie mindes. But for pride, the Angels which are in hell should be in heauen: but for pride, we which are in earth should be in Paradise: but for pride, *Nebuchadnezzar* which is in the forrest should be in his Palace: but for pride *Pharaoh*, which lies with the fishes, should be with his Nobles: no sin hath pulled so many downe, as this which promised to set them vp. Of all the children of pride, the Pope is the father, which sitteth in the temple of God, and is worshipped as God: The Lords Ministers are called *seruants*, and his ministers are called *Lords*. But for pride, the Pharises would haue receiued Christ as gently as his disciples: but for pride, *Herod* would haue worshipped Christ as humbly as the shepherds: but for pride our men would goe like *Abraham*, and our women like *Sara*, as they would be called their children: but for pride, Noblemen would come to Church, as well as the people: but for pride, Gentles would abide reproofe, as well as seruants: but for pride thou wouldest forgiue thy brother, and thy brother would forgiue thee, and the Lawyer should haue no worke. But when thou thinkest of these things, pride comes in, and saith, Wilt *Gen.11.* *Iude 1.* *Gen.3.* *Dan.4.* *Exod.14.* *2 Thes.2.4.* Note. *Matth.4.2.* *1.Pet.1.9.*

thou goe like a haggler? Wilt thou follow Sermons? Wilt thou take the check? Wilt thou put vp wrong? what will men say? That thou art a mome, and a coward, and a foole, and no man will reuerence thee, but euery man will contemne and abuse thee. Thus men are faine to put on the liuery of pride, as they put on the liueries of Noblemen, to shroud and defend them from the contempt of the world. Who hath not felt these counsailes in his heart, which would not beleeue that any pride was in him? Yet as *Absalom* was a worse son then *Adoniah*, because
1. *King.* 1. 5. *Adoniah* rebelled against his brother, but *Absalom* rebelled against his father: so pride hath worse children then vanity of apparell: Tyranny in Princes, ambition in Nobles, rebellion in subiects, disobedience in children, stubbornesse in seruants: name pride, and thou hast named their mother: therefore shall not God resist pride? which hath sowed so many tares in his ground, that scarce a man can say like *Dauid*, *I am not high minded*, Psal. 131. 1. Giue me the mindes of all men humbled, and there is nothing left to raise strife in the world. But as *Iames*
Iames 4. 5. saith, *The heart of man lusteth after enuie*: so the heart of man lusteth after pride: though he haue many heart-breakes and pull-downes, and many times no countenance to shew it; yet if a little sparke be put to the tow, you shall see how soone this flax will flame: therefore *Salomon* saith, Eccl. 3. 10. that all the troubles that God layeth vpon a man, hath this purpose, *to humble him*; as though all troubles were little enough to humble pride: and that but for pride, there were no neede almost of our troubles. For the auoiding of this vice, God suffereth men to fall into other vices which men abhor and punish, as theft, & fornication, and drunkennesse, to make them ashamed by these vices, which were not ashamed of pride: this is an argument, that of all sins, pride is the worst, because God suffereth other sins to come and shame vs, lest we should be proud. Againe, pride hath this property and sleight, that it mixeth it selfe with our good workes, and followes vertue: as from the ashes of a Phœnix ariseth another Phœnix, so of the ashes of our good workes, ariseth pride. When the diuell cannot stay vs from a good worke, then he laboureth by all meanes to make vs proud of it, and so he staineth our worke and stealeth our reward. For though a man do neuer

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ſo much good, yet if hee be proud of it, hee loſeth his reward, as the Phariſes did: therefore the beſt and the wiſeſt, and the holieſt men had need to watch this vice: for if they take not great heed, it will make them proud of their wiſedome, and of their zeale, and of their goodnes. *Paul* was almoſt puffed vp with reuelati- 2. *Cor.* 12.
ons: *Aaron* and *Miriam* began to rebell, becauſe they thought *Numb.* 19.
themſelues as good as *Moſes*; and all the fathers of any hereſie began their hereſie at this, a magnificat opinion of themſelues, and an ouerweening of their owne gifts. So pride ſetteth vpon the beſt, euen as the tempter ſet vpon Chriſt. Againe, a man had *Matth.* 4.
neede to take heede of pride, for ſhe will not keepe counſell: but if he be proud, ſhe will tell that he is proud; and therefore is called an impudent ſin, becauſe ſhe deſcribeth her ſelfe in the eye, in the ſpeech, in the geſture, in the looke, in the gate, like the drunkard; ſo that a man cannot be proud, and ſeeme humble.

Thus God hath tied a iuſt puniſhment to this vice, that hee which entertaineth the vice that he loueth, ſhould not auoide the name which he abhorreth, but he ſhall bee eſteemed proud, and called proud of all that know him; and many that know him not, ſhall point at him with their fingers in the ſtreetes, and ſay, There goes a proud fellow: which they pronounce of no vice elſe, but the drunkard, becauſe theſe two bewray themſelues. Thus you ſee how the proud reſiſt God: now you ſhall ſee how God reſiſteth the proud: they are ſo heady, that almoſt none dare reſiſt them but God: *I will reſiſt them*, ſaith God. Therefore when he heard the proud man ſay, in the 14. of *Eſay*, *I will aſcend vp into heauen*, he anſwered himſelfe, *Thou ſhalt bee brought downe to the graue*. This is he which reſiſteth the proud. When *Hamans* wife heard her husband ſay, that *Mordecai* was *Heſt.* 6. 13.
againſt him, becauſe he was an Iſraelite, ſhee ſaid, that her husband ſhould take the foile, and *Mordecai* ſhould preuaile. What if ſhee had heard her husband ſay, that the Lord of *Mordecai* was againſt him? If the ſeruant be ſo terrible, who dare encounter with his Maſter? God hated *Eſau*, and how did *Eſau* proſper? though he was the elder brother, yet hee miſſed the birth- *Rom.* 9.
right; and though his father loued him, yet he could not bleſſe *Gen.* 24. 28.
him; becauſe God hated him. God was wroth with the Angels, and droue thē out of heauen; God was wroth with *Adam*, and *Iude* 1.

Gen. 3. Dan. 4. Gen. 4. 12. 1. Sam. 31. 4. Geneſ. 6. Eſay 1. 14. Ioſhua 4. 10. Gen. 16. Exod. 14. Numb. 16. Dan. 3. 2. King. 2. 24. 1. Sam. 4. 7. Matth. 4. Pſal. 73. 6. 1. Sam. 17. 51.

thruſt him out of Paradiſe; God was wroth with *Nebuchadnezzar*, and turned him out of his Palace; God was wroth with *Cain*, and though he were the firſt man that was borne of a woman, yet God made him a vagabond vpon his owne land; God was wroth with *Saul*, & though he was the firſt King that euer was anointed, yet God made his owne hand his executioner; God was wroth with the old world, and though the earth was naked when they were drowned, yet he regarded nothing, but deſtroyed a world of men together. This is hee which reſiſted the proud: What ſhall we do if the world be againſt vs, and the fleſh againſt vs, and the diuell againſt vs, and God againſt vs too, which ſhould defend vs? In heauen, in earth, and in the ſea he finds vs out. And as the diſpleaſure of a King draweth many enemies with it, ſo the diſpleaſure of God ſetteth all his creatures againſt vs: therefore hee is called the Lord of Hoſts, as though he came with an army againſt vs. When he fought with the Aramites, the Sunne tooke his part: when he fought againſt the Sodomites, the fire tooke his part: when he fought againſt the Egyptians, the water tooke his part: when he fought againſt the Murmurers, the earth tooke his part: when hee fought againſt the Idolaters, the Lyons tooke his part: when he fought againſt the Mockers, the Beares tooke his part: this is he which reſiſteth the proud. What can he hope, which remembreth that God is ſet againſt him, and that the Lord of heauen and of earth is his enemy? This thought made the Philiſtims flye, and ſay, *God is come into the Hoſt.* No enemy is like this enemy, he euer ouercommeth, and when he hath ouercome, hee can caſt into hell, and make the diuels torment them againe: therefore well might *Salomon* propheſie, Pro. 29. 23. *The pride of man ſhall bring him low:* for God hath ouercome him who brought pride into the world; and as pride brought him low, ſo *Salomon* ſaith, it ſhall bring men low too. What a turne is this, that that which hee tooke like a chaine (as *Dauid* ſaith) to adorne him, doth hang him? That which he took to exalt him, doth debaſe him? That which he tooke to win loue, getteth hatred? That which he tooke to obtaine glory, procureth ſhame? as if God did take the ſword out of his hand, as *Dauid* tooke the ſword of *Goliah*, and ſlew him with his owne weapon.

When

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When the Phariſe ſaid he was not like the Publican, Luke 18. 11. he ſaid true: for then hee was not like the Publican indeed, becauſe the Publican was better then hee. So, when a proud man thinks beſt of himſelfe, then God and men thinke worſt of him; all his glory is but like a vapour, which climbeth as though it would goe vp to heauen, but when it comes to a little height, it falls downe againe, and neuer aſcends more. So *Adam* thought that the faire Apple ſhould make him like his Maker, Gen. 3. but God reſiſted his pride, and that Apple made him like the Serpent that tempted him with it. *Abſalom* thought that rebellion would make him a King, 2. Sam. 15. 2. but God reſiſted his pride, and his rebellion hanged him on a tree.

Nimrod thought that Babel ſhould get him a name, Gen. 11. but God reſiſted his pride, and the name of his building was called Confuſion euer ſince. *Nebuchadnezzar* built his Palace for his honor, Dan. 4. but God reſiſted his pride, and his Palace ſpued him out when his ſeruants remained in it. *Shebna* builded a ſepulchre for his memoriall, Eſa. 22. but God reſiſted his pride, and buried him in another countrey, where he had no ſepulchre prouided. *Herod* hoped when the people cried at his words, *It is the voice of God*, that he ſhould be worſhipped euer after as God: but God reſiſted his pride, and before he deſcended from his Throne, the wormes ſo defaced his pompe, that none which called him God, would be like vnto him: ſo when women take more paines to dreſſe themſelues then they doe all the yeere after, and pay dearer to maintaine one vice, then they need to learne all vertues, they thinke to pleaſe men by it: but God reſiſteth their pride: and all that ſee them, though they cap and curſie to them, yet they iudge worſe of them, and thinke that they would not weare theſe ſignes of lightneſſe and pride, vnles they were light and proud indeed. Thus if their apparell condemne them before men, how will it condemne them before God? If ſinne did not blinde them, would they ſo deceiue themſelues to take the contrary way, and think that ſhould honor them which diſgraceth other? But as *Balaam* was ſtopped, & knew not who ſtopped him: ſo they are reſiſted, and know not who reſiſteth them. Though they doe all to pleaſe, yet they can pleaſe none: they pleaſe not God, for God reſiſteth them: they pleaſe not the *Numb.* 22.

humble, for the humble are contrary to them, they please not the proud, for the proud doe enuy them which striue to be as proud as they: they please not themselues, because that they cannot be so proud and braue as they would be; onely they content and please the diuell, because their pride doth intitle him to them.

Thus much of Gods battels against the proud. Heere *Peter* leaueth the proud with this brand in their forehead, *This is the man whom God resisteth:* then he turneth to the lowly, and comforteth them: *But he giueth grace to the humble:* as if hee should say, You are like *Iohn* the beloued Disciple, which leaned on Christs bosome, Ioh. 13. 23. though God resisteth the proud, yet he will not frowne vpon you: but when he resisteth them, he will giue grace vnto you: as if he should say, The proud are without grace, for God giueth not grace vnto the proud, but to the humble, according to that of Esa. 66. 2. *To him will I looke, euen to him that is poore and of a contrite heart, and trembleth at my words:* therfore, *Learne of me* (saith Christ) *to be humble & meeke:* as though the humble and meeke were his Schollers. Therefore God must needs loue the humble, because they are like his Son: they shall haue his best gifts, of which he saith, 2. Cor. 12. 9. *My Grace is sufficient:* as if he should say, hee which hath giuen you his Grace, can he deny you any thing? as Christ saith, *He which hath giuen vs his Son, will he not giue vs all things with him?* Therfore Grace may be called the gift of gifts, because all gifts come with Grace, as the Court goeth with the King. Therefore feare not to be humble, lest you be contemned: for all the promises of God are made to humility, and yet men feare to be humble, lest they should be contemned. Humility did not make *Iohn* contemptible: but when hee refused the name of a Prophet, Christ saith, that he was more then a Prophet, Mat. 11. 2. Humility did not make *Moses* contemptible, but as he was the mildest man vpon earth, so he was the greatest vpon earth, Num. 12. Humility did not make *Dauid* contemptible, but when hee humbled himselfe, he said vnto *Michol*, I will bee more humble yet and lowly in mine owne sight, yet thou and thy maides shall honour me, 2. Sā. 6. 22. As Christ ceased not to be a King, because he was like a seruant; nor to be a Lion, because he was like a Lambe; nor to be God, because he was made man; nor to be a Iudge, because he

Matth. 11.

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he was iudged: ſo man doth not loſe his honour by humility: but he ſhall be honoured for his humility, as the ſonne was honored when he was humbled, Luke 15.8. Thus humility hath found that which pride ſought, like little *Dauid*, which was leaſt accounted of, and yet got the victory; yea, when no man durſt encounter with the Giant, 1.Sam. 17. 28. This is the ladder whereby we muſt aſcend, Gen.28.12. Pride did caſt vs downe, and humility muſt raiſe vs vp. As the way to Heauen is narrow, Mat.12.13. ſo the gate is low, and he had need to ſtoope which entreth in at it: therefore be not proud, leſt God oppoſe himſelfe againſt you; but be humble, and the grace of God belongeth to you. So long as thou art proud and readeſt this ſentence, *God giueth grace to the humble*, thou maiſt ſay to thy ſoule: Soule, thou haſt no part herein: for grace is the portion of the humble, and the dowry of the meeke, and the treaſure of the lowly: but to thee it is ſaid, *The Lord reſiſteth the proud*: as if he ſhould ſay, *Auoid, Satan*, Matth.4. or, *Depart from me, ye wicked*, Matth.25.45. Thus you ſee how you may haue God your friend or your enemy: *He reſiſteth the proud, and giueth grace to the humble*. If thou diſdaine to learne humility of man, learne it of God, who humbled himſelfe from heauen to earth, to exalt thee from earth to heauen: to which kingdome (when the proud ſhall be ſhut out) the Lord Ieſus bring vs for his mercies ſake.

FINIS.

THE YOVNG MANS TASKE.

Eccleſiaſtes 12.1.

Remember thy Creator in the daies of thy youth.

IF it be ſo, as they ſay, that none but young men doe heare our doctrine, then this Text is well choſen for the auditory, to teach young men that, which if they learne, they may ſay with *Dauid*, *I haue more vnderſtanding then the ancient*, Pſalm.119.100. All Scripture is mans duty, and anſwers, like *Iohn Baptiſt*, to What ſhall wee doe? In the firſt

1. Ioh. 2. 12. of *Iohn* the ſecond and the twelfth, *Iohn* ſaith, *I write vnto you babes, I write vnto you children, I write vnto you fathers, I write vnto you yong men, I write vnto you old men.* So the Word, which is called, *a flying booke*, flieth from one age to another, from one ſexe to another, from one calling to another, till like a Iudge it hath giuen euery man his charge. Among the reſt, I may call this Scripture, *The young mans Taske*: Wherein the Wiſe man ſheweth, when is the beſt time to ſowe the ſeed of vertue, that it may bring forth the fruit of life, and make a man alwaies ready to die. Let him remember his Creator in the daies of his youth, and all his life ſhall run in a line, the middle like the beginning, and the end like the middle; as the Sunne ſetteth againſt the place where it roſe.

After *Salomon* had deſcribed man (like *Martha*) troubling and toiling her ſelfe about many things; at laſt he bringeth him to that one thing neceſſary, which Chriſt taught *Marie*: and ſhewes him, that if he had begun there at firſt, he had found that which he ſought without trouble, and been happier many yeres ſince then he is now. Therefore to them which are young, *Salomon* ſhewes what a vantage they haue aboue the aged, like a ſhip, which ſeeing another ſhip ſinke before her, lookes about her, puls downe her ſaile, turneth her courſe, and eſcapes the ſands, which would ſwallow her, as they had done the other.

So they which are young, need not trie the ſnares and allurements of the world, or the iſſues and effects of ſinne, which old men haue tried before them, but take the triall and experience of others, and goe a neerer way to obtaine their wiſhed deſires. That is this (ſaith *Salomon*) If thou ſhouldeſt haue any ſettled peace or hearty ioy in this vaine or tranſitorie world, which thou haſt bin ſeeking all the time ſince thou wert borne, thou muſt *Remember thy Creator*, which did make thee, which hath elected thee, which hath redeemed thee, which daily preſerueth thee, which will for euer glorifie thee: and as the kinde remembrance of a friend doth recreate the minde; ſo to thinke and meditate vpon God, will ſupple thy thoughts, diſpell thy griefe, and make thee cheerefull, as the ſight of the Arke comforted *Dauid*: for ioy, and comfort, and pleaſure is where as God is, where as light and cheerfulneſſe, and beauty is, where as the

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Sunne is. Now if thou wouldeſt haue this ioy and comfort and pleaſure to be long, and wouldeſt eſcape thoſe thouſand miſeries, vexations and vanities, which *Salomon* by many weary and tedious trials ſought to make naked before thee, and yet held all but vanity when he had found the way, thou muſt *Remember thy Creator in the daies of thy youth*, at the firſt ſpring time: and then thy happineſſe ſhall bee as long as thy life; and all thy thoughts while thou remaineſt on earth, a foretaſte of the glory of heauen. This is the ſumme of *Salomons* counſell.

Salomon finds man ſeeking happineſſe out of the way, as *Eſau* hunted long for a bleſſing, and yet went without it: he pities to ſee him ſeeke and not finde, to runne and not obtaine: therefore he ſetteth him in the way like a guide ſent from heauen, which often had ſtrayed himſelfe before, and being now recouered to his right way, ſtands like a marke of knowledge in the turnings that leade vnto blinde by-waies, to direct all thoſe that paſſe by, that they may follow the ready path that leadeth to eternall happineſſe. And becauſe the Traueller marcheth cheerefully, which knoweth his way before he ſetteth forth: therefore from the firſt ſetting forth, euen from the time of youth, when a man beginneth to run his pilgrimage, *Salomon* tels him how he ſhall therein prepare himſelfe to walke, and ſets him in a faire high way, wherein is no turning either to the right hand or the left, which he calleth the remembrance of God. As if he ſhould ſay, Walke with God as *Enoch* did, and remember well that hee which ſhall be thy Iudge, doth ſee all that thou doeſt, and heareth thee at euery word: and this thought ſhall keepe thee in the way at all times, like the cloud and pillar of fire, which went before the children of Iſrael as well by day as by night, when they trauelled in the wildernеſſe.

In the next chapter before, and the ninth verſe, *Salomon* ſaid, *Reioyce, O young man in thy youth:* now he hath changed his note to Remember O young man in thy youth. No more *Reioyce*, but *Remember*. *Salomon* mocked before, and ſhewed what they did remember: here he ſhewes what they ſhould remember, leſt any Libertine ſhould miſconſtrue him and ſay, *Salomon* taught to reioyce, *Salomon* gaue vs leaue to ſinne, *Salomon* ſaid, Doe as yee liſt, for you are young men, and haue a priuiledge to be laſci-

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uious and vaine: he recants with a breath, and denies forthwith his word, euen where he ſpake it.

What ſaid I? *Reioyce, O young man in thy youth?* I would ſay, Remember, O young man in thy youth. So God mockes vs while we ſin, like *Micaiah*, which bade *Ahab* fight againſt *Aram*, and then forbade him againe; ſo he bids them reioyce, and forbids them againe. Reioyce not in thy youth, but repent in thy youth. One would thinke that *Salomon* ſhould haue giuen this Memorandum rather to old men then to young men, Let them repent which looke to die. Oh, ſaith *Ieremie*, it is good for a man to beare the yoke in his youth. If it be good to ſuffer in youth, it is better to learne in youth: therefore if *Dauid* wiſht that his tongue might cleaue to the roofe of his mouth, if he forgot Ieruſalem: what are they worthie which forget God the King of Ieruſalem? Can a child forget his father? Is not God our Father? therefore who is too young to remember him, ſeeing the child doth know his father? As the deepeſt wounds had need to bee firſt tented: ſo the vnſtableſt minds haue need to bee firſt confirmed. In this extremitie is youth, as *Salomon* ſhewes them before he teacheth them. For in the laſt verſe of the former chapter, hee calleth youth *vanity*, as if hee ſhould ſpeake all euill in a word, and ſay that *youth is euen the age of ſin.* Therefore when he had ſhewed yong men their folly vnder the name of vanity, like a good Tutor hee taketh them to ſchoole, and teacheth them their duty: *Remember thy Creator*; as though all ſinne were the forgetfulneſſe of God, and all our obedience came from this remembrance, that God created vs after his owne image in righteouſneſſe and holineſſe, to ſerue him heere for a while, and after to inherit the ioyes which hee hath himſelfe. Which if we did remember, doubtleſſe it would make vs aſhamed to thinke and ſpeake, and do as we are wont. For what man doth remember his Creator, or why he was created, while he ſweareth and forſweareth, and maketh his trade of ſinne, as though there were no God to iudge, nor hell to puniſh? This is, becauſe the remembrance of God, which would wake ſinners, is ſo chaſed from men, for feare it ſhould curbe them of their pleaſures, that they dare not thinke of him, but ſtriue to forget him, that they may ſinne without feare. Therefore hee becom-

Lamen. 3.27.

Pſal. 137.6.

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meth a schoolemaster for God, and calleth children vnto him before they be corrupted, to teach them this one lesson for the guide of their life, *Remember thy Creator.* To which he draweth them as it were with two cords: the short flight of their youth, and the infinite infirmities of age. To shew how soone our youth is gone, which we thinke will neuer haue end, *Salomon* doth not reckon it by yeeres, but by daies, *in the daies of thy youth:* so the Scripture numbers our life by daies and houres, and minutes, to teach vs to make vse of all our time, and euery day to thinke vpon the end. Yet lest they should poste ouer this remembrance vnto age, which is the generall day that all set to repent; after this verse *Salomon* brings in the old man deafe, and blinde, and lame, and stammering, for the young man to behold, as if hee should say: Looke, my sonne, is this man fit to learne, which cannot heare, nor see, nor speake, nor goe? Therefore remember thou thy Creator in the daies of thy youth, before this dotage come. This then is the leuell of our message to hasten them forward which trauell towards heauen, because there is a great space betweene God and vs, and much adoe to aspire the top of mount Sion, but more adoe to aspire the top of the mount of Heauen.

Therefore as *Abraham* rose early to sacrifice his sonne in the morning: so in the morning of thy life, sacrifice thy selfe to God, and let him which is *Alpha* in euery thing, be *Alpha* in thy conuersion, that is, the beginning as well as the end. Because we are giuen to set the best last, that wee may haue a longer time for our sinnes and pleasures, like the Iewes in the first of *Agge* and second, which said alway, the time was not yet come when they should build the Temple; therefore the holy Ghost crieth so often: *This is the acceptable time, This is the day of saluation, To day heare his voyce*; like *Rebecsah*, which taught her sonne the neerest way to get the blessing. When Christ went about to cast out Diuels, they said, that he tormented them before the time: so whensoeuer thou goest about to dismisse thy sinnes and pleasures, though thou stay till thou be an old man, yet they will say still that thou dismissest them before the time. But then is the time, when the Diuell saith, The time is not yet: for the Diuell is a lier, and knoweth that with what liquor our ves-

Gen. 22.3.

2. *Cor.* 6.2. *Genes.* 27.9.

Matth. 8.29.

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ſelues be ſeaſoned at firſt, they will taſte of the ſame euer after, whether it be good or bad. Therefore as God ſueth to haue vs begin at goodneſſe, ſo the Diuell wooes vs to begin at wickednesſe: alledging either that we are not reſolued yet to leaue our pleaſures, or elſe that God is exceeding mercifull to ſinners, or elſe that we ſhall haue ſpace enough to ſerue him hereafter. So hee ſtands as it were at the ladder foote, and keeps vs off with theſe weapons, that we cannot get vpon the firſt ſtaffe, but one thought or other pulleth vs backe, when the foot is in the ſtirrop, ready to ride away from all our ſins at once. Thus we haue long purpoſed to ſerue God, and euery man thinketh that hee ſhould be ſerued, but we cannot accord of the time when to begin: one ſaith, When I am rich; another ſaith, When I am free; another ſaith, When I am ſettled; another ſaith, When I am old, then my pleaſure will leaue me, and I ſhall be fitter to faſt and pray, and ſequeſter my ſelfe, but now I ſhall be mocked, if I bee not like others. Thus like bad borrowers, when our day is paſt already, we craue a longer and a longer, and yet a longer, till we be arreſted with death: ſo the prince of creatures dieth, before hee conſidered why he liued: for as no diſcipline is vſed, where Chriſts Diſcipline is neglected: ſo no time is obſerued, where Gods time is omitted.

Note.

It is an old ſaying; Repentance is neuer too late: but it is a true ſaying; Repentance is neuer too ſoone. Therefore wee are commanded to runne, that we may obtaine; which is the ſwifteſt paſe of man. The Cherubins were portraied with wings before the place where the Iſraelites prayed, to ſhew how quickly they went about the Lords buſineſſe. The Hound which runs but for the Hart, girds forth ſo ſoone as hee ſees the Hart ſtart: the Hawke which flieth but for the Partridge, taketh her flight ſo ſoone as ſhe ſpieth the Partridge ſpring: ſo we ſhould follow the Word ſo ſoone as it ſpeaketh, and come to our Maſter ſo ſoone as hee calleth. For God requiring the firſt borne for his offring, and the firſt fruites for his ſeruice, requireth the firſt labours of his ſeruants, and (as I may ſay) the maidenhead of euery man. Therefore ſo ſoone as man was created, a Law was giuen him, to ſhew that hee ſhould liue vnder obedience from the day that he is borne. So ſoone as he is borne, he is baptized

1. Cor. 9. 24.

Exod. 25. 20.

Gen. 2. 15, 16.

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in the name of God, to ſhew that when wee cannot runne to Note.
Chriſt, we ſhould creepe vnto him, and ſerue him as wee can in youth and age: ſo ſoone as he beginneth to pray, he ſaith, Thy Name be hallowed, Thy Kingdom come, Thy Will be done, before he askes his daily bread; to ſhew that we ſhould ſeeke the Will of God, before the food which we liue by; much more before the ſinnes and pleaſures which we periſh by: ſo ſoone as the Lord diſtributed the talents, hee enioyned his ſeruants to vſe them. Who is ſo young which hath not receiued ſome talent or other? therefore youth cannot excuſe him, becauſe the talent requires to bee asked of euery one which hath it. So ſoone as God had created the man and the woman, he commanded them to encreaſe and multiplie: Shall wee increaſe and multiply in the fleſh, before wee increaſe and multiply in the ſpirit? The firſt thing which God did, after he had created heauen and earth, hee did ſeparate light from darkneſſe, to ſhew vs how we ſhould ſe- *Gen.* 1. 14.
parate good from euill, before our good become euill. The firſt leſſon that *Iohn* taught, was, *Repent, for the Kingdome of heauen is at hand*, Matth. 3. 2. The firſt leſſon that the Diſciples taught, was *Repent* too, *for the Kingdome of heauen is at hand*, Mat. 19. And the firſt leſſon that Chriſt taught, was *Repent, for the Kingdome of heauen is at hand*, Matth. 4. 10. to teach vs what wee ſhould do firſt; *Repent*, was the firſt leſſon to young and old: For what can we owe God to morrow, which wee are not indebted to day? Therefore *Dauid* prayed, *Teach me, O Lord, to number* *Pſal.* 90. 12.
my dayes: not my yeeres, not my moneths, not my weekes, but my dayes: ſhewing that wee ſhall anſwer for dayes as well as yeeres, for to day as well as to morrow, and for our youth as ſtraitly as our age: which made him crie, *Remember not the ſinnes of my youth*; which hee would not haue ſpoken, if God did not marke the ſinnes of youth as well as age. Therefore hee calleth children vnto him as *Salomon* doth, and ſaith, that hee will teach them the feare of the Lord. For ſhould children honour their father, and not honour God? It was a ſweet comfort, when the children went before Chriſt to his Temple, and ſang their *Hoſanna*, to make their fathers aſhamed, which did not know the Meſſias when he came, when their little children knew him. It is written, that when Chriſt heard a young man

anſwer,

answer, that he had *kept the Commandements from his youth*, *Christ began to loue him*: which shewes how Christ loueth these timely beginnings, when wee make him our Nurse, and draw our first milke from his brests. There is not one confession for old men, and another for young men: the old man saith not, I did beleeue in God; the young man saith not, I will beleeue in God; but both say, I doe beleeue in God: for he which is called, *I am*, in Exod. 3. loueth I am, and careth not for I was, nor I will be. When Christ asked *Peter*, *Louest thou me?* hee looked that *Peter* should answer him, *Yea Lord, I loue thee*: and not driue him off, as *Felix* did *Paul*, I wil heare thee, I will loue thee, when I haue a conuenient time. For hee which will not come when God cals, whatsoeuer he say, it is impossible that hee should resolue to come hereafter: for he which is euill, how should he resolue to be good? Therefore now, or neuer; now, and euer: the tree which budderh not in Spring, is dead all the yeere: when a man is first married, he may vse the matter so, to win his wife vnto him, or to estrange her heart for euer. When a Pastor commeth first to a place, with a small matter he may make the simple people like him, or dislike him, so long as hee stayeth: when the heire comes to his lands, lightly all his Tenants begin to speake well of him, or euill of him: when a Prince commeth to the Crowne, by the lawes which hee maketh first, the people ghesse how he will rule euer after, and either dispose their hearts to loue him, or wish his death.

Therefore the sage and beaten Counsellors aduised *Rehoboam* when hee began to reigne: *Shew thy selfe louing to the people this day, and they will be thy seruants for euer.* As though all the dayes after could not doe so much as the first: Such a victory it is to beginne well, as our Prouerbe saith, Hee which hath begun well, is halfe his way: especially it is good for a man to begin his repentance, before hee learne to bee euill: for herein our mindes doe follow our bodies; If our children bee deformed in their youth, wee neuer looke to see them well-fauoured: so if the minde bee planted in sinne, seldome any goodnesse buddeth out of that stocke. For vertue must haue a time to grow, the seed is sowne in youth, which commeth vp in age.

1. Chron. 10.

And

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And if wee can say of others, when wee see a graceleſſe boy, Thou wilt proue a wagſtring, if thou liue to be elder; why ſhould wee, if we begin as ill as he, thinke that wee ſhall be better and better, which iudge that he will be worſe and worſe? As the arrow is directed at the firſt, ſo it flieth all the way, ouer or vnder, or beſide, but it neuer findeth the marke, vnleſſe it bee leuelled right in the hand; ſo they which make an euill beginning, forespeake themſelues at the firſt, and wander out all their race, becauſe when they ſhould haue leuelled their life, they tooke their aime amiſſe. Therefore happy are they which haue their arrow in their hand, and day before them, for they needе not wiſh to be young againe. Now kill the Serpent in the egge, for when he is a Serpent, he will kill thee: if thou canſt not ouercome ſin in the infancy, before the root faſten, and the fence be made about it; how wilt thou ſtruggle with the Lion, when hee ſeeth his pawes? and ſinne is become like an old man, ſo tough and froward, that he will not heare: as hard as it is to reclaime one of theſe old ſinners, or grand Papiſts, which are incorporate into Popery; And as poyſon is ſettled in a Serpent: ſo hard it will bee to reclaime thee, when thou wilt begin to ſay, It hath been my cuſtome, and I cannot leaue it.

Try thy ſtrength but with one of thy ſins, and ſee what ſhifts, what excuſes, what delayes it will finde; and how it will importune thee to let it alone, as the diuell tormented the child before he went out: if thou canſt not diſcharge one vice that thou haſt accuſtomed thy ſelfe vnto; when all thy vices are become cuſtomes, how wilt thou wraſtle with them?

Therefore we bend the tree while it is a twig, and breake the horſe while he is a colt, and teach the dog while he is a whelpe, and tame the Eagle while he is young.

Youth is like the day to doe all our works in. For when the night of age commeth, then euery man ſaith, I might haue been learned; I might haue been a teacher, I might haue beene like him, or him, but the Harueſt was paſt before I began to ſowe; and Winter is come, now my fruit ſhould ripe. Thus euery man that is old ſaith, he cannot doe that which hee thought to doe, and cryeth with *Salomon*, Catechize the child in his youth, and he will remember it when he is old: ſo corrupt him in his

youth,

youth, and he will remember that too. This *Nebuchadnezzar*
Dan. 1. perceiued, and therefore hee choſe the towardlieſt children of the Iſraelites to traine them vp in Idolatry, like the Popiſh Seminaries, that they might be his inſtruments another day. If he had let them alone til they had learned the truth firſt, he thought that they would not take his way: therefore he tooke them before they had any religion, to frame them to his religion. If Idolaters and Papiſts be ſo cunning in their generation, to poyſon their children betime, leſt they ſhould proue Chriſtians after, what care appertaineth to Chriſtians to ſeaſon their children in their ſpring, like the vertuous Lady which *Iohn* commendeth, leſt they proue Papiſts, and traitors, and reprobates, when they looke for comfort of them? There was nothing which made *Reboboam* to chuſe ſuch young Counſellors, when he began to raigne, but becauſe they were his companions before, therefore they became his Counſellors after. This is the preferment of our ſinnes, if they haue been our companions in youth, in age they will looke to bee our Counſellors and maſters too. Therefore the beſt ſeaſon to ſeeke God, is to ſeeke him early before the floods of wrath ariſe, and the heape of ſinnes ſtand vp like a rampired wall betweene God and vs. *They which ſeeke me early, ſhall find me*, ſaith Wiſedome, in the 8. of Prouerbs: *but to them which deferre* (ſhe ſaith,) *they ſhall ſeeke me, but they ſhall not find me*, Pro. 1. *becauſe they did not chuſe the feare of the Lord*: that is, when good and euill were ſet before them, they did preferre euill before good, as a man chuſeth that which hee liketh. Therefore *when they ſeeke me*, (ſaith God) *they ſhall not find me*. How doe yee ſay then, that yee will ſeeke God, when God himſelfe ſaith, that yee ſhall not find him? Therefore in the fourth of Prouerbs, and the ſeuenth verſe, Wiſedome is called *the beginning*; to teach vs to ſeeke Wiſedome in the beginning: for ſaith Chriſt, *If yee ſeeke the*
Matth. 6. 33. *Kingdom of heauen firſt, all the reſt ſhal be caſt vpon you*: he ſaith not, If you ſeeke the world firſt, heauen ſhall bee caſt vpon you; but, If you ſeeke heauen firſt, worldly things ſhall bee caſt vpon you. Hee which doth beleeue this, would firſt ſeeke the Kingdome of heauen, for that which followeth; that all the reſt might be caſt vpon him; as when *Salomon* deſired wiſedome before

honour,

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honor, God gaue him wisedome and honour too, because hee sought the best first.

There was a poole in Iurie, where the sicke and leprous lay: for at one time of the day, the Angell came and stirred the water, and then he which stept in first was healed of his disease: he which stept in first was healed, sayth *Iohn*, none but he which stept in first; so he which taketh time is sure, but he which foresloweth time, oftner faileth then speedeth. For when golden opportunitie is past, no time will fit for her. If *Elias* would be serued before the widow, when shee had but a little cruse of oyle, which was not enough to serue her selfe; will God be serued after *Elias*? will God be serued after thee? nay after the flesh, and after the Diuell? Thou maist reade in Leu. 19. 13. that God would not haue the labourers hire stay in thy hands all night, but would haue thee pay him before thou sleepe. If God would not haue the labourers due stay in thy hand one night, how darest thou keepe his due from him day and night? so many dayes and nights, weekes, and moneths, and yeeres together? where is the morning sacrifice which God requireth? nay where is the euening sacrifice which God requireth? the gloomie morning hath ouercast the whole day. Doest thou thinke it enough if thou doe not sit in the seate of the scorners, or if thou do not stand in the way of sinners? he which standeth staieth not, he which sitteth taketh his ease, but hee which walketh goeth his way. Yet hee which walketh in the way of sinners, though he neither sit nor stand, is not of the blessed number: But he which neither sitteth nor standeth, nor walketh, is blessed, saith *Dauid*, Psal. 1. v. 1. Alas then why doe we sit, if they which stand are accursed, & they which walke are not blessed? Christ saith, *First seeke the kingdom of God*, & we say, first let me bury my father, first let me bid my friends farewell, & so many things first. So long in burying our father & bidding our frieds farewell (that is, the riches and honors, and pleasures of this world) that there is no time left to seeke the kingdome: but *follow me* is turned to follow vs: Christ must follow our sinnes, and come after our pleasures, or else he shall not be serued at all: When we were children, we deferred till we were men: when we are men, we defer till we be old men: when we are old men,

Iohn 5. 2. Note

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Math. 6. 33.

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we deferre till death: in all our life we finde no leisure to liue well, but flit from sin to sin, from wicked thoughts to wicked speeches, from wicked speeches to wicked deedes, as the flye skippeth from scab to scab, vntill wee be cast so farre behinde, that we haue no courage to goe forward; or else straied so farre out of the way, that we care not to seeke it againe. Therefore I cannot say to you as Christ said: *First seeke the kingdome of heauen*, for then you should haue sought it long agoe: but now I must say with the Apostle, *Redeeme the time*, and *At last seeke the kingdome of heaven.* For it is to be feared, that as little flyes, when many came together, plagued and destroyed the Egyptians: so short houres, but many, in sin and securitie, will steale away our whole life, and deceiue our repentance, while we liue like beasts longer then *Nebuchadnezzar*.

Note. There be not many *Lots*, but many linger like *Lot*, loth to depart, vntill they see the fire burne. If the Angell had not snatched him away, *Lot* had perished with Sodome for his delay. There be not fiue foolish Virgins, and fiue wise, but fiue for one knocke when the doore is shut. There be not many *Simeons*, but many as old as *Simeõ*, which neuer yet imbraced Christ in their hearts. They thought to repent before they were so old, yet now they dote for age, they are not old enough to repent yet. Nay I answere, many masters of Israel, Mayors, Aldermen, Sheriffes, Iustices, Baylifs, Constables, Gentlemen, know no more what it is to be borne againe, then *Nicodemus* which came by night: *line after line*, sermon after sermon, and *the blacke-More like himselfe.* All their Tearmes are vacations, all their religion, promises, and all their promises, hypocrises. In stead of catechising their children, as *Salomon* teacheth them, they catechize them to hunt and hawke, to ride and vaunt, to ruffle and sweare, to game and daunce, as they were catechized themselues, lest the childe should proue better then his father, and then he is quallified like a Gentleman. Is this to seeke the kingdome of heauen first, or last, or not at all? Woe to the securitie, woe to the stubbornesse, woe to the drowsinesse of this age. The theefe commeth at midnight, and wee sleepe till the dawning of the day: we let in Satan before we bid him auoide: we sell our birth-right, before it come to our hands: wee seeke

for

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for oyle, when our lamps ſhould burne, this day paſſeth like yeſterday, and to morrow wee ſhall ſpend like this day. So hee which ſhould haue the firſt fruits, can get no fruites, becauſe we marre the ground before we ſow it

Conſider this ye, which might haue knowne a thouſand things more then ye do, if ye had begun when *Salomon* taught you. God will not alway knocke at the doore, Chriſt will not alway clocke like a *Hen*, *Iohn* will not alway crie in the wildernes: but mercy is in the fore-ward, and iudgement in the rere-ward. They which can ſay now, We haue a Prophet; ſhall ſay, We had a Prophet, but we entertained him like the Gergeſites: ſo God ſent him away from vs like *Ionah* to the Niniuites, when the Iſraelites deſpiſed him. Yet Wiſedome crieth in the ſtreets, Let euery *Ioſeph* ſtore vp before the famine comes: for he which promiſeth thee pardon when thou doeſt returne, doth not promiſe that to morrow thou ſhalt returne. Repentance is a gift, and a gift muſt be taken when it is offered. The time paſt is gone, and thou canſt not recall that to repent in; the time to come is vncertaine, and thou canſt not aſſure that to repent in? the preſent time is onely thine, and thou maiſt repent in that: but anon that will be gone too. Therefore as *Samuel* began to ſerue God in his minoritie, as *Timothie* read the Scriptures in his childhood, and *Iohn* grew in ſpirit as hee ripened in yeeres: ſo whether thou be old or yong, thy repentance cannot come too ſoone, becauſe thy ſinne is gone before. If thou lackeſt a ſpur to make thee runne, ſee how euery day runneth away with thy life, youth commeth vpon childhood, age commeth vpon youth, death commeth vpon age, with ſuch a ſwift ſaile, that if all our minutes were ſpent in mortifying our ſelues, yet our glaſſe would be runne out, before we had purged halfe our corruptions. All theſe examples and ſentences, and prouerbes, and reaſons do crie with *Salomon*, *Remẽber thy creator in the daies of thy youth.* This is the kings commendation or greeting to the colledge of youth. But how ſhould yong men remember God, when old men forget him? If *Noah* be drunke, who ſhal rebuke *Cham*? It is time to remember God in age, or elſe to forget him for euer. Therfore as the Iſraelites gathered twice ſo much Manna the day before the Sabbath, as they gathered any

day before that, becauſe they might not gather vpon the Sabbath: ſo the gray head which looketh euery day for the laſt ſabbath when he ſhall reſt in the graue, ſhould pray twice as much, heare twice as much, doe twice as much, to prepare the ſacrifice of his body and ſoule readie & acceptable vnto God; becauſe the night is at hand, when he cannot heare, nor pray, nor repent any more. It is ſayd, the diuell is very buſie becauſe his time is ſhort, but an old mans is ſhorter. What haſte ſhould he make that muſt go further then the Moone, then the Sonne in a yeere or a month, or a weeke, which the Saints were going all their life. Therefore, if youth had neede of legges, age had neede of wings to flie vnto God. But as Chriſt ſaid, *The poore receiue the Goſpell* though the rich be more bound; ſo we may ſay, the yong men receiue the Goſpel, though the old men haue more cauſe.

Note. The yong men follow Chriſt, the yong men heare the word, the yong men ſanctifie themſelues, the yong men ſtand for the Church, the yong men beare the heate of this day: old *Noah* is drunke, old *Lot* is ſleepie, old *Sampſon* hath loſt his ſtrength. Once the yonger brother did ſteale the bleſſing from the elder, and now hee hath got it againe, as the malice of *Eſau* ſhewes, which perſecutes him for it. I ſpeake it to their ſhame, they that weare the furres and ſcarlets, as though they were al wiſedome, and grauitie, & holineſſe euen to the skirts, may ſay as *Zedechias* ſaid to *Michaiah*, when did the ſpirit depart from me and go to thee? when did zeale depart from vs and goe to you? They are ſo nouſled to the world and acquainted with ſinne, that it is too late now for the world to ſpeake vnto them; they may looke vpon the ſignes of wiſedome, and grauitie and holineſſe, when they ſee their long beards & gray heads, & ſide gownes, and aske, why is this buſh hanged out and no wine within? What marueil then if they bee not reuerenced but mockt and pointed at, when *Sem* and *Iaphet* had neede to come againe, and couer their naketdnes? What a ſhame was it to the Iſraelites whē Chriſt ſaid by a Canaanite, I haue not found ſo great faith in Iſrael? So what a ſhame is it to the elders, that Chriſt may ſay againe, I haue not found ſo great faith, nor knowledge, nor zeale in maſters, and fathers, and rulers, as in ſeruants, and chil-

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dren, and prentises? Which made an old father of this citie say, which now is with God, that if there were any good to be done in these dayes, it is the yong men that must doe it, for the old men are out of date, their courage stoopes like their shoulders, their zeale is withered like their browes, their faith staggereth like their feete, and their religion is dead before them. Be assured of this that ye are come to that time which your selues set to repent: and yet as though there were another age to repent after old age: for you spend old age like youth, as if you were appointed to die in your sins. *God hath chosen the weake things*, sayth *Paul*, 1. Cor. 1. so I may say, God hath chosen the yong things to doe his worke: as if the Lord had spoken to you in his wrath. Fathers I will prouoke you by your children, Masters I will prouoke you by your seruants, as once he threatned to prouoke the Iewes by the Gentiles. Therefore be of good cheere, yong *Daniel*, yong *Samuel*, yong *Timothie*, though our aduersaries be as the Aramites, yet there be more with vs then against vs. Flesh and blood could not ouercome flesh and blood: but if you be sanctified, it is the spirit which hath sanctified you: for the diuell would not goe out vnles a stronger then the diuell hath entred the house: when you come to be rich, and elder like *Demas*, then take heede that ye doe not embrace the world as *Demas* did, and turne to that which ye condemne. The Vine would not leaue her grapes, nor the Oliue her fatnes, nor the fig-tree her sweetnes to be a King, but the bramble did; he is not a vine, nor an oliue, nor a fig-tree, but a bramble made for the fire, which leaueth his righteousnes to become worse. He which is of the Church, will say with the Church, *I haue washed my feete, how should I defile them againe?* Let the dog turne to his vomit, and the swine to their wallowing, but hold thou on thy sacrifice like *Abraham* to the euening of thy life, and a full measure shall be measured vnto thee, as thou hast measured thy selfe. Vnto the which measure without measure, the Lord Iesus bring vs.

FINIS.

THE TRIALL OF THE RIGHTEOVS

Pſal. 34. 19.

Many are the troubles of the righteous, but the Lord deliuereth him out of all.

THe ſumme of this verſe is, as if he ſhould ſay, Let the righteous looke for moe troubles then other, and likewiſe let them hope for greater comforts than other: for when they are well, they ſhall be eclipſed againe, to ſhew that their light was but borrowed: and when they are eclipſed, their light ſhall returne, to ſhew their difference from them whom God hateth, which fall from plague to plague, as they runne from ſinne to ſinne.

This verſe hath three parts, for here the righteous are *the agents*, their condition *troubles*, and the Lord *their deliuerer*: ſo many things fall out contrary vnto our mindes euery day, that hee which wanteth patience in this world, is like a man which ſtandeth trembling in the field without his armour, becauſe euery one can ſtrike him, and he can ſtrike none: ſo the leaſt puſh of paine, or loſſe, or diſgrace, doth trouble that man more which hath not the skill to ſuffer, than twentie trials can mooue him which is armed with patience, like a golden ſhield in his hand to breake the ſtroke of euery croſſe, and ſaue the heart though the body ſuffer: for while the heart is whole all is well. *A ſound ſpirit* (ſaith) *Salomon*) *will beare his infirmitie, but a wounded ſpirit what can ſuſtaine?* Pro. 19. 14. Therefore as the lid is made to open and ſhut, to ſaue the eye: ſo patience is ſet to keepe the ſoule, and ſaue the heart whole, to cheere the body againe. Therefore if you marke, when you can goe by an offence and take a little wrong, and ſuffer a trouble quietly, you haue a kind of peace and ioy in your heart, as if you had gotten a victorie, and *the more your patience* is ſtill *the leſſe your paine* is. For as a light burthen borne at the armes end, weigheth heauier by much, than a burthen of treble waight, if it be borne vpon the ſhoulders, which are made to beare: ſo if a man ſet impatience to beare his croſſe, which is not fit to beare, it will grumble, and

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murmur, and ſtart, and ſhrinke, and let the burthen fal vpon his head like a broken ſtaffe, which promiſeth to help him ouer the water, and leaueth him in the ditch. But if you put it to patience, and ſet her to beare it which is appoynted to beare, ſhe is like the heartie ſpies that came from Canaan, and ſaid, *It is nothing to ouercome them*: ſo patience ſaith, it is nothing to beare, it is nothing to faſt, it is nothing to watch, it is nothing to labor, it is nothing to be enuied, it is nothing to be backbitted, it is nothing to be impriſoned: *In all theſe things* (ſaith *Paul*) *we are more than conquerors*. As though all theſe things came not to make vs mourners, but to make vs conquerors: nay more than conquerors, becauſe a conqueror conquereth his enemie but once: but we conquer theſe as often as Chriſt did the tempter. Thus all is in the manner of bearing, which maketh perſecution ſeeme ioyful vnto ſome, and irkſome to others; which maketh pouertie welcome to one, and bitter to another; which maketh him ſing in his ſicknes as if he were whole, and thee raue and whine, and curſe, as if thou were not ſicke but frantike: Therefore Chriſts yoke is called an eaſie yoke, becauſe it is eaſie to ſome, that is to them which haue skill to beare it as Chriſt did beare it; by his infinit patience, he ſuffered infinit paines for infinit ſins. Patience, was like a priuie coate vpon his foule, that when the diuell ſtroke at him, he was ſtriken himſelfe: when death came to kill him, he was killed himſelfe; and all their ſhot could not hurt him, becauſe of his preſeruatiue which he had about him, like *Sampſons* haire which ſaued him from all his enemies. If the maſter carried patience about him for to guard him through theſe pikes of troubles, which ſtand like the fierie ſword betweene vs and paradiſe: how can the ſeruant eſcape them vnles he be armed as his maſter was? For what hath the poore man to beare his wants? what hath the bondman to beare his griefes? what hath the ſicke man to beare his paines? but to lay all vpon the ſhoulders of patience, and to ſay with *Ieremie*, *This is my ſorrow, I will beare it*. As the tree which *Moſes* caſt into the ſpring ſeaſoned the bitternes of the waters; ſo patience caſt into our troubles, ſeaſoneth the bitternes of the croſſe, and is as it were inſtead of an aſſiſtant vnto euery man, to ouerthrow and ouercome his troubles, like the Armour-

Iosh. 2.

Rom. 8. 37.

Math. 11.

Iudg. 16. 17.

Gen. 3.

Iere. 10. 19.

Exod. 15. 25.

1. Sam. 14 bearer which holpe *Ionathan* to vanquish his enemies. She hath a deuice to draw such a skinne ouer our sores that shall make our pouertie seeme riches, our reproches seeme honour, our bondage seeme liberty, our labour seeme rest, our sorrow seeme ioy, our paine seeme ease, our sicknesse seeme health, and all that hurts vs, reioyce vs; vntill we say with *Dauid*, *Thy iudgements are pleasant*: shewing that Gods iustice is as pleasant to the patient, as his mercies to others. Therefore what a peace-maker were this in the Common-wealth, if the Magistrate had patience to beare his enuie, if the preacher had patience to beare his studie, if the creditor had patience to beare his losses, if the bondman had patience to beare his seruice, if the husbandman had patience to beare his labour, if the sick man had patience to beare his paine, if the poore man had patience to beare his wants? for Note. want whereof, many think themselues in hell, and say that no mans paine is like their paine, no mans wants like their wants, no mans foes like their foes, no mans wrongs like their wrongs, when they can scarse tell where their paine holds them. Therefore albeit few can brooke of Humilitie, and Charitie, and meeknesse, and thankfulnesse, and temperance, and those seuere vertues, which pull from pleasure; yet euery man doth wish for patience like a Physition to ease his griefe, by all meanes that he can: so they which are wicked, although they cannot see the goodnes of other vertues, yet can see the goodnes of patience, and perceiue when they see a patient man, and an impatient man both sicke of one disease, yet both are not troubled alike, but that hee which hath most patience hath most ease, and he which is most imparient, is most tormented, like a fish which striues with the hook. Therfore euen those which cannot suffer, that they might haue rest, yet sing the patient prouerbe, *In sufferance is rest*. This is a lesson that I know you would gladly learne, euen as *Pharaoh* longed to know his dreame, though ye care not for vertue, as the cruell Iudge cared not for charity.
Gen. 41. 15. Yet if you could gaine such a bargaine by any vertue to ease you of your paines, it would make you looke vnto vertue, as
Exod. 9. 28. *Pharaoh* vsed *Moses*, but to remoue the plagues.

This power God hath giuen to patience, the medicinable vertue that it should be like an holsome hearbe in the world,

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or a generall Physition for all persons and all diseases. Therefore when the Angell had recorded all the troubles which should come in the latter daies: at last hee concludeth *Here is the patience of Saints*: as though patience should beare all. *Apoc.* 13. 10. Therefore so many Scriptures goe like preachers about the Bible, to exhort vnto patience, like a Beacon which is set vp to call men together, shewing vs, that by *patience wee possesse our soules*: as though a man without patience had no rule of himself: that *a mans wisdome is knowne by his patience*, as though *Luke* 8. *Prou.* 9. that he which is not patient, cannot be wise: that *by patience we receiue the promises*, as though the promises did not belong vnto vs vnles we haue patience: that *patience breedeth experience*, *Heb.* 10. *Rom.* 8. *and experience hope*, as though he which wanteth patience, had no experience of God, to know the scope of his doings, nor any hope to comfort him about the life to come: besides many reasons moe: *That the afflictions of this world are not worthy of* *Rom.* 8. *the ioyes that succeede them*: that *all things* (euen our afflictions) *turne to the best, if wee loue God*: that *they are blessed which weepe* *Matth.* 7. *here, because they shall laugh hereafter*: that *if wee suffer with* *2. Tim.* 2. *Christ, wee shall raigne with Christ*: that *the Lord doth loue those* *Prou.* 3. *whom he chasteneth*: that *by suffering we are made like the sonne of God*, whose life was a persecution, as though the holie Ghost by often calling vpon vs, like the importunate woman, would *Luke* 18. compell vs to be patient, whether our flesh will or no.

Besides these honourable praises of patience, the Prophets, Euangelists, and Apostles, haue a set number of examples before our eyes, like banners of such cures as haue been healed by her: that as the author to the Hebrues saith, *By faith Abel offered a better sacrifice than Cain: by faith Enoch was translated before he saw death: by faith Noah prepared the Arke and was preserued from the flood: by faith Abraham was content to sacrifice his sonne, and yet beleeued that in his seed all the world should be blessed: by faith Sara receiued strength to bring forth a child when she was strooken in yeeres, and past the strength of the wombe.* So I may say of patience: by patience *Iob* did beare all the torments *Heb.* 11. *Iob.* 1. that the Diuell could heape vpon him: by patience *Iacob* put *Gen.* 29 30. vp a thousand wrongs from *Laban* and his children, and neuer 31. complained in one and twentie yeeres before he departed: by

patience

Gen. 45. 15. patience *Ioseph* forgaue his brethren when hee might haue put them to death, and gaue them food when they feared reuenge: by patience Christ suffered banishment, and reproches, and scourges, vntill he went to his death, like a lambe to the slaughter.

Among the strange cures of patience, *Dauid* may report of his experience, what this plaister hath done for him: for being a figure of Christ he was alwaies hedged about with the crosse, which prooued his patience like a touch-stone euerie day. As Christ was contemned of his countrimen, so *Dauid* was contemned of his brethren: as Christ fled to Egypt, so *Dauid* fled

1 Sam. 26. 2. vnto Gath: as Christ receiued food of women, so *Dauid* receiued food of *Abigail*: as *Herod* persecuted Christ, so *Saul* persecuted *Dauid*: and the wrath of the King brought many enemies with it, that when he was annointed, yet hee could not raigne: and when he raigned, yet his raigne was but a warfare: the Philistines against him, the Ammonites against him, the Edomites against him, the Moabites against him, and *Absolon* his owne bowels against him, for whom he cried, *Would God I had died for thee.* This son which was his darling, was his traitor, and sought *his* death that brought him to life, as though *Saul* had been risen from the graue againe. In all these troubles *Samuel* shewes what was this pilgrims comfort: *But Dauid comforted himselfe in the Lord his God*, as though he had no comfort but in God alone. This was the stone vpon which hee leaned his head. Be patient, for *many are the troubles of the righteous, but the Lord deliuereth him out of all.* When hee did behold his troubles like the hoste of the Aramites, hee looked backe vnto God like *Elisha*, and spied one with him stronger than all against him. Therefore respecting his afflictions he crieth, *Many are the troubles of the righteous*, respecting the promise, he singeth, *The Lord deliuereth them out of all.* Thus (by his own foot) *Dauid* measureth the condition of the righteous and saith, *Many are the troubles of the righteous*: and then by his owne cure he sheweth how they should be healed; saying, *The Lord will deliuer him out of all.* If yee marke, the spirit hath directed *Dauid* to those two things which make vs take our troubles grieuously: one, because wee doe not looke for them before

1 Sam. 28. 2.. Luke 8. 2. 1 Sam. 25. 18. 19. 2. 16. 13. 2 Sam. 8. 2. 6. 5. 6. 15. 4. 18. 33.

1 Sam. 30. 6.

2 King 6. 10.

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they come. Therefore, as Christ told *Peter* before he suffered, to strengthen him when he suffered: so the holy Ghost doth runne vpon the crosse, to keepe vs in expectation of troubles, that we might prepare faith, and patience, and constancie for them, as *Noah* prepared an Arke for the flood. The second thing which makes vs to start so at the crosse is, because we are like the Prophets seruant, which did see his foes, but not his friends: so wee see our sore but not our salue. Comfort seemes a farre off like *Abraham* in the heauens, as though it would neuer come so low: therefore wee goe about to deliuer our selues as it is said, *Let vs breake his bands*, as though wee could deliuer our selues. But *hold your Peace*, saith *Moses, the Lord shall fight for you.* So *Dauid* comes in like a pacifier, and saith, *Vexe not your selues, for the Lord will deliuer you.* Beare both these sentences in minde, that you must goe thorow a sea of troubles, and that then you shall come to a hauen of rest, and no affliction shall take you before you be armed for it, and in euery trouble you shall know where to haue your remedie. *Many are the troubles of the righteous, but the Lord deliuereth him out of all.* Here be the two hands of God like a wound and a plaister: one casteth downe, and the other raiseth vp. It is good for a man to know his troubles before they come, because afflictions are lightned in the expectation; Therefore God saith of *Paul I will shew him how many things he shall suffer for me.* God dealeth plainly, and tels vs the worst first, what we shall trust to, as Christ told his Disciples at the first: *If ye will be my disciples, ye must take vp the crosse*: cold entertainment to breake their fast with the rod. Other feast-makers, saith Christ, broach the best wine first, but Christ keepeth the best till the last: This is the manner of Gods proceedings, to send good after euill, as he made light after darknes: to turne iustice into mercie, as he turned water into wine: for as the beasts must be killed before they could be sacrificed, so men must be killed before they can be sacrificed, that is, the knife of correction must prune and dresse them, and lop off their rotten twigs before they can bring foorth fruite: these are the cords which binde the ramme vnto the altar, least when he is brought thither he should runne from thence againe: this is the chariot which carrieth our thoughts to heauen, as it did *Nebuchadnezzars*,

Iob 21. 28.
2. *King.* 6.
Luke 16.
Psal. 2.
Exod. 14. 14.
Acts 9. 16.
Math. 16. 8.
Luke 9.
Iohn 2.
Gen. 1. 3.
Iohn 2.

ears, and our assumption before our assumption. This is the hammer which squareth the rough stones, till they bee plaine and smooth, and fit for the temple. This is the first messenger which is sent to compell them to the banquet, which will not come when they are inuited. Because we are naturally giuen to loue the world, more than is good for vs, therefore God hath set an edge of bitternesse vpon it to make vs to lothe it, like a nurse which laieth mustard vpon her breasts to weane the child from the dug: so, *Many are the troubles of the righteous*, to weane vs from the dug of the world. The crosse is one of our schoolemasters in this life, and the best wisedome is deerest bought: prosperitie seeketh for nothing, but necessitie seeketh and studieth, and laboureth, and prayeth for her wants. As the rod maketh the scholler to applie his booke, so all our knowledge is beaten into vs: some learne their goodnesse of pouertie, some of sicknesse, some of troubles: aduersitie is the fit time to learne the iustice, mercie, power, and prouidence of God, a fit time to learne the patience, wisedome, faith, and obedience of man, a fit time to learne the subtiltie, frailtie, and misery of this world. All this thou buyest for troubles; yet they are but troubles, not plagues, nor curses, nor torments, but like the trauels of a woman, when the birth is ripe shee is deliuered, and straight shee forgetteth all her paines for joy that a man child is borne into the world. So the seruants of God trauell but till the fruites bee ripe. When the new man is borne, their trauels are ended, and they forget all their troubles, because one is borne into the world, like the sonne of God. This is the difference betweene the afflictions of the righteous and the vngodly.

Iohn 8. 2.

Exod. 8. 6. *Iohn* 4.

When God doth visit the wicked, his punishments are called plagues, and curses, and destructions; the plagues of Egypt, the curse of *Caine*, the destruction of Sodom; But when he doth visit the righteous, his punishments are called corrections, and chastisements, and rods, which proceede from a father, not to destroy vs but to trie vs and purge vs and instruct vs: therefore when we are afflicted, one saith that God letteth vs blood to saue our liues, for our liues are ranke and must bee lopped; And *Iacob* was blessed and hated both at one time; so a man may be blessed and afflicted both together. Afflictions doe not

Iohn 19.

Gen. 36.

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hinder our happines, but our happines commeth by affliction, as *Iacobs* blessing came with halting, and as peace is procured by warre. *Therfore blessed are ye*, saith Christ, *when men persecute you*: as though they were blessed euen while they were persecuted. Therefore this must not dismay vs, that the Scripture saith, *Many are the troubles of the righteous*, but rather reioice vs, because we beare the markes of the righteous. *Daniel* complaineth not of his sicknes, but of his sins. Who shall fight the Lords battels but the Lords seruants? Therefore when *Dauid* spake of many troubles, he poynted to the righteous, as if he should say; this is your share, the rod is made for the child. Christ called the crosse his cup. The seruant is beloued that drinkes of his masters cup: Therefore Christ reacheth it to the righteous, and bids none but his Disciples take the crosse: euery man which hath his heauen here, doth labour and sweate for his liuing: and shall not they which haue their hel here, suffer more then they which haue their heauen here? All men are subiect to dangers and losses and sicknesses: *But all that beleeue in Christ* (saith *Paul*) *shall suffer persecution*: that is more then dangers, or losses, or sicknesses which the wicked suffer; for the world will not persecute her children, but she will persecute Gods children: therefore this Church is called the Militant Church, because it is alwaies in warfare. Therefore the Gospel is called the word of the crosse, as though it came to crosse vs: Therefore *Paul* describing the way to heauen, draweth by this line, by many tribulations, the crosse-way is the way to heauen, and the righteous walk in it. Therefore the children of God are not only called labourers, to shew what they should do for God: but they are called souldiers, to shew what they should suffer, for God. *The seruant is not aboue his master*: but if Christ should suffer, and wee should rest, the seruant were aboue his master. The prophecie must be fulfilled: *I will put enmitie betweene the seed of the woman & the seed of the serpent*: but if there be no warre betweene the children of God and the children of the world, the prophecie is not fulfilled. Therefore *Esau* and *Iacob* had no sooner life, but they began to struggle one with another, before they came out of their mothers wombe. Therefore *Abraham* was banished so soone as he receiued the promise. Therefore *Abel* was enuied of his

Math. 5. 1. *Tim.* 2. *Math.* 20. *Math.* 11. *Gen.* 3. 2. *Tim.* 4. *Acts* 14. 22. *Math.* 21. 2. *Tim.* 2. 3. *Iohn* 15. 10. *Gen.* 3.

Gen. 25. 22. his brother ſo ſoone as he was accepted of God. The righteous
4. 24. man was alway like *Lot* among the Sodomites, and like *Samſon* among the Philiſtines, ſet a worke by his enemies. As Chriſt
Math. 2. was no ſooner borne, but *Herod* ſought his life; ſo the new man is no ſooner borne of the ſpirit, but the ſerpent is readie to deuoure him, his brethren to baniſh him, and hell to ſwallow him. In all the world hee hath no friend, but hee which made the world. This is the ſtate of the Church militant: ſhe is like the Arke floting vpon the waters, like a Lillie growing among
Exod. 3. 2. thornes, like the buſh which burned with fire and was not conſumed: ſo the Citie of God is alwaies beſieged, but neuer ruined. Chriſtians and perſecutions cloſe together, like Chriſt and
Luke 23. 33. his croſſe. As Chriſt was made to beare his owne croſſe: ſo they
Iohn 19. 17. are made to hold their cheekes to the nippers, their faces to be buffeted, their backs to be ſcourged, their eyes to be pulled out; their peace is perſecution, their reſt labour, their riches pouerty, their glorie reproches, their libertie impriſonment; although they be the ſons of God, the brethren of Chriſt, the only heires of heauen; yet becauſe they ſuffer their hell here, they muſt be content to be ſubiect to their enemies, to bee abiects to their
Pſal. 69. 8. 7. kinſmen, to be hated of moſt, to be contemned of all, to be per-
8. 7. ſecuted ouer the earth, a very hauen & receptacle of troubles.
Luke 10. 35. Yet as Chriſt was the ſonne of God, though his life was nothing but perſecution; ſo the righteous are the ſonnes of God, for all theſe troubles. This is like a baite in their iourney, to thinke as the Samaritan told his hoſte, *If thou ſpend any more, I wil recompence thee when I come*: So Chriſt will mend their wages when he commeth. Why ſhould not God trie his friends, as well as we trie our friends? The ſame afflictions (ſaith *Peter*) are accompliſhed in others, nay greater afflictions are borne of others, which would make vs deſpaire like *Cain*. Chriſt was cõſecrated by afflictions, therefore we cannot bee conſecrated without afflictions; who would not goe to heauen with *Eliah*,
2. Cor. 10. 13. though it were in a whirle-wind? If our troubles be light and few, it is becauſe we are weake and tender, therefore God doth reſpect our feeblenes, and laieth no more vpon vs, becauſe we are not able to beare more. It is not a ſigne that wee are righteous, becauſe our troubles are few; but becauſe our troubles are

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few, it is rather a signe that we are not righteous, because *many are the troubles of the righteous*. For they must bee made examples of patience, they must suffer their hell heere, they must bee squared for the Temple, therefore they must haue many strokes to make them fit: God is not like a waspe, which when shee hath stung once cannot sting againe: but there is a generation of crosses, and a pluralitie of troubles. when *Dauid* spake of troubles, hee spake of troupes and heapes, and starres and sands, and therefore he saith, *Many*, as though hee were faine to lay them downe in the grosse summe, not reckon them. By many tribulations (saith *Paul*) but how many he could not number: *Acts* 14. For except our sinnes, there is not such plentie of any thing in the world, as there is of troubles, which come from sin: as one heauie messenger came to *Iob* after another; so now since wee *Iob.* 1. 14. 16. are not in Paradise, but in the wildernesse, wee must looke for *Psal.* 42. 7. 8. 9. one trouble after another: therefore afflictions are called waters, because as one waue falleth vpon another, so one trouble falleth vpon another.

As a Beare came to *Dauid* after a Lion, and a Giant after a *1. Sam.* 17. 34. Beare, and King after a Giant, and Philistines after the King: so when they haue fought with pouertie, they shall fight with enuie: when they haue fought with enuie, they shall fight with infamie: when they haue fought with infamie, they shall fight with sicknes, like a labourer which is neuer out of worke. Thus you see the righteous in troubles, like the Israelites in exile: Now the Lord commeth like *Moses*, to deliuer them: aduersi- *Exod.* 3. 10. tie seeketh out the promise; the promise seeketh out faith; faith seeketh out prayer; then God heareth, and mercie answereth. All this while Christ seemed to sleepe, as he did in the ship: now *Math.* 8. 26. he rebukes the windes and waues, and troubles flie before him, like a troupe of wolues before the shepheard. As he asked the adulteresse, where are thy accusers? and she said they are gone: so hee may aske his patients, where are your troubles? and they may say, they are gone: the Sunne rose, and the mists vanished: yet (saith *Dauid*) God is good to all that are pure in heart: that is, he remembreth them while he afflicteth them, and is preparing an issue while the crosse prepareth thē. When Christ heard them say, he whom thou louest is sicke, he answered, this sicknes

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is not vnto death, Ioh. 11. 3. So when it may be ſaid, he whom God loueth is ſicke: then it may be ſaid, this ſicknes is not vnto death, and though it be to the firſt death, yet not to the ſecond.

Ionas 3. Who would thinke when *Ionas* was in the ſea, that hee ſhould

Dan. 4. preach at Niniueh? Who would thinke when *Nebuchadnezzar* was in the forreſt, that he ſhould raigne againe in Babel? Who would think when *Ioſeph* was baniſhed of his brethren, that his brethren ſhould ſeeke vnto him, like his ſeruants? Who would

Iob 2. 42. 10. thinke when *Iob* ſcraped his ſores vpon the dunghill, all his houſes were burned, all his cattell ſtollen, and all his children dead, that he ſhould be richer then euer he was? Theſe are the

Exod. 15. 21. acts of mercy which make the righteous ſing: *The Lord hath*

Mal. 3. 6. *triumphed valiantly.* This is the priuiledge of the righteous, as God ſaith, *Ye ſons of Iacob are not conſumed:* So they anſwere a-

1 *Cor* 4. 6. gaine, *We are not conſumed.* Therefore (*Paul* ſaith) we are in di-

Luke 24. 6. ſtreſſe, but we are not forſaken: as Chriſt roſe out of the graue, ſo we ſhall riſe out of trouble; and when the gold is fined, the fire ſhall hold it no longer. When Ieſus was in baniſhmēt with *Mary* and *Ioſeph*, at laſt the Angell came and ſaid, *they are dead*

Iohn 2. 3. *which ſought the childs life*: ſo when the daies of our baniſhment and ſcarſitie, and bondage and ſicknes are ended; at laſt, tidings

Math. 2. 20. ſhall come that our troubles are dead, and then the righteous ſhall looke vp like *Moſes* when he was paſt the ſea, and ſee all their enemies, all their troubles drowned behind them, then the hart ſhall dance like *Miriam*, and ſing the ſong which ſoundeth before *Moſes*: *The Lord, the Lord is ſtrong, merciſull & gracious,*

Exod. 30. 15. *ſlow to anger, but abundant in goodnes and truth.* And if *Dauid*

20. 34. had ſtaied at troubles, and ſpoken of nothing but rods, the wicked might ſay, as they doe in Pſal. 115, *Where is their God?* and

Pſal. 115. the righteous might complaine with *Dauid*, *I haue cleanſed my*

Pſal. 3. *heart in vaine*; but as the waters of the ſea flow & ebbe againe, ſo the waters of affliction flow & ebbe againe; one caſteth *Moſes* into the water, and another draweth him out of the water. There lieth *Lazarus* at the gate, there lieth *Ioſeph* in priſon, there lies *Ieremy* in the dungeon, there lies *Iob* in the aſhes, there lies *Ia-*

Gen. 25. 20. *cob* in the fields, there lies *Dauid* in the wilderneſſe, there lies *Abraham* in exile, there lies *Daniel* among the Lions, there lie the children in the fornace: at laſt comes the yeere of Iubile,

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and all the prisoners of the Lord are set at liberty: therefore they are called the prisoners of hope, because they may hope to be deliuered, &c. Therefore God translateth his crosse from the head to the heart, from the heart to the foot, from pouerty to sickneſſe, from ſickneſſe to labour: that whereſoeuer he placeth it, we might haue patience; knowing that he can remoue it as he placeth it. *Zach.* 9. 11.

Then are fulfilled all theſe ſweet ſcriptures: *The Lord retaineth not his wrath for euer, becauſe mercie pleaſeth him*, Mich. 7. 8. *After two daies he will reuiue vs, and the third day he will raiſe vs vp*, Oſe. 6. 2. *Surely there is an end and thy hope ſhall not be cut off*, Prou. 23. 18. *Heauineſſe may endure for a night, but ioy will come in the morning*. Pſal. 30. 5. Hee which hath ouercome death and Satan, and the world, can eaſily ouercome all the troubles in the world. Rather then *Eliah* ſhall ſtarue, the Rauens ſhall feed him: rather then *Ionas* ſhall drowne, the fiſh ſhall ſaue him; as when the glutton did not pitie, the dogges tooke compaſſion. Vntill *Dauid* ſaith, *The Lord will deliuer*, the righteous and the wicked goe together; but now they part; one is taken, and the other is refuſed: one is deliuered, the other is left in priſon. As *Abraham* came not to deliuer the Sodomites, but to deliuer his brethren: ſo Chriſt came not to deliuer his enemies, but to deliuer his ſeruants: not to deliuer them from troubles, but to deliuer them out of troubles; that they may ſay as well, *The Lord hath taken, as the Lord hath giuen*. As *Dauid* gaue charge to his ſouldiers, that they ſhould not kill *Abſolon* his ſonne, though hee ſent them againſt *Abſolon*, to ſtay his rebellion: ſo God forbids his croſſes to deſtroy his children, though hee ſend them againſt his children to purge their corruptions. As the Angell paſſed by the houſes of the Iſraelites, when hee ſaw the blood of the Lambe vpon their doores: ſo God hath his markes, whereby he knoweth whome hee ſhould deliuer out of trouble, and whome hee ſhould leaue in trouble. To one hee ſaith, Take my croſſe: to another he ſaith, Bee thou healed: to another he ſaith, Stay till thy time commeth. Euery hard word may be ſpoken to the godly as well as to the wicked, but that deadly word, *Depart into euerlaſting fire*. Although they ſeeme to depart heere; yet then it ſhall be ſaid, come, and not depart. *2. King.* 17. 6. *Iohn* 1. *Luke* 16. *Luke* 17. *Gen.* 14. 16. *Iob* 1. 21. *2 Sam.* 18. 5. *Exod.* 12. 13. *Math.* 25.

As *Iohn*, after the voice of thunder, heard the voice of Harpers: so when they haue been beaten, they shall bee cherished. Therefore the trials of the righteous, though they bee called many troubles, yet they are not called euerlasting troubles.

Rom. 14. 2.

Psal. 32. 10. As *Dauid* saith here, *Many are the troubles of the righteous*; so in psal 32.10. he saith, *Many are the sorrowes of the righteous*: but it followeth, *the Lord will deliuer them out of all.* Nay (saith *Salomon*) *when the righteous escape out of trouble the wicked shall come in his stead*: that is, the troubles of the righteous shall shift to the vngodly, as the leprosie of *Naaman* went to *Gehezi*. And therefore the wicked are called the ransome of the iust, because they lie in baile for them. As one bird chirpeth to another: so one plague shall whistle to another, & say; Come and helpe me to torment this sinner (for one plague will not serue the Egyptians) vntill he be so loden with torments, that he crie like *Cain*, *My punishment is greater then I can beare.* The righteous neuer said, that their troubles were more, or greater, or longer then they could beare; for God hath promised, hee will not lay more vpon them then they are able to beare: but when they begin to sinke like *Peter* vpon the sea, then the hand is ready to catch them, & straight God maketh an issue for their troubles. As the viper leapt vpon *Paul*, and leapt off againe: so troubles leape vpon the righteous, and leape off againe; as though they had mistaken the partie, and rapt at the wrong doore. Therefore, *Marke the vpright man* (saith *Dauid*) *and behold the iust: for the end of that man is peace.* Though his beginning bee trouble, yet his end is peace: *He will not suffer the righteous to fall for euer.* He saith not, that he will not suffer him to fall; but that he shall not fall for euer: that is, at last his shackle falleth from him, the net breakes, the prison openeth, and he goes forth like *Lazarus* out of his graue, to shew what wonderfull things the Lord hath done for him. So *Paul*, after hee had spoken of his troubles (as though he thought vpon this sentence of *Dauid*) repeateth the same of himselfe, saying: *But the Lord deliuered me out of all.* Therfore one calleth affliction the trance of the righteous, because they seeme dead for a while; but they wake againe: therefore they challenge their enemies, and say, *Re-*

Rom. 14. 2.

Psal. 32. 10.

Pro. 11. 8.

1. *King.* 3. 27.

Pro. 21. 18.

Exod. 8. 9.

Gen. 4.

1. *Cor.* 10. 3.

Act. 27.

Psal. 37. 37.

2. *Tim* 2.

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ioyce not against me, O mine enemie: for though I fall, yet I shall rise. Mich. 7. 8.

This should content the righteous, To be deliuered at last: as *Dauid* quieteth himselfe, saying; *By this I know the Lord fauoureth me, because mine enemies doe not triumph ouer me*: not because I haue no enemies, or because I haue no troubles which would ouercome me. Therefore when he wrote downe *Many troubles*, he blotteth it (as it were) with his pen againe, as a merchant razeth his booke when the debt is discharged: and in stead of many troubles, he putteth in, *The Lord deliuereth.* Because he forgiueth all sins, he is said to deliuer from all troubles, to shew that we haue need of no Sauiour, no helper, no comforter but him. Psal. 41. 11.

The Lawyer can deliuer his Client, but from strife; the Physician can deliuer his Patient, but from sicknes; the master can deliuer his seruant, but from bondage: but *The Lord* (saith *Dauid*) *deliuereth out of all.* As when *Moses* came to deliuer the Israelites, hee would not leaue an hoofe behind him: so when the Lord commeth to deliuer the righteous, hee will not leaue a trouble behind him. But euen as they pray in Psalme 25. *Deliuer Israel O Lord, out of all his troubles*: so he will answere them, *Be thou deliuered out of all thy troubles*; that is, this and this, and this (that trouble that thou thinkest intolerable, that trouble which thou thinkest incurable;) the Almighty hath might against all. When *Iob* is tried, not a sore shall sticke vpon him. Therefore, as *Elisha* feared not when he saw as many Angels as enemies: so, now you see as many mercies as troubles, let the comfort satisfie you which satisfied *Paul*, *Feare not*, for I am with thee, thy pardon is comming, like the Angel which staied the sword ouer *Isaacs* head. Reade on but a little further, and thou shalt heare the voyce, which proclaimed warre, proclaime peace: many troubles in the beginning of the verse, and no troubles in the end. What Physician hath been here? The Lord (saith *Dauid.*) *The Lord was in this place* (saith *Iacob*) *and I knew it not* so the Lord is in affliction, & men know it not. He which saith, I put away thine iniquities, must say, I put away thine infirmities. For there is no Sauiour but one; which saith to death, *I will be thy death.* As the woman was sicke vntill Christ came: Psal. 25. Iob 24. 2 King. 6. Acts 27. 24. Gen. 22. Note. Gen. 28. 16. Esay 43. 25.

Math. 9.29. so vntill the Lord come, there is nothing but trouble. Many troubles of the righteous; but one deliuerer of the righteous: many terrors; but one comforter. Troubles come in an hundred waies, like water through a grate: but mercy entereth alwaies at one doore, like a pardon which commeth onely from the Prince: therfore saith God, *In me is thy helpe*, Hos. 11.6. *I create comfort*, Esa. 65. Marke, that he calleth himself a creator of comfort: that is, as there is but one Creator, so there is but one comforter: and as he created all things of nothing, so hee createth comfort of nothing: that is, when all comfort is worne out, and no seed of ioy left to raise vp comfort againe, then he bringeth comfort out of sorrow, as hee brought water out of the rocke; that we may say, *The finger of the Lord hath done this.*

Exod. 17. 6. 8. 14. This is the anchor of the righteous; as hee lookes vpon his troubles, the promise cõmeth in like a messenger from Christ, (while he is praying and weeping) & saith, *The Lord wil deliuer thee out of all.* Then he resolueth like *Nehemiah*, and saith, *Shall such a man as I flie?* Shall such a man as I recant? If I be faint in the day of aduersity, *Salomon* saith, my strength is small: as if he should say, I was neuer strong, but did counterfet like *Demas*.

Nehem. 6. 11. *Prou.* 24 10.

Prou. 15. 15. If I want cõfort in trouble, *Salomon* saith, *A good conscience is a continuall feast.* As if he should say, that I haue not a good conscience, if I haue not comfort in the crosse. Therfore I will wait the Lords leisure, because *Esay* saith, *Faith maketh no haste.* I wil not breake his bands: because then I am like the heathen. I will not flatter the Iudge: because *Salomon* saith it is vaine. I will not betray the cause: because God hath appointed it to trie me. I will not offend my brethren: because *Paul* had rather die, then do so. I will not charge my conscience: because it can vexe me more then their bands. I will not turne from my profession: because I learned it of God, and vowed to leaue all for it, in the day that I was baptized a Christian. Though my friends tempt me, like *Iobs* wife; though my flesh flatter me, like *Eue*: though my persecutors wold bribe me, like *Balaac*, though they which suffer with me, should reuolt for feare: yet I will be as *Ioshua*, which stood alone: & as *Elkana* was in stead of children to *Anna*; so Christ shall be in stead of comfort, in stead of wealth, and health, and liberty to me. For many were the troubles of *Ioseph*;

Pſal. 2. *Prou.* 29. 26. *Rom.* 14. *1Cor.* 8. 10.

Ioshu. 24. 15. *2 Sam.* 1.

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and the Lord deliuered him out of all; many were the troubles of *Abraham*, and the Lord deliuered him out of all: many were the troubles of *Dauid*, and the Lord deliuered him out of all: many were the troubles of *Iob*, and the Lord deliuered him out of all: therefore he can deliuer me out of all. But if hee doe not (said *Sidrach*, *Misaac*, and *Abednego*) yet we will not doe euill, to escape danger: because Christ hath suffered more for vs. Therefore, If I perish, I perish, (saith *Hester*.) She was content that her life should perish: but if my purse suffer my money doth but perish: if my body be imprisoned, my pleasures do but perish: and who can tell, when hee hath suffered that which is appoynted? Therefore God saith, *When I see conuenient time, will I execute iudgement*: Not when thou dost thinke it conuenient time; but when he doth thinke it a conuenient time. Therfore (saith *Dauid* to the Lord) *In thee doe I trust all the day*: that is, if he come not in the morning, he will come at noone: if he come not at noone, he will come at night: at one houre of the day he will deliuer me. And then, as the Calme was greater after the tempest, then it was before: so my ioy shall be sweeter after teares, then it was before: the remembrance of Babylon will make vs sing more ioyfull in Sion.

Hest 4.16.

Psal. 75.

25.5.

Math. 28.6.

Psal. 137.

Thus *Dauid* describeth the iourney of the righteous (as if they should goe thorow the Sea, and Wildernesse, as the Israelites went to Canaan;) Looke not for ease or pleasure in your way, but for beasts, and Serpents, and theeues: Vntill ye be past the Wildernesse, all is strait, and darke, and fearfull: but so soone as you are thorow the narrow gate, all is large and goodly, and pleasant, as if you were in Paradise. Seeing then your kingdome is not here, looke not for a golden life in an iron world. but remember that *Lazarus* doth not mourne in heauen, though he suffered paines vpon earth: but the Glutton mourneth in hell, that stayed not for the pleasures of heauen.

Exod. 13.17.

Luke 16.

To which pleasures the Lord Iesus bring vs, when this cloud of troubles is blowne ouer vs. Amen.

FINIS.

THE CHRISTIANS PRACTICE.

Romans 12. 2.

Be ye changed by the renewing of your mindes, that ye may proue what is the good will of God, acceptable and perfect.

WHen Christ sent forth his Disciples, he said vnto them, *Goe preach and baptize*, ioyning these two together, Preaching, and Baptizing. This being the occasion of our exercise; because I am to speake of Baptisme, which is the Sacrament of Regeneration, I could not chuse a fitter Scripture, then that which I handled last, which speakes of the renewing of our mindes, For, when minds are renewed, then the vow which we made in Baptisme is performed.

Math. 28. 29.

When *Paul* had forbidden the Romans to fashion themselues vnto the world, he shewed them another fashion, which he cals *the renewing of the mind.* As the Eagle reneweth her youth, so men must renew their minds. This fashion is called the Wedding Garment; which euery man must weare that comes to the banquet of the King. As when men haue gone ouer one fashion after another, at last they come to the old fashion: so here, *Paul* cals them to the old fashion againe, which was vsed in *Adams* time; that is, the image and fashion wherin they were created. Now the reason followeth.

Psal. 103. 5.

Math 22. 12.

Gen. 1. 26.

That they may proue what the will of God is: As if he should say, This shall be the fruit of your Regeneration; when your minds are renewed, you shall know many things, which are hid from you, you shalbe able to iudge of doctrines, who preach truth, & who preach error: and you shall vnderstand the will of God; what he would haue you doe, and what he would haue you flie, as if you were in his bosome. As new wine will not abide but in new vessels: so this new knowledge will not abide but in new minds; the mind renewed knoweth God. So that this Scripture may be called the path to knowledge, or the way to sound the mind of God: which is a secret that euery man longs to know; but the most turne a wrong leafe to finde it, as *Paul* said of *Peter*,

Math. 9. 17.

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ter, he tooke a wrong way to the Gospell. When the Serpent taught knowledge, he said, *If ye eat the forbidden fruit, your eyes shall be opened, and you shall know good and euill*: but *Paul* saith; If you will not eate the for bidden fruit, your eyes shall be opened, and you shall know good and euill. This is one reason why *Paul* would haue them renew their minds, *That they might know the will of God.* Why, doth not the Word of God teach vs the will of God? Yes, but no man doth vnderstand this word but he which hath a new mind: because as the Sunne is not discerned by any light, but by his owne light: so no spirit can interpret the Scripture, but the same Spirit that wrote it; which is called *the holy Spirit*, because it is *holy*, and because it makes holy. Sin was the first vaile which obscured mans vnderstanding: & till the cause of this eclypse be taken away, the Apostle saith that we shall see but in part. That is, as the Sun may be seene in his eclypse; but yet he seemes liker to darknesse then to light: so vnderstanding may be seene in the wicked, but it is liker ignorance then knowledge: therfore *Paul* makes knowledge one of the fruits which bud out of righteousnesse.

Gal. 2. 14. Gen. 3. 3. 2. Cor. 12. 5. Gen. 3. 7. 1. Cor. 13. 9.

They which haue renewed their mindes, saith he, shall proue what the will of God is: that is, they shall try all that they doe heare, and learne by all that they see vntill they tracke out the will and meaning of God. As the water ingendreth ice, and the ice againe ingendreth water: so knowledge begets righteousnes; and righteousnes againe begetteth knowledge: according to that in Eccl. 2. 26. *To a man that is good in his sight, God giueth wisdome and knowledge.* Therfore though ye haue seene cunning Lawyers by much reading, & expert Physicians by long study; yet you could neuer see a perfect, sound, and iudiciall Diuine, without holinesse. I cannot tell how; This knowledge lies rather in the heart, then in the head: and it is no great Learning gotten by extreme study, but an inward feeling, sent from God (by his Spirit) vnto good men: like the Ram which was brought vnto *Abraham* when he would sacrifice his sonne.

As *Salomon* saith; *The knowledge of good things, is vnderstanding*: so none but they which are holy, haue this vnderstanding. He which can say with *Dauid*, *I loue thy Law, and keepe thy precepts*: may follow with *Dauid*, *I haue more vnderstanding then*

Gen. 13. 13. Pro. 9. 10. Psal. 119. 117.

my teachers, and know more then the ancient. He which cannot
Psal. 45. 1. say with *Dauid, My heart meditateth a good matter,* cannot follow with *Dauid, My tongue is the pen of a ready writer.* Th
the equity of God; They which are vnwilling to obey
thought worthy to know; for what should he doe with his ta-
Math. 25. lent, which will not vse it? Hee which forbids vs to cast pearles before swine, doth stay his owne hand from casting knowledge to the vngodly: they may know so much as shall condemne them; but they neuer know what will saue them. When
Mat. 16. 16. 17 Christ heard *Peter* say, *Thou art the Son of the liuing God;* Christ answered, *Flesh and blood hath not taught thee this:* shewing that carnall men haue not this knowledge. This is the Word, of
Math. 19. 17. which Christ saith, *All men doe not receiue it.* It is true, *that the*
Iohn 3. 8. *Spirit breatheth where it will:* but it will breathe vpon none, but her louers. Wisedome is like the daughter of God; which hee marryeth to none but to him which loues her, and sues for her.
Psal. 73. 17. As *Dauid* could not vnderstand why the wicked prospered, vntill he entred into the Sanctuary of God; and as *Aaron* might not enter the Sanctuary where God did answere, vntill he had sanctified himselfe: so if we will vnderstand mysteries, and heare
Exod. 3. 5. God himselfe speake, we must put off our sins as *Moses* put off
Psal. 115. 6. his shooes; or else we shall be like images, which haue eares, and
1. Cor. 12. 2. cannot heare. When *Paul* heard mysteries, he was rapt into the third heauen: when God would talke with his Church, he saith,
I wil take her aside into the Wildernesse, & then I will speak friend-
Ose. 2. 4. *ly vnto her*: so when we will learne Diuinity, we must goe aside from the world, and sequester our sins, and lift vp our minds aboue the earth; or else it will not stay with vs. As the spirit went from *Saul* when he sinned; so, when knowledge hath saluted the wicked, she bids them farewell: like vnto a Martin, which will not build but in faire houses. It is said in Iohn 14. 15. when Iesus went to eate the Passeouer, hee came to a chamber which was trimmed: so the chamber which receiueth God, the heart which should lodge knowledge, must be trimmed, and all the sinfull corners swept: or else, as *Samuel* would not come to
1. Sam. 15. 26. *Saul*, so wisdome will not come to that Oast. There is an harbinger which goeth alway before the knowledge of God, to prepare the house: and this is Loue, the bond of perfection.

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They which haue loue (saith *Iohn*) *know God: but they which haue not loue, know not God*; though they haue neuer so much knowledge beside. Vnto good *Nathanael* Christ said, *Thou shalt see greater things then these*; but vnto the obstinate Iewes he said, *Seeing, you shall not see*; like *Hagar*, which had the Well before her, and did not see the water. He which cannot say with *Paul*, *We haue the spirit of Christ*, cannot say with *Paul*, *We haue knowledge*. Holy men were alwayes interpreters of Gods Word: because a godly mind easliest pierceth into Gods meaning; according to that, *The pure in heart shall see God*: and that in Iohn. 7. 17. *if any man will doe Gods will, he shall vnderstand the doctrine, whether it be of God or no*: and in Psalm. 111. vers. 19. *They which keepe thy precepts, haue a good vnderstanding*: and that in 1. Corinth. 2. 15. *The spirituall man vnderstandeth all things*. And therfore *the feare of the Lord* is not only called *the beginning of wisedome*: but in Prou. 2. 5. it is taken for wisdome it selfe. As when Christ taught in the Temple, they asked, *How knoweth this man the Scriptures, seeing hee neuer learned them?* so it is a wonder, what learning some men haue which haue no learning; like *Priscilla* and *Aquila*, poore Tent-makers, which were able to schoole *Apollos* that great Clerke, a man renowned for his learning. What can we say to this, but as Christ said? *Father, so it pleaseth thee*. As when *Iacob* came so soone with the venison, & his father asking him how he came by it so suddenly, *Iacob* answered, Because the Lord thy God brought it suddenly to mine hand: so the holy and righteous men cannot giue any reason, why they conceiue the words of God so easily, and the wicked doe conceiue them so hardly, but that God brings the meaning suddenly to their hearts as we reade in Luk 24. 45. when the Disciples were setled in the profession of Christ, it is said, that Christ opened their vnderstanding, and made them vnderstand the Scriptures; so suddenly came their knowledge. So we reade in Pro. 1. 23. Wisdome promiseth to the righteous, *If you will turne at my correction, I will powre out my heart vnto you, and make you vnderstand my words*. A schoolemaster might say to his schollers, I will powre out my heart vnto you; but he cannot say as God saith, I will make you vnderstand mine heart. Therefore if the Queene of Sheba thought the seruants

1. Iohn 4. 7

Math. 13. 14. Gen. 21. 19. 1. Cor. 2. 12.

1. Cor. 3. 1.

Math. 5. 8.

Prou. 1. 7.

Iohn 7. 15.

Acts 11. 15.

Luke 10. 21. Gen. 27. 20.

1. King. 1. 5.

of

of *Salomon* happy, because they heard his wisedome: how happy was *Salomon* himselfe, that serued God which gaue him wisdome? *Come vnto me* (saith Christ) *all yee which are weary and I will refresh you.* As Christ hath no comfort but for the wearie: so hee hath no wisedome but for the righteous: they are his brethren and sisters, and father, and mother. There is a kind of familiarity betweene God and the righteous, that he makes them of his counsell; as *Salomon* saith Pro. 3. 32 *His secrets are with the righteous*: and Psal. 25. 14. *His secrets are reuealed vnto them that feare the Lord.*

Math. 11. 28. *Marke* 3. 35.

They are like *Iohn*, the beloued Disciple, which leaned on his bosome; like *Moses*, to whom he shewed himselfe, like *Simeon*, that imbraced him in his armes; like the three Disciples, which went vp to the Mount to see his glory. So we reade of *Abraham*, Gen. 18. 17, *Shall I hide it from Abraham*, saith God? As though this were an offence in God, if he should tell the righteous no more then he tels the wicked: therefore because *Abraham* was a good man, he told him more then he shewed all the rest. As *Adams* knowledge was perfect, so long as his righteousnesse was vntainted: so the neerer we come to that righteousnesse againe the more things come to our knowledge: according to that, Pro. 28. *They that seeke the Lord, vnderstand all things.* Such an heart hath God giuen to his seruants, like a touchstone, or a Lampe to goe before them, to examine all things, as they goe in this darke Wildernesse; lest they should take error for truth, euill for good, or their owne will for the Will of God; that they which hate euill might be preserued from euill, as *Dauid* was from the blood of *Nabal*. Now because none but the righteous haue this Lampe before them, you see what a difference there is betweene the knowledge of the godly, and the knowledge of the wicked.

Iohn 13. 25. *Exod.* 3. *Luke* 12.

1. *Sam.* 15.

As the windowes of the Temple were large within, but narrow without: so they which are within the Church, haue greater light then they which are without. They sit like *Pharaoh* in the darkenesse of Egypt, when the other dwell like Israel in the light of Goshen. Knowledge is easie to him which loueth knowledge, saith *Salomon*: but the scorner seeketh knowledge, and findeth it not, saith *Salomon*, Pro. 4. *The spirituall man* (saith

1 Cor. 2. 14.

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Paul) *searcheth the deepe things of God*: but, *the naturall man* (saith *Paul*) *perceiueth not the things of God. Thou hast reuealed these things to babes* (saith Christ) *but thou hast hid them from the wise of the world. If any man will do Gods will, he* (saith Christ) *shall vnderstand the doctrine*: but to the obstinate Iewes Christ saith, *You cannot vnderstand my talke. My sheepe heare my voyce*, saith Christ: but to the wicked Christ saith, *You cannot heare my words. Beleeuest thou for this?* saith he to *Nathanael*, *thou shalt see greater things then these*; but, *if ye beleeue not*, saith *Esay*, *ye shall not vnderstand.* Luke 10. 21

That these Scriptures might be fulfilled, you see that as sin is called *blindnes*, 2. Chro. 6. 18. so sinners are called *blind*, Esa. 56. 10. and may be called *strangers in Israel*. Vntill we be borne againe, we are like *Nicodemus*, which knew not what it was to be borne againe, Iohn 3.

Vntil we become zealous our selues, we are like *Festus*, which thought zeale madnes, Act. 26. Vntill we be humble our selues, wee are like *Michal*, which mocked *Dauid* for his humility, 1. Sam. 6. 16. It was true then, and it is true now, and it will be true alwayes, which *Paul* obserueth, 1. Cor. 1. 18. that to some, Religion shall seeme foolishnesse. The reason of all this, *Paul* layeth downe in a word. If ye aske why the wicked cannot vnderstand heauenly things, he saith, *Because they are spiritually discerned*, 1. Cor. 2. 14. Therefore how should he discerne them, that hath not the Spirit? Note.

For this cause Wisdome is not said to be iustified of any, but of her owne children. Mat. 11. 19. Neither doth Christ say, that any sheepe heare his voice, but his own sheepe. *My sheepe* (saith he, Ioh. 10. 27.) *heare my voyce*: they follow their Shepheard, they heare his voyce, they vnderstand his law, they iudge of his iudgements, they haue the measure of his words; all is open, and plaine, and manifest and cleare vnto them: they search deeper, and iudge righter, and know sooner: and though they haue no learning, yet they haue better iudgement then the learned: whereas the other that labour, and study without God, walke in a labyrinth, and fall into doubts, while they seeke resolutions. When a wicked man reades the Scriptures, hee seeth no difference betweene the Word of God, and the word of men: like

Cleophas

Luke 24. 16. Cleophas, which talked with Christ, and knew not Christ. When he speakes of Religion, he flutters like a young bird which cannot flie, because her wings are not growne: when he praieth, his prayer is like a childs grace, that vnderstandeth not one word that he saith. He which hath but a shew of holinesse, hath but a shew of wisdome: a little knowledge is in his head, but there is no knowledge in his hart. An euill man may know somthing, and speake something, of his reading and hearing: as *Iob* saith,

Iob 32. 8. *There is a spirit in man* (that is, euery man hath a kind of knowledge;) *but the inspiration of the Lord giueth vnderstanding*: as though the sinners vnderstanding did not deserue to be called vnderstanding.

If the wicked man speake any thing that is good, he speakes by rote;

Luke 6. 45. but he which speakes not out of the aboundance of his heart, is soone drawne dry. The preaching of the Word doth not become him: it is harsh & vnkind in his mouth, as though it came out of a wrong bow: or like vnto a shittle, which flittereth from the hand of a child. He is in the pulpit, as the ghest at

Math. 22. 12. the banquet, which wanted his wedding garment: he speakes

Math. 7. 29. not like one which hath authority; but as one that hath no au-

Psal. 50. 16. thority: and alwayes his conscience sounds vnto him, *What hast thou to doe to take my Word in thy mouth, seeing thou hatest to be reformed?* Therfore be renued, that ye may know what the will of God is. This is the Abce, and Primmer, and Grammar, the first lesson, and the last lesson of a Christian: To know the good & perfect, & acceptable wil of God; which must make vs good, & perfect, and acceptable our selues. The will of God is alwayes good and acceptable, and perfect; howsoeuer it seeme to vs. Though it condemne vs of euill; yet it is good: though we see not how it is perfect; yet it is perfect: nay, it is so perfect, that

Note. we cannot see the perfection of it; as the Sunne is so bright, that we cannot behold the brightnesse of it. First, it seemes good vnto man before it be acceptable: when it is acceptable, then it seemes perfect. And as Gods will doth seeme to vs, so we doe seeme to him: if his will cannot seeme good and acceptable, and perfect to vs; much lesse may our will seeme good, or acceptable, or perfect vnto him. For this is our goodnesse, to acknowledge his goodnesse. If it be such a contentment, to know

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the will of God, what shall keepe vs from the knowledge of it? Shall sinne, which is the worst thing in the world? Because we will not renue our minds, therefore we are ignorant of so many things which we would know: and vntill we be willing to follow the word, we shall neuer throughly vnderstand it, but buz and grope at it like Owles, which prie at the Sun out of a barne. Oh what a benefit had *Salomon* lost, if he had lost his wisedome which God gaue him! as great a benefit dost thou lose, if thou lose the knowledge of Gods will: for from the day that a man cannot discerne the will of Satan from the will of Christ, euery heresie seemeth truth, euery euill seemes good. And this hath bin the beginning of all errors in the Church; Because men did not loue the truth, therefore God would not reueale his truth vnto them. Therefore I conclude as I began, *Be yee changed by the renuing of your minds, that ye may proue what is the good will of God, and acceptable and perfect.* *1 King. 3.2.*

Now a word of the Sacrament. There is an infant to be receiued into the Church: which putteth vs in mind of the promise which we made vnto God, when wee were receiued into the Church our selues. This Sacrament was instituted by Christ, when hee was baptized of *Iohn* in the riuer Iordan: and it succeedeth Circumcision; as the Communion was ordained in stead of the Passeouer. So soone as we are borne, we are baptized, *in the name of the Father, the Son, and the holy Ghost*; to signifie that we owe a duty vnto God, from the day wee come into the world. In this baptisme, our bodies are washed with water; to signifie how our sinnes are washed with Christs blood: when our bodies are washed, they are taken out of the water againe: to signifie how we shall be raised from death to life, by the resurrection of Christ, and how wee should rise from sin to righteousnesse. Thus we begin our life with a solemne promise to God, before the Church, to serue him with our bodies and soules till death vs depart. *Matth. 3. 14.* *Matth. 21. 19.* Note.

Now let vs remember how wee haue kept this promise with the Lord; or rather how wee haue broken promise with him. Then we gaue our selues to God: but since we haue giuen our selues to sinne. Then we promised to renounce the world: but euer since we haue imbraced the world. Therefore now let vs

begin to pay that which we ought so long; and pray the Lord which hath instituted this Sacrament as a seale of his mercy, to receiue this child into his fauour, as wee receiue it into his Church: to baptize it with his spirit, as we baptize it with water: and powre vpon it his grace, as we giue it the signe of grace.

FINIS.

THE PILGRIMS. WISH.

Philip. 1. 23.

I desire to be dissolued, and to be with Christ.

HEre is *Pauls* desire, *to be dissolued*; and the cause, *That he might be with Christ*: wherein first you shall see the difference betweene the faithfull and the wicked; how one lotheth this life, and the other longeth after it. Secondly, because the Apostle seemes to desire death, you shall see whether any man may wish to die. Thirdly, because after his dissolution hee hopes to be with Christ; you shall see the diuersitie of iudgements betweene *Paul* and the Papists, which thinke when they are dead that they shall goe on to Purgatorie. Lastly, because the soules which are with Christ cannot walke as they did when they liued vpon earth; you shall heare a little of walking spirits, which haue beene so much talked of in time of Poperie, and were taken for the soules of them which were dead: after we will speake a little of the Sacrament which yee come to receiue; and so commit you to God. *I desire to be dissolued.* Before Christs comming, when the kings or Patriarches died, it is said, that they went to their Fathers, as we reade of *Dauid* and *Salomon*, &c. But after Christs comming, when the faithfull die, they are sayd to goe to Christ, as we reade of the penitent theefe, Luke 23. 43. Not because the Patriarches went not to Christ, as well as they: but because yet Christ was not ascended to heauen, therefore they are not said to go to Christ: although if they went to heauen, they must needs go to Christ; because Christ touching his Godhead, was alwaies in heauen. *I desire to be dissolued.*

1 *King* 2. 10.
2. *Chron.* 9. 47
2. *Chron.* 11. 1
Acts 7.

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ſolued. As the worldly long for Chriſt to come to them, ſo the faithfull long to goe to Chriſt: for vnleſſe we aſcend to him, as he deſcended to vs, his deſcending is in vaine; becauſe he came downe that we might goe vp; he deſcended to take our fleſh, we aſcend to take his kingdome: he deſcended to be crucified, we aſcend to be glorified: he deſcended to hell, wee aſcend to heauen; that is, to ioy, to glory, to bliſſe, to our Father, to our Sauiour, to our Comforter, to Angels, to Saints, to eternall life. Therefore good cauſe had *Paul* to deſire to be with Chriſt, that he might be at reſt: for no doubt it was the ſweeteſt voice that euer the Theefe heard in this life, when Chriſt ſaid vnto him, *This day ſhalt thou be with me in Paradiſe* Luk. 23. 45. Beſides, as *Paul* perſecuted before, ſo he was after perſecuted himſelfe; as he tels the Corinthians, 2. Cor. 11. 25. *I was thrice beaten with rods: I was once ſtoned I ſuffered thrice ſhipwracke, &c.* Therfore good cauſe had *Paul* to deſire to be with Chriſt; that he might be out of trouble. Yet he will not diſſolue himſelfe; but deſireth to be diſſolued: that is, that hee which brought him into this world, would take him out of the world: neither doth he wiſh or pray, or make any petition to God to take away his life, but tels him his deſire, deſiring to be diſſolued. To deſire, is not to pray; but ſhewes what we approue. Neither doth hee deſire ſo to be diſſolued, as though hee were weary of his labours, and would ſuffer no more for Chriſt: but he is content to liue, as he ſaith in verſe 24. *Neuertheleſſe for mee to abide in the fleſh were better for you*; as if he ſhould ſay, to doe you good, I am content to ſuffer euill, and ſtay ſtil from Chriſt, whom I long to be with. Seeing then that he will not diſſolue himſelfe, nor pray to be diſſolued, but is content to liue ſtill; why doth he ſay, *I deſire to be diſſolued?* Onely to ſhew what he preferreth in his deſire. If he might chuſe life, or death for his owne reſpect; he could be content to leaue his friends and riches, and pleaſures, & life and all, only to be with Chriſt. This ſeemes to be a good leſſon for ſicke men, when they can liue no longer; then to be with Chriſt were better thē to be with the gluttō, which neuer thought of heauen till he was in hel: but *Paul* was not ſick, nor ſore whē he deſired to be diſſolued, therefore this is not onely for the ſicke, but for the whole. If he had wiſhed to liue and ſtay ſtill in the world, no *Luke 16.*

man

man need to be taught to say after him: for yong, & old, desire, not to be dissolued; but few are content to bee dissolued. To a naturall man, in this life nothing is so sweet as life; & he which is in loue with this world, seldome dieth quietly on his bed: but to a mind which misliketh this world, nothing can come so welcome as death; because it takes him out of the world. This is it which *Paul* would haue vs learne, That nothing in this world is so precious, that for it we should desire to liue, or stay from God one houre. Though all may not wish to die, yet all must subscribe to this, that death is better then life; because it leades to Christ: which when *Paul* had throughly tasted, he was satisfied of all things else; and desired to liue no longer, that he might be with Christ: herein appeareth the end of mans life; which when hee hath obtained, hee desires to liue no longer, how great riches, and honours, and friends soeuer he leaue behind him. From the time he knoweth Christ crucified, and begins like *Enoch* to walk with God, he crieth euer after with the Apostle, *I desire to be dissolued, and to be with Christ. Who shall deliuer me from this body of sinne? death were to me aduantage.* Euen as *Simeon* reioyced that Christ came to him: so the faithfull rejoyce that they shall goe to Christ.

Gen. 5. 22.

Rom. 7. 24.

Luke 2. 28.

The necessity of sinne is so irksome to him which knoweth the vilenesse of sin; that the faithfull man, but to do good, would not liue out of heauen, no not an houre. This made the Martyrs so willing to abide any kind of death that tyrannie could deuise, to bee rid of their sinfull bands, and this corruptible burthen, which presseth downe the soule, that lookes after Christ, like his Disciples when hee ascended to heauen. All is trouble and wearinesse, and vanity to the godly mind: whether he eate, or drinke, or sleepe, hee counteth it a seruitude vnto the flesh; and wisheth with *Dauid* to be rid from these necessities: so the knowledge and loue of God maketh a man forget his owne flesh, maketh him to despise the whole world, taketh away the difference from life and death, changeth his nature which hee could neuer ouercome, and teacheth him to renounce his deare selfe, and say, though that he should die, *Not my will but thy will be done.* All this appeareth euen in this example, what operation is in the knowledge and loue of Christ: it made the world irk-

Acts 1. 10.

some

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some vnto *Paul*, which all men naturally desire: it made death pleasant vnto him, which all men naturally abhorre: although they be weary of their life, and haue no pleasure from morning to night, yet it will not please them to change, which they needs must: they neuer loath, but loue their miseries; they will not dye one houre to liue for euer. Doe not the wicked themselues prophecie by their feare of death, a worse condition of some dreadfull iudgement after this life, prepared for sinners and all that contemne God; when none but they stand in such feare of death? Why doth one wish for it, and another tremble to heare of it? If it were but a sleepe, no man would feare it at all: for who feareth to take his rest when the night approacheth? If it did take away sense and feeling, and make men trees or stones, no man would feare it at all: for who would feare strokes, if he could feele no more then a stone? Or who would care for any thing, if he had not sense of any thing? Would any man tremble so, to be as the dead creatures which haue no sense of euill? They must needs be in better case then the happiest man in this life; which is not without the sense of euill. Therefore this feare of death which you see in all but the faithfull, doth presage some strange torment, some heauy change and sharpe punishment to those men, which they begin to taste alreadie before they dye; like the spirit which persecuted *Saul* before his end. They de- *1. Sam. 16. 14.*
sire not to be dissolued, but they feare to be dissolued; they goe not to Christ, but their departure is an euerlasting departure from Christ, to the damned, to the diuels, to hell, without either end or ease, or any patience to endure it.

Thus you see that no man is willing to dye, before his conscience be quieted toward God, and that he can catch some hope of a better life after this life. He which knowes that he shall goe to Christ, it is vnpossible that he should die vnwillingly: but he which cannot hope for a better world, must needs leaue this world grudgingly, and feare death more then all the terrors of life. He had rather be sicke, and cold, and hungrie, and want, and beg, then goe with death; because he knoweth what he suffereth here, but he knoweth not what he shall suffer hereafter. Therfore he which is not willing to be dissolued, hath not learned Christ yet as *Paul* did: for no man esteemeth this

2. *King.* 2. 14. life when he begins to taste of the next; but then the loue of the world doth fall from him, like the mantle of *Elias*, when he was rapt into heauen.

The Apostle had seene many good things in his dayes, and was neuer satisfied; willing to be dissolued, but thirsted still, and no water could quench his thirst, vntill he dranke of the water of life, and then he thirsted no more: so nothing can fill the soule which was made for God, but God alone. Riches, and honours, and pleasures, did not make *Simeon* willing to die, but the sight of Christ: happie are the eyes which see him, for they are as willing to dye as *Simeon* was. So soone as *Iohn Baptist* did see our Sauiour, and knew that it was he, he debased himselfe as if he had beene no body, and would not be accounted of, but sought to lose the opinion of the people, that Christ might haue all; although he was a Prophet, and more then a Prophet, and not a greater amongst the sonnes of women. So when *Paul* had seene his Sauiour, he forgat all that he loued, all that he desired, and all that he possessed: no ioy, no glorie, no life now but to die. All things must yeeld to the Son, and be content with *Iohn*, that he increase, and we decrease. This is our glory and life, that he liues in glory. *It is enough* (saith *Iacob*) *for me, that Ioseph my sonne liueth*: it is enough for vs that Iesus our Sauiour raigneth. If the head be crowned, all the body is more honoured: therefore let vs glorie that Christ is glorified, and reioyce as much that he is ascended, as our fathers reioyced that he descended: for where the head is, there the body must needs be.

Luk. 2. 22.

Ioh. 1. 20.

Matth. 3. 11.

Gen. 45. 28.

I desire to be dissolued.] He calleth his death not a destruction, but a dissolution, for three causes. First, he departeth from this life, and hath no more societie with them that liue vpon the earth. Secondly, his soule departeth from the bodie vntill the day of resurrection; then she findeth her owne body againe, and they reioyce like friends which are met together. Thirdly, hee departeth from this vale of miserie, into the Paradise of ioy and all felicitie, to liue and raigne with God for euer: in assurance whereof he saith, that he shall be with Christ; so that death is the way to Christ. As the Doue found no rest vntill she came to the Arke: so the faithfull find no rest till they come to Christ, they goe thorow the wildernesse like other men. Vntill the

Gen. 8. 9.

Iewes

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Iewes arriued at Canaan, all their life was spent in sinfull Egypt, *Iosh.* 13. 17.
or in the dreadfull desert, during the time of their iourney they had no setled rest or continuing pleasure. Peace beginneth when the battell endeth; there is the prerogatiue of the dead, least death should be too fearefull to vs. The best of Gods blessings are behinde, that is, euerlasting life, and the way to it is death: thou art going to ioy, therefore looke not for it, vntill thou come to thy iourneyes end. If Canaan the land of peace, *Reuel.* 2. 10.
the land of plentie, the land of pleasure, be in the wildernesse; stay here, march no further: whither doe you goe like the pilgrims of Israel, if Canaan be in the wildernesse? But *Paul* looks for the Crowne at the goale: he is not with Christ, but trusts to be with Christ: he is not in heauen, but he hopes to come to heauen, and this hope led him thorow the wildernesse, that he murmured not like the Israelites, but onely longed for that day, when Christ shall say vnto him as he said to the penitent theefe, *This day shalt thou be with me in paradise.* Thus you haue heard the difference betweene the faithfull and wicked, how the one loatheth this life, and the other longeth after it.

Now we come to our question. *Simeon* said, *Lord now lettest* *Luk.* 2. 29.
thou thy seruant depart in peace: so *Paul* saith, *I desire to be dissolued, and to be with Christ*: they doubted not as the Papists doe, what should become of them after death: for one sayes that he goes to Christ, and the other saith, that he goes to Peace: therefore it seemes that Purgatorie was not yet found, when the iust men went to peace. This is one of the fruites of a godly life, it hath hope (saith *Salomon*) in the end: in death it warranteth a man *Prou.* 14. 36.
of life, and when the flesh saith feare, and the serpent despaire, *Prou.* 11. 7.
it makes the flesh crouch, and the serpent flie, and the soule reioyce while death is opening the prison doore, that she may flie to her Countrie from whence she came. Therefore what shall I say to Purgatory, if *Paul* goe to Christ, and *Simeon* goe to peace? Some say it is in the aire: some say that it is in the earth: some vnder the earth: some a little aboue hell. Thus *Nebuchadnezzar* *Dan.* 4. 1.
cannot assoile his owne dreame. You must vnderstand that Purgatorie is like your painted Sepulchres, which are framed more for the liuing then for the dead: for you know that the locusts of Rome liue by trentals, and dirges, and Masses for the dead, as the

Act. 19. 25. Siluer-smiths in Ephesus liued by Images: and therefore as they were loth that Images should goe downe; so they are loth that their Purgatorie should be quenched: for it is the gainefullest lie in all Poperie: for out of this lake issue their Masses and Dirges, and Trentals for the dead. They are said for the dead, but they make for the liuing: *For the dead haue no portion of all that is done vnder the Sunne.* Doe what you will, say what you can, Masses, Dirges, or Trentals, they haue no portion in it; for they haue receiued their reward alreadie, and the *tree lieth where it fell*: yet these foolish virgins hope for oyle of the wise virgins, and thinke they shall be paid for other mens labours and almes, and Trentals, and Pilgrimages, and Masses: as though they neuer read, that *the iust shall liue by his owne faith*, that he which beleeueth shall not goe to iudgement, but passe from death to life; that *they that die in the Lord rest from their labours.* How doe they goe presently into Paradise, if they stay at Purgatorie, and fier and torments? Hath Christ satisfied for vs, and must we now make satisfaction for our selues? Whither the glutton and the begger are gone, thither must we all, that is, to *Abrahams* bosome, or hell fire; there are but two kinds of men, and therefore but two waies; & where then is purgatory? which the best of the Fathers confesseth that he could neuer find in Scripture. Therefore take heed of hell, for purgatorie is but a scar-babe.

Gal. 3. 11. John 5. 24. Reuel. 14. 15.

Luke 16.

Furthermore, when *Paul* saith, that he shall goe to Christ, this seemes to resolue the old question often debated among the simple people, once deluded, Whether the soules of men departed walke after death, and appeare vnto men, exhorting them to this or that; as *Gregorie*, or some counterfeit reporteth in his Dialogues. The Apostles before their full growth, might seeme to be incumbred with this error; because when they saw Christ walking vpon the waters, they said, *It is a spirit*: and when *Peter* knocked at the doore in the night, they said to *Rhode* a damsell, *It is his Angell.* Act. 12. 15. which error was drawne from the illusion of Satan, and vulgar opinion receiued from *Pithagoras* which taught that the soules of men departed, did returne into the bodies of other men after death, either for correction, or for reward: if they were good soules, then they were preferred to better men: if they had been bad soules, then they were cast into

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into worse bodies then they had before: a fine Philosophicall dreame.

This deluded *Herod*; when he heard of Christ, he supposed that *Iohn Baptist* was risen againe, whom he had beheaded: and the better sort of the people, as we reade in Matth. 16. 14., dreamed that Christ was *Elias*, or *Iohn Baptist*, or *Ieremy*, or some of the Prophets risen againe. But touching the soule once departed from the body, that it returnes not nor can returne into the world, many examples, and testimonies, and reasons, and the order of our resurrection declareth. The soules of the righteous are in the hands of the Lord, and no man or diuel can take them out of his hands: the soules of the wicked are in the hands of the Diuell, and God will not take them out of his hands; and therefore *Abraham* saith, *Hee which is here cannot come from hence, and they which be there cannot come from thence*: for then the paines of hell were not euerlasting paines, nor the ioyes of heauen euerlasting ioyes, but temporall, like the paines and ioyes of this world. Therfore it is no soule which walkes about. How then? What is this which I see in the night like such a man, and such a man? The diuell (which changeth himselfe into an Angell of light to deceiue) can change himselfe into the likenesse of a man much more. That is it which thou seest; as *Saul* saw *Samuel*; 1. Sam. 28. 8. not *Samuel* himselfe: for could the Witch raise *Samuel* out of the graue, which could not keepe her selfe out of the graue? Or could the diuell disturbe the Prophet after death? Then he should neuer be in quiet, if the diuell could disturbe him, because hee disquieteth the godly so much while they liue. If this apparition be called *Samuel*, how doth he call it *Samuel*, if it be not *Samuel*? As the bookes of *Caluin* are called *Caluin*: as the picture of *Beza* is called *Beza*: as he which playeth the King vpon a stage, is called a king. As the golden Mice and Hemerodes which the Philistins laid in the Arke, were called Mice, and Hemerodes, although they were but meere shapes and figures of them: so this liknes of *Samuel* is called *Samuel*, though it was not *Samuel* indeed, but a counterfet shape of *Samuel*. For God would not answere *Saul* before by Oracle, nor by Priest, nor by Prophet: and would he answere him by the dead, which doth forbid to aske counsell of the

Iohn 10. 21.

Luke 16.

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dead? *No* (saith *Abraham*) *they haue Moses and the Prophets*: Luk. 16. As if he should say; Let them learne of the bookes of the dead, for the dead shall not returne vnto them. Againe, if it had been *Samuel* himselfe which had taught *Saul* to worship God, would that holy Prophet haue receiued worship himselfe as this spirit did? Againe, if it had been *Samuel*, *Sauls* schoolemaster, which taught him alwaies to repent while he liued; hee would rather haue exhorted him to repentance now, then before, seeing the day of his death was so neere. But you will say; Whosoeuer it was, it seemes that hee could prophecie of things to come: for he foretold *Sauls* death. Can the diuell prophecie? This was an easie matter for the diuell to prophecie, because hee knew that *Dauid* was anointed before, and therefore *Saul* must be remoued, that he might raigne, as he was anointed. Secondly, hee knew that *Samuel* had prophecied his confusion; and therefore he must be degraded, that the prophecie might be fulfilled. Thirdly, he did see the Philistines comming against him, and therfore no maruell if he did aime that his death was neere at hand, seeing a man might prophecie the same.

If any man be not satisfied with this, to beleeue that the soules of the dead doe not walke after their dissolution, let me reason with him thus: Is it a soule which thou seest? Why, a soule is a spirit, and cannot be seene no more then the voice or an Eccho: didst thou euer see thine owne soule, though it hath beene euer with thee since thou wast borne? Doest thou thinke it is a body? Why, a body cannot walke without a soule: for the soule is the life which moueth the body. If thou say it is a body and soule too, then why doth *Paul* call death a dissolution? it is a separation of the soule from the bodie: if the body and soule be not dissolued, then the man is not dead but liuing still. If thou say the soule is come to the bodie, and the body is risen to the soule for that time; then I can say no more to thee, but beleeue thine owne eyes: If thou thinkest that it is such a mans body which thou seest, looke in the graue, & open the ground, and there thou shalt see the body where it was laid, euen while this vizor walkes in thy sight: therefore apparitions are no other, then that which appeared to *Saul*. Thus the diuel hath many waies to deceiue; and this is one, & a dangerous one to draw

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vs from Gods word to visions, and dreames, and apparitions, vpon which many of the doctrines of the Papists are grounded.

They had neuer heard of Purgatorie, but for these spirits that walked in the night, and told them that they were the soules of such and such, which suffered in fire, till their Masses, and almes, and Pilgrimages did ransome them out: so these night spirits begat Purgatorie, and Purgatorie begat Trentals, as one Serpent hatcheth another.

Yet a third question riseth out of these words, and that is this; Whether a Christian may wish for death? As *Paul* desired, so may wee desire, if we haue *Pauls* spirit. As Christ told his Disciples when they asked him, whether they should pray for fier from heauen, as *Elias* did; Christ answered, that they knew not of what spirit they were: as if he should say, if you were of *Elias* spirit, and did pray with the same minde, and to the same end that he did, then you might pray as he prayed. The wicked wish to die, because they would bee rid of the crosse, and suffer no more for God: as *Cain* so soone as he was cursed, and knew that his life should be a torment, he sought to die, to preuent the iust iudgement of God, and spight him (as it were) which should punish sinnes. So doe the people oftentimes, which haue not to satisfie hunger, and the sicke which faint of an incurable disease, and the wearie captiues in prison, gallies and bonds. As for the faithfull, if they at any time wish to die, they pray for death as the last remedie against sin and Satan: euen as they pray in the Reuelation, for the hastning of Christs comming to iudgement, *Come Lord Iesus, come quickly*; for the shortening of the daies of sin lest all flesh should perish. But they which wish for death in this sort, would die as the will of God hath ordained, and mortifie their flesh to abide these troubles, and still by faith suppresse the dolorous griefe of sinne, by frequent meditation of inward ioy receiued by grace in Christ, and therein reuiue themselues, as with the earnest peny of their inheritance, which they shall receiue at the fit time, when it shall comfort them much to haue suffered so long. Much therefore haue they to answere, which are not contented to die in peace, and stay till they be dissolued; but as though themselues were the authors of life and death, from cruell heart giue wrongfull commission

Luke 9. 54.

Gen. 4.

Reuel. 22. 20.

to the bloodie hand, to cut asunder that which God hath ioyned, the louing soule and their bodie; as *Iudas*, *Achitophel*, *Saul* and *Pilate* did: not one of these was good in life or death. Yet the author of the Macchabees commendeth *Razis* most of all, for that which was the greatest sin that euer hee did, for killing himselfe. Man was not borne of his owne pleasure, neither must he dye at his owne lust; or else it had been good for *Iob*, which suffered more then any Saint except Christ, to make away himselfe, as *Iudas* did. But why is it commanded then, *Thou shalt not kill*? If thou maiest not kill another, much lesse maiest thou kill thy selfe. As for the example of *Samson*, Iudg. 16.30. which may seeme to oppose against this, in that hee killed himselfe when as hee pulled the house vpon his owne head, and all that were with him: vnderstand that he was a figure of Christ, which vanquished moe in his death then in all his life; and it appeareth that hee had warrant from God, in that his strength being taken from him, was (for the act) in a moment restored to him vpon his prayer. And the Epistle to the Hebr. 11.13. to cleere that fact saith, that he did it of faith: that is, knowing that hee had deserued to dye, and that by these meanes the enemies of God should be destroyed, hee submitted himselfe to the good will of God, like a good Captaine which ventured his life to kill his enemies: therefore wee must not looke to particular examples, but to the generall law. Wherefore let no man doe this evill, that any good may come of it, but rather follow the advice of the holy Apostle, as it becommeth vs. With patience let vs runne out the race which is set before vs.

2. *Macc.* 14.

Iob 2.

Exod. 20.13.

Heere I might shew you, that they are guilty of their owne death that kill themselues with surfetting, intemperance, drunkennesse, &c. Although they loue their life too deare, yet they take all meanes to hasten their deaths. Thus much of Purgatorie and night spirits, and praying for death.

Now it remaineth, that as the Leuites sanctified their brethren before they did eate the Passeouer, so I would prepare you before ye eate this holy sacrament, of which the Passeouer was but a signe. The Iewes were taught of God before they did eate the Passeouer, to put away leaue out of their houses the day before, Exod. 12.15. Hath God care of leauen? No: this is it which

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the Apoſtle teacheth; 1. Cor. 5. before yee come to the Lords Supper, *Purge the old leauen of malicicuſnes & wickednesſe out of your hearts*: that is the leauen which you ſhould purge out of your houſes. Therefore marke what the Apoſtle writeth to the Corinthians, 1. Cor. 11. (I beleeue it is a matter which you did neuer conſider) *For this cauſe many are weake and ſicke among you, and many ſleepe or die.* For what cauſe? becauſe they receiued this holy Sacrament vnworthily and vnreuerently, before they were prepared with faith, and hope, and repentance: *For this cauſe many are weake & ſick among you, and many die.* Who did euer thinke that his ſickneſſe, or his wants, or his infirmities did grow, for that hee receiued the Lords Supper vnworthilie? Many cauſes haue been ſuppoſed, but this cauſe was neuer thought of. Haue any of you ſaid in diſtreſſes of body or minde, This is come vnto me, becauſe I did receiue the bleſſed Sacrament of Chriſt vnworthilie? becauſe I came not prepared with that minde, as they do which beleeue and know God? Yet the Apoſtle, which by his diuine ſpirit knew the cauſe of theſe calamities among the Corinthians, doth depute their ſtrange diſeaſes and ſudden death to none other cauſe, but to their unworthie and vnreuerent receiuing of this holy Sacrament. Nay, hee ſaith further, that he which eateth and drinketh this Sacrament vnworthily, eateth and drinketh his owne damnation, that is, he taketh poſſeſſion of death, hell, and damnation, euen while he eats, as the diuell entred into *Iudas* while he receiued. Now if your Phyſition ſhould warne you of ſuch a thing, that you take it in ſeaſon and meaſure, or elſe it is a poyſon, and will kill you; I ſuppoſe you would obſerue the ſeaſon and meaſure, and take it in ſuch order as he preſcribeth, as neere as you could, if you beleeue him: ſo if you beleeue the Apoſtle, that you receiue the Sacrament to your damnation, if you receiue it vnworthily, I am ſure you will not take it vnreuerently or raſhly for all the world. If I had the words of motion to ſpeake that which might be ſpoken of this matter, it would fright *Iudas* himſelfe, that no man would come to this holie banquet without his wedding garment. Conſider but this, how you would come into the preſence of God, how you would prepare your ſelues to come before the maker of heauen and earth, which ſearcheth

1. *Cor.* 11. 26.

Math. 22.

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the reines, and knoweth euery corner of the heart. If euer yee did approch vnto God, if euer yee came neere vnto the Lord, you neuer came so neere as now, when you come to receiue his body and blood, and are vnited vnto him in one spirituall bodie; and yet (peraduenture) many come not so prepared, so cleansed, so dressed, so trimmed into the presence of God, as *Hester* did into the presence of *Assuerus*. What doe you thinke
Hester 5. of these elements? what doe you imagine of this bread and wine? They are seales. What seales? Seales of his Word, seales of Gods promises, seales of your adoption. If euer you were instructed out of this booke, that instruction is confirmed and ratified vnto you now by Christs seale. Christ hath not ordained Sacraments in his Church, for a fashion or dumbe shew, that you should feele, or see or taste, but as the woman which had a bloodie flixe, when she touched the hem of Christs garment, he said that vertue was gone out of him: that is, all the graces which these signes represent, that is, all the blessings that Christ Iesus hath purchased vnto man by his death. Now because if you receiue this Sacrament rightly, you are vnited vnto Christ, as the members with the head: if euer you did beleeue, or loue, or repent before; this requireth you to beleeue, and loue, and repent more, because now you are Christs bodie, which shewes that ye must obey Christ the head like members of the body, for the body is ruled by the head. What haue you now to receiue all these blessings? If ye haue not faith, how can you lay hold of any promises or merits of Christ, to say this is mine? If you had a hand to take, and a faith to apprehend, now you might eate of the bread which is better then Manna, which he that tasteth, doth not hunger againe after any pleasure in the world. Here is enough for *Abraham*, and *Abrahams* seede; Come vnto it all that thirst, and it will refresh you. Happier is
Luke 16. that man now that hath his wedding garment, then the rich Glutton, that fareth deliciously, and goeth in purple euery day. Now you are the Lords guests, and the Lord himselfe is your feast, and this feast is before you, the holiest meate that euer ye did eate, and the comfortablest meate that euer you did eate, and yet the dangerousst meate that euer you did eate: you stand vpon life or death, you eate to saluation or damnation; there is

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nothing in this world which you can receiue with greater benefit, or with greater perill. *Adam* did not eate the forbidden fruit with greater danger; *Adam* could not taste the tree of life with greater fruit, then you may taste & receiue this Sacrament. The Arke was a signe of mercy, yet *Uzziah* was slaine for touching the Arke vnreuerently: Circumcision was a good thing, yet Circumcision did not profit the Sichemites, but was a way to make their enemies slay them; because they were not circumcised for Religion, but for lucre: so if ye receiue for custome, and not for deuotion, this Sacrament shall be to you as Circumcision was to them. Therefore take heed how you receiue as they receiued, lest you meet with a curse when you looke for a blessing. If thou remembrest any sinne against God, or against thy neighbour, leaue thine offering at the Altar, and be reconciled before thou come into his presence: for if stubble come to fire, there is no way but burne: now beloued, let faith, and loue, and repentance, haue their perfect worke, that you may receiue this Sacrament as Christ would haue you receiue it: and God grant you as much profit by it, as is offered in it; and so much comfort of it, as it hath brought to any, whosoeuer haue receiued it faithfully, reuerently, and worthily before you.

Gen. 3. *1 Sam. 6.* *Gen. 34.*

FINIS.

THE GODLY MANS REQVEST.

Psalm. 90. 12.

Teach vs O Lord to number our dayes, that we may apply our hearts to wisedome.

THis *Psalme* was compiled by *Moses*, as ye may see by the title, at what time the spies returned frō the land of Canaan, and God for the murmuring of the people, pronounced, that all which were aboue twenty yeeres old should die in the Wildernesse; except *Caleb* and *Iosua*, that incouraged their brethren to goe vnto Canaan. Now when

when *Moses* heard the sentence of death pronounced against himselfe, and all the Iewes which came out of Egypt, except onely two, *Caleb* and *Ioshua*, that all should die before they came to the land which they sought, he prayeth thus for himselfe and the rest, *Teach vs O Lord to number our daies, that we may apply our hearts to wisedome*: that is, seeing we must needs die, teach vs to thinke of our death, that wee may die in thy feare, to liue againe: shewing vs how the consideration of our mortality wil make vs apply our hearts to godlinesse. Hee which is tottering himselfe, had need leane vnto a stable thing; therfore a wauering man is commended here to constant wisdome. Man is mortall, wisdome is immortall; yet by wisdome man becomes immortall too: therefore *Moses* thinking of his death, runneth to wisdome, as a remedie against death. I haue chosen a text fit for the time,* which warneth vs how our yeeres passe; that when wee thinke of the old yeere, how soone it is gone, we may see vpon what a wherling wheele we are set: which putteth vs in minde euery day of that last day which is comming for vs, when wee shall giue account how euery day was spent before it. So many yeeres as are past, so many yeeres wee are neerer to the last: and though the old yeere be gone, and a new yeere come, yet whether another shall come after this, as this came after the former, no man, I thinke hath any promise of him that made time: for euen these two daies since the old yeere went out, many haue gone the way which wee all shall follow. Now, why daies, or weekes, or yeeres, but for vs? But for man there should bee no winter, no summer, no spring, no Autumne; that we seeing how the seasons are renued, at last with them we may learne to renue our selues: for to celebrate new yeeres with old sinnes, is to let euery thing goe before our selues, and suffer the time to condemne vs, which was giuen to saue vs. God hath shewed vs new yeeres, but he would haue vs shew him new men. This is Gods new-yeeres gift: not sheep, nor doues, nor fruits, which the Iewes offered: neither myrrh, frankincense and gold, which the Gentiles offered: Mat. 2 but a new creature: Gal. 6. 15. Therefore we must come to some Schoole-master, which teacheth vs like *Iohn Baptist* what we shuld do, that we may grow in knowledge, as we grow in yeeres. *Teach me to number my daies* (saith *Moses*)

* For it was preached at the beginning of the yeere.

Luke 3. 10.

Heb. 10. 1.

Moſes) *that I may apply my heart to wiſedome.* Whereby *Moſes* telleth vs, that this was one of his helpes, which made him profit in the knowledge of God, to number his daies: as a man that hath a ſet time for his taske, liſtens to the clock, and counts his houres, ſo we haue a ſet time to ſerue God, *Work while it is day,* ſaith Chriſt. *Iohn 9. 4.* What hee doth meane by this day, the Apoſtle ſheweth you, *This is the day of ſaluation*: that is, this life is the day wherein you ſhould worke. What worke haue you to doe? The Apoſtle tels you; *Worke out your ſaluation.* This is a long taske: therefore we had neede to *number our dayes*, and not loſe a minute, leſt wee bee benighted before our worke be done. *Teach me, O Lord, to number my dayes.* He which in the land of Midian learned to number ſheepe, now hee is come into the wilderneſſe, learneth to number his dayes. *Teach vs, O Lord, to number our daies.* Not teach vs the number of our daies, for we ſhall quite forget it againe, and the knowledge of times, and courſe of ſeaſons is the knowledge of God himſelfe; but *teach vs to number our daies*: that is, that wee may be ſtill numbring and counting our dayes, and houres, and minutes, to ſee how faſt we die, that euery day and houre we may learne ſomthing. As God hath numbred our daies, ſo we muſt learne to number our daies; or elſe it ſeemes that we cannot *apply our hearts to wiſedome*: that is, vnleſſe we think vpon death, we cannot faſhion our ſelues to a godly life, though we were as well inſtructed as *Moſes*. This we find daily in our ſelues, that the forgetfulneſſe of death, makes vs to apply our hearts vnto folly, and pleaſure, and all voluptuouſneſſe; that contrary to his aduice, *Worke your ſaluation*, we worke our damnation. We are ſo farre from numbring our daies, that we doe not number our weekes, nor our moneths, nor our yeeres; but, as the Apoſtle ſaith, *A thouſand yeeres with God are as one day*: ſo one day with vs is as a thouſand yeeres: that is our time ſeemes ſo long, that we thinke wee ſhall neuer die: but hee which made this prayer is now dead, and the number of his dayes is ended, and nothing is left but his holy bookes, which bring this prayer vnto vs, that wee may learne to pray ſo too. Now I muſt pray, *Teach me, O Lord, to number my dayes*: and thou muſt pray, *Teach mee, O Lord, to number my daies, that we may apply our harts to wiſdom*: that is, *2. Pet. 2. 8.*

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so to pray and fast, and watch, and heare, and doe, as becommeth him which shall shortly giue account of his *Stewardship*. *Luke* 16. 2. This is the fruite which comes to a man by numbring his daies. God teacheth man to *applie his heart to wisedome*: and this is his lesson which hee giues for that purpose, *number thy dayes*, that is, thinke that wisedome is a long studie, and that thou hast but a short time to get it, and this will make thee get ground of vertue: for there is no such enemie to repentance, as to thinke that we haue time enough to repent hereafter, which makes a man say, when any good motion commeth, Nay I may stay yet, yet I may stay, like the sluggard which turnes vpon his bed like a doore vpon the hinges, and saith, *Yet a little more, a little more sleepe, a little more slumber, I may lie still a while*: this is not to number our dayes, but to stretch our dayes, and make them seeme more then they are; and they that doe so, neuer *apply their hearts vnto wisedome*: so you see what a preseruatiue *Moses* vsed against sinne and pleasure, hee kept a Calendar as it were of his daies which called vpon him, *Be diligent, for thou hast but a short time*. *Prou.* 6. 10. Fiue things I note in these words: first, that death is the hauen of euery man, whether he sit in the throne, or keepe in a cottage, at last he must knock at deaths doore, as all his fathers haue done before him. Secondly, that mans time is set, and his bounds appointed, which he cannot passe, no more then the Egyptians could passe the sea: and therfore *Moses* sayth, *Teach vs to number our dayes*, as though there were a number of our daies. Thirdly, that our daies are few, as though we were sent into this world but to see it: and therfore *Moses* speaking of our life, speaks of daies, not of yeeres, nor of moneths, nor of weeks: but, *teach vs to nũber our daies*, shewing that it is an easie thing for euery man to number his daies, they be so few. Fourthly, the aptnes of man to forget death rather then any thing els: & therefore *Moses* praieth the Lord to teach him to nũber his daies, as though they were slipping out of his minde. Lastly, that to remẽber how short a time we haue to liue, will make vs apply our hearts to that which is good. The first point is, that as euery one had a day to come into this world: so he shall haue a day to go out of this world. When *Moses* had spoken of some which liued 700 yeeres, and other which liued 800 yeers, & other which liued

ued 900 yeares, shewing that some had a longer time, and some a shorter; yet he speakes this of all, *mortuus est*, at last comes in *mortuus est*, that is, *he died*; which is the Epitaph of euery man. We are not lodged in a Castle, but in an Inne, where we are but gueſts; and therefore *Peter* cals vs *strangers*. We are not Citizens of the earth, but citizens of heauen, & therfore the Apostle saith, *We haue here no biding Citie, but wee looke for one to come.* As Christ saith, *My kingdome is not of this world*, so we may say, my dwelling is not in this world, but the soule soareth vpward whence she came, and the body stoopeth downward whence it came: as the tabernacles of the Iewes were made to remoue, so our tabernacles are made to remoue. Euery man is a tenant at will, and there is nothing sure in life, but death: as he which wrote this is gone, so I which preach it, and you which heare it, one comming in, and one going out, is to all. Although this is daily seene, yet it had need be proued; nay, euery man had need to die, to make him beleeue that he shall die. When *Adam* and *Eue* became subiect to death, because of their sinne; to teach them to thinke on death, so soone as they were thrust out of Paradise, God clothed them with the skins of dead beasts, which shewed them that now they were clothed with death, and that as the beasts were dead whose skins they wore; so they should dye also: therefore *Dauid* saith, *Man being in honour, became like the beasts that perish*: when he saith, that he did become like the beasts which perish, he implieth that man should not perish like the beasts, but when he did like a beast, he died like a beast. From that day euery man might say with *Iob*, *Corruption was my father, and the worme was my mother.* For the rich glutton is lockt in his graue as fast as poore *Lazarus*. Therefore God speaking of Kings, saith, *I said ye are gods, but ye shall die like men.* If Kings must die like men, then the expectation of men is death: therfore when this King was ready to die, he said to *Salomon, that he should goe the way of all the earth*, calling death *the way of all the earth*, to which *Esay* beares witnes, crying, *All flesh is grasse*: that is, it falleth, and is cut downe like grasse. In Paradise we might liue or die: in the world we liue and must die: in heauen we shall liue and not die. Before sin, nothing could change vs: now euery thing doth change vs. For when winter comes, we

1. *Pet.* 2. 11. *Heb.* 11. 19. *Iohn* 8. 36. *Gen.* 3. 19. *Exod.* 33. 7. *Exod.* 26. 1. *Psal.* 82. 6. *Iob.* 17. 14. *Luke* 16. 22. *Esay* 40. 6. *Gen.* 1. 27. *Gen.* 3. 21. *Gen.* 47. 9.

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are cold, when age comes we are withered, when ſicknes comes we are weake; to ſhew that when death comes we ſhall die. The clothes which weare vpon our backes, the Sunne which ſets ouer our heads, the graues which lie vnder our feete, the meate which goes into our mouthes, cry vnto vs that we ſhall weare, and fade, and die; like the fiſhes, and fowles, and beaſts, which euen now were liuing in their elements, and now are dead in our diſhes. Euery thing euery day ſuffers ſome eclipſe, and nothing ſtands at a ſtay; but one creature calles to another, Let vs leaue this world. Our fathers ſommoned vs, and we ſhall ſummon our children to the graue; firſt we waxe old, then we waxe dry, then we waxe weake, then we waxe ſicke, ſo we melt away by drops; at laſt, as we carried other, ſo other carry vs vnto the graue: this is the laſt bed which euery man ſhall ſleepe in: wee muſt returne vnto our mothers wombe. Therefore *Iacob* calleth his life but a pilgrimage: therefore *Paul* called his life but a race; therefore *Dauid* calleth himſelfe but a worme. A pilgrimage hath an end, a race hath a ſtop, a worme is but troden vnder foote, and dead ſtraight: ſo in an houre, we are, and are not: here we are now, and anon we are ſeparated, and to morrow one ſickeneth, and the next day another ſickeneth, and all that be here neuer meete againe: we may be well called earthen veſſels, for we are ſoone broken; a ſpider is able to choake vs, a pin is able to kill vs: all of vs are borne one way, and die a hundred waies. As *Eliab* ſtood in the doore of the caue, when God paſſed by: ſo we ſtand in the paſſages of this world, readie to goe out whenſoeuer God ſhall call. We loſe firſt our infancie, and then our childhood, and then our youth: at laſt, as we came in the roomes of other, ſo other come into our roomes. If all our dayes were as long as the day of *Ioſhua*, when the Sunne ſtood ſtill in the midſt of heauen, yet it will be night at laſt, and our Sunne ſhall ſet like other. It is not long that we grow; but when we begin to fall, we are like the Ice, which thaweth ſooner then it froze: ſo theſe little worlds are deſtroyed firſt, and at laſt the great world ſhall be deſtroyed too; for all which was made for vs, ſhall periſh with vs. What doe you learne when you thinke of this, but that which *Moſes* ſaith, to apply your hearts to wiſedome? Death commeth after life, and yet guides to the

2. *Tim.* 4. 7.
Pſal. 22. 6.
2. *Cor.* 4. 7.
1. *King.* 19. 9.
Ioſh. 10. 2.

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whole life like the sterne of a ship: but for death, there would be no rule, but euery mans lust should bee his law: hee is like a King which frighteth a far off, though hee deferre his Sessions, and stay the execution, yet the very feare that hee will come, makes the proudest Peacock lay downe his feathers; and is like a dampe which puts out all the lights of pleasure. The second note is, that the time of man is set, and his bounds appointed, which he cannot passe; and therefore *Moses* prayeth the Lord, that he would teach him to number his dayes; as though there were a number of our dayes: therefore God is called *Palmoni*, which signifieth a secret Numberer, because he knoweth the number of our daies, which is secret to vs. As it was said to *Balthasar*, *God hath numbred thy kingdome*; so it may be said to all, *God hath numbred thy life.* To this, *Iob* beares witnesse, saying, *Are not his dayes determined? Thou hast appointed his bounds, which he cannot passe.* Again, *Ieremy* saith, *they could not stand, because the day of their destruction was come.* As there is a day of destruction, and a day of death; so there is a day of birth, a day of marriage, a day of honor, a day of deliuerance: according to that, The *determination is made*; that is, God hath determined all things. As God appointed a time when his Sonne should come into the world, and he came at the same time, as the Prophets and Euangelists accord: so he hath appointed a time when all his blessings shall come vnto vs, & they come at the same time; as we reade of *Ioseph*, when his appointed time came: shewing that God appointed a time when to exalt him, and before that time came, he could not be exalted: therefore Christ saith so often, *My time is not yet come*; shewing that he knew the time of his baptizing, the time of his preaching, the time of his working, the time of his rising, and the time of his ascending. As for that which is obiected of *Ezechias*, because *Esay* shewed him that he should die, and after told him, that fifteene yeres were added to his life: it is like the preaching of *Ionas* to the Niniuites; *Forty daies, & Ninive shal be destroied*; & yet Ninive was not destroied, because they repēted: so *Ezechias* was not abridged, because he repented. Therefore you must vnderstand the phrase of God. As whē we say, that we shal iourney to morrow, we vnderstand, *if God wil*: so whē God saith, *I wil destroy*, he vnderstads, if we

Iob 14.5.

Ier. 46.21.

Dan. 11.36.

Dan. 9.29.

Gal. 4.4.

Psal. 105.19.

John 7.8.

2. King. 20.1.

Ionah 3.3.

we perſiſt. As all the promiſes of God are conditionall to take place, if we repent, ſo all the threatnings of God are conditionall to take place, if wee repent not: and therefore ſometime this word *if*, is put in, as where there is no bleſſing nor curſing without an *if*. I may anſwer againe, that God is a Iudge, and ſpake
Deut. 18. like a Iudge to *Ezechias*: a Iudge doth not condemne all whom he ſaith he will condemne, nor a Schoolemaſter beat euery one whom he ſaith he will beat, to make him learne; yet the Iudge and Schoolemaſter doe not diſſemble, but menace: this is not lying, but threatning. But you will ſay, If my time be ſet, thus long I ſhall liue, and I cannot paſſe, then I will take no phyſicke. You may as well ſay, I will take no meate. God hath not ordained the end without meanes, but the meanes as wel as the end. If he haue
2. *Sam.* 18. 6. appointed one to die in his youth, hee hath appointed ſome meanes to ſhorten his life, as he did *Abſaloms*: if he haue appointed one to liue long, hee hath appointed alſo ſome meanes to
Acts 27. 21. preſerue his life, as *Ioſeph* cheriſhed *Iacob* in his age. Therefore though God had promiſed *Paul*, that his company ſhould not be drowned, yet he told the Mariners, that vnleſſe they kept in the ſhip, they ſhould be drowned: as if their ſafety ſhould not be without meanes: but a good mind neuer quarrels about theſe things.

The third point is, that our life is but a ſhort life: as many little ſculs are in Golgotha, as great ſculs: for one Apple that falleth from the tree, ten are pulled before they be ripe, and the parents mourne for the death of their children, as often as the children for the deceaſe of their parents. This is our Aprill and May wherein we flouriſh; our Iune and Iuly are next, when we ſhall be cut downe. What a change is this, that within foureſcore yeeres not one of this aſſembly ſhall be left aliue? but another Preacher, and other hearers ſhall fill theſe roomes, and tread vpon vs where our feet tread now.

The Rauen, and the Phoenix, and the Elephant, and the Lion, and the Hart fulfill their hundreds; but man dieth whē he thinks yet his Sunne riſeth: before his eye bee ſatisfied with ſeeing, or his eare with hearing, or his heart with luſting, death knocks at his doore, and will not giue him leaue to meditate an excuſe before he come to iudgement. To ſhew the ſhortneſſe of mans life, *Moſes* vſed the ſhorteſt diuiſion in nature to expreſſe it by:

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he might haue said, Teach me, O Lord, to number my moneths, or my yeeres, but he speakes of daies: so the Scripture is wont to number our life by daies, and houres, and minutes, to shew vs that wee shall giue account for houres, as well as for daies, for daies as well as for weekes, for weekes as well as for moneths, for moneths as well as for yeeres: which warneth vs to make vse of all our time, and euery day to think vpon the last.

This was the Arithmetick of holy men in former times, To reckon their daies, so that their time might seeme short, to make them *apply their hearts to wisdome.* The Hebrews did number their daies thus: First, they did deduct the time of sleepe; so that if our yeeres be threescore and tenne, as the Prophet saith, fiue *Psal.* 90. 10. and thirtie of these yeeres are striken off at one blow, because we spend halfe our time in sleepe: then they did deduct the time of youth, which *Salomon* calleth *vanitie*, as though it were *Eccles.* 11. 10. not worthie to bee called life, but vanitie: then they did deduct the dayes of sorrow, because in sorrow a man had rather dye then liue. So when the houres of sleep, and the houres of youth, and the houres of sorrow are taken away, what an Epitome is mans life come to? The Fathers vsed another account: first, they did deduct all the time which is past: for the time which is past, is nothing: then they did deduct time to come, because the time to come is vncertaine, and no man can say that hee shall liue. Now when the time past, and the time to come is set aside, there is nothing left but the time present, that is, a moment, which is not so much in respect of eternitie, as a little mote to the whole earth.

Danid numbred his daies by a measure, *My life* (saith he) *is like a span long*, Psal. 39. 5. when he measured his life, he took not a pole, nor an ell, nor a yard to measure it by, but a short measure, his short span, *My life is like a span long.* Thus you haue learned to number your daies, or rather the houres of your dayes. As some came into the Vineyard in the morning, and some at noone, and some at night: so some go out of this Vineyard in the morning, some at noone, and some at night: some mans life hath nothing but a morning; some haue a morning and noone; he which liueth longest, liueth all the day; & therfore the youngest of all pray but for this day: & if he liue till to morrow,

then he praieth for that day, saying still, *Giue vs this day our dayly bread.* So that a pleasant life may be compared but to a glorious day, and a sorrowfull life to a cloudie day, and a long life to a summers day, and a short life to a winters day. How comes it to passe that when a man dies, all his yeeres seeme but so many daies; and before he dies, all his daies seeme so many yeeres?

Iob 14.1. *Iob* speaketh of all alike, *Man which is borne of a woman, hath but a short time to liue.* *Iacob* was 130. yeeres old; and yet when he came before *Pharaoh*, he said, *Few and euil haue my daies bin.* Though *Pharaoh* did not speake of dayes, but asked him *how old he was*, yet he answered of daies, to shew that not onely his yeres, but his *daies were few.* Our Fathers, marueiling to see how suddenly men are, and are not, compared life to a dreame in the night, to a bubble in the water, to a ship on the sea, to an arrow which neuer resteth till it fall, to a player which speaketh his part vpon the stage, and straight he giueth place to another; to a man which commeth to the market to buy one thing and sell another, and then is gone home againe: so the figure of this world passeth away. This is our life, while wee enioy it, we

Gen. 47.9. lose it: as *Iacob* said, that *his daies had been few:* so we may say, that our daies shall be few.

Now, why hath God appointed such a short time to man in this world? Surely, lest hee should deferre to doe good; as his manner is: for though his life is so short, yet he thinkes it too

Psal. 90.10. long to repent. The Prophet saith, that *our yeeres are but threescore and tenne,* as though this were but a little time to liue. But why should we liue so long? for if our life were but a yeere, yet a yeere is more then we vse, all the rest is lost: for we deferre till that weeke which we thinke will be last. It is said of the Diuell,

Reuel. 12.13. that *he is busie, because his time is short:* but the time of man is

Luke 19.42. shorter: and therfore Christ saith, *in this thy day:* as though no day could bee called thy day, but this day: and therefore all that thou hast to doe, thou must do this day. Consider this, all which trauell toward heauen; had we not need to make haste, which must go such a long iourney in such a short time? How can he chuse but runne, which remembreth that euery day runneth away with his life?

The fourth point is our aptnes to forget death, rather then

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is made naked with sin, to shew that sinne is no shrouder, but a stripper. This is one fruit of the Vine more then *Noah* looked for: instead of being refreshed and comforted, he was stripped and scorned.

There is a thing which followeth sinne, which *Iob* calleth *a rodde*, which the sinner neuer thinketh of, before he haue done. When the childe hath faulted, then he is beaten: so now *Noah* hath sinned, he must be beaten: first he is stript naked, after he is scourged; wine putteth off his cloathes, and then *Cham* commeth and lasheth him: to shew that wine can both cheere the heart, and grieue the heart. As the forbidden tree, when it promised our parents knowledge, took their knowledge from them: so euery sinne giueth other wages then it promiseth. Little thought *Noah* that wine would make him naked: but now he is naked and stripped too, as though he were first stripped, and then whipped. Hee which beleeued the threatning (like *Lot*) when others mocked, he which escaped the flood when others were drowned, hee to whom all the Fowles of the aire, and the beasts of the earth flocked in couples, as they did to *Adam*, he which was reserued to declare the iudgements of God, and begin the world againe; *Noah*, the example of temperance, the example of moderation, the example of sobrietie, lieth naked in his Tent for drinking the wine which he himselfe had planted: the operation of wine was drunkennes, the sequele of drunkennes was nakednes, the effect of nakednes was derision. As the serpents sting is in his taile; so the end of sinne is bitternesse. Lest he should loue the vice wherewith he was once defiled (as they which are once drunke, hardly get out of the cellar) God giueth him a *Memorandum*, like *Iacobs* limping, that he was neuer drunken after, but learned temperancie of intemperance: therefore it is good a little to feele the sting of sinne, that wee may handle it like a Hornet.

a Iob 9.34. & 21.9.

Gen.3.6.

Gen.19.

Gen.2.

Now when *Noah* the father was drunken, *Cham* the sonne becommeth a scorner; the father deserued to be despised of his son, because he had disfigured the image of a father. Therefore it followeth, *When Cham the father of Canaan saw the nakednes of his father, he told his two brethren without, &c.* Drunkennesse was his fault, and shame must bee his punishment. Whereby

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you may note, how God doth proportionate and match sinnes and punishments together, that a man may looke vpon his punishment like a glasse, and see his sinne. Againe, by this you may see, how God doth bring forth the faults of the iust, aswell as the vniust; or else others would say as Christ saith, Ioh.8. *Who can accuse me of sinne?* What a griefe was this to *Dauid*, that his sonne should be his traytor? So to increase the griefe of *Noah*, his sonne was his scorner. He may say as the Psalmist saith, Psal. 54.12. *It is thou, O man, euen my companion and familiar, which delighted together.* If mine enemie had defamed mee, I could haue borne it, or I would haue fled from him: but he whom I haue loued, nay, he whom I brought into the world, made me a shame to the world, like the Viper which killeth the dam that beareth it. So oftentimes the propheſie of *Michaiah* prooueth true, *A mans enemies are they of his owne house*, Chap.7.6. As *Iudas* betrayed his Master.

Who can reclaime a wicked disposition? How deepe was the root of euill hid in his heart, that *Noah* could neuer know it before he shewed it? Vntill now, *Cham* seemed as good as *Shem*; and if *Iaphet* had said, thou shalt be cursed, he would haue said, thou shalt be cursed. Hypocrisie is spun with such a fine thread, that wee may liue as long with a man, as *Noah* did with *Cham*, and scarse discerne him.

Here are two sinnes which go before *Chams* curse: one, that he did see his fathers nakednes: the other, that he did reueale it vnto his brethren.

2.Sam.11. When he saith, that *Cham saw his fathers nakednesse*: he meaneth, that he looked vpon it with a pleasure, as *Dauid* vpon the nakednes of *Bathsheba*: for he might haue seene it by chance, and not offended, as a man seeth an image and detesteth it.

Obad.11. The Edomites are reproued for looking vpon the affliction of their brethren, because they reioyced to see it: but the friends of *Iob* looked vpon his afflictions, and are not reproued, because they sorrowed to see his sorrowes. Therefore *Cham* did not sinne in seeing, but in gazing and reioycing, like the Edomites.

Eccles.2.15. Pro.17.24. There is a wise eye, and there is a foolish eye. The wise eye is like the Bee which gathereth honey of euery weede: the foo-

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liſh eye is like the Spider which gathereth poyſon of euerie flowre. Therefore God licenſed *Abraham* to ſee the flames of Sodom, which he forbad *Lot*, becauſe that which teacheth one, tempteth another. It is a true Prouerb, *The eye is a ſhrew*; although it ſhew light, yet it leadeth many into darkneſſe. If *Eue* had not ſeene, ſhe had not luſted: for it is ſaid, *Seeing that the tree was pleaſant to the eyes, ſhe tooke and ate.* If *Achan* had not ſeene, he had not ſtolne. For he ſaith, Firſt I ſaw, and then I couered. If *Dauid* had not ſeene, he had not luſted: for it is ſaid firſt, that hee did ſee her, and then hee ſent for her. So when *Cham* had ſeene the temptation, hee was ſnared with the ſinne: therefore it followeth, *He told his brethren which were without, &c.* Thus ſinne groweth of ſinne, from the eye to the heart, and from the heart to the tongue: a man may goe into a labyrinth eaſily, but when he is in, he cannot get out; ſo *Cham* did ſee a temptation eaſily, but when he had ſeene it, he could not looke from it. Therefore when *Eſaiah* ſpeaketh of vanitie, he named *cart-ropes of vanitie*, to ſhew how one ſinne draweth another, as it were with cart-ropes, and one ſinner maketh another, as *Eue* did *Adam*. When Satan was caſt out himſelfe, he ſought euer after whom he might deuour: ſo when *Cham* had ſtrained reuerence himſelfe, he laboured to bring his brethren into the ſame diſobedience. All men ſeeke after fellowes, and we think it euill to be euill alone; therefore theeues, before they go to ſteale, call their mates and ſay; *Come with vs*, Prou. 1. 10. *It is enough* (ſaith *Peter*) *that we haue ſpent our former time in luſt*; ſo it was enough, that *Cham* had faulted himſelfe; but when he had ſeen, hee would haue his brethren ſee too: when he was become a ſcorner, hee would haue his brethren ſcorne too: therefore as *Andrew* called *Simon*, and *Philip* called *Nathanael*, to ſee the Sonne of God; ſo *Cham* called his brethren to ſee the nakednes of his father. The ſinnes of men are like a plume of feathers; for itching eares, and an euill diſpoſition breedeth an euill ſuſpition. Therefore *Cham* thinking that his brethren had been as ſhameleſſe as himſelf, thought this a merry May-game to make them ſport. Come with me (ſaith hee) and I will ſhew you my father naked. They ſay it is an euill bird which will defile his owne neſt: ſo it is an euill ſonne that will ſhame his owne father.

Gen. 3. 6. *Ioſh. 7. 21.* *2. Sam. 11. 2.* *Eſay 5. 18.* *Gen. 3.* *1. Pet. 4. 5.* *1. Pet. 4. 3.* *Iohn 1.*

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He should haue couered his fathers nakednesse so soone as hee saw it, lest his brethren should see it too; but hee was readie to make it worse, like them which heare a suspition, and make it a report. Hee should haue taken the beame out of his owne eye, when he spied a mote in his fathers eye: but as the eye seeth all things, and cannot see it selfe, so wee can see other mens faults, but not our owne. When *Agur* had considered the follies of others, he considered his owne follies, and said, I am more foolish then any man. When *Iudah* had considered *Thamars* sinnes, he considered his owne, and said, *She is more righteous then I.* But when *Cham* did see a fault in his father, all his owne faults were hid vnder a bushell; he cared not that he was his father, nor that hee was saued for his righteousnesse, nor that hee had planted a Vineyard for him and his brethren, nor that he was neuer drunken before, nor that he had committed greater sinnes himselfe; but like them which make their sport of that which should bee their sorrow; so hee laughed at that which might make him weepe. Often did I well, might *Noah* say, and thou didst neuer honour me for that: but once did I euill, and for that thou wouldest shame me.

Prou. 30. 1.

Gen. 38.

There is a kind of men which are ashamed of other mens faults, but not of their owne: they are like flies, which alwaies light vpon the sore: if they find any sinne, thereof they talke, that is their sport, like a Tennis ball, when they come to their Ordinaries; and though they did neuer well in all their life, yet that fault seemeth greater to them then all their owne: these men are so like the diuell, that in the Reuel. 12. 10. the diuell is called by their name, An accuser of the brethren: and that you may know that such tongues shall burne in the fire of hell, Saint *Iames* saith, *That their tongues are kindled with the flame of hell already*, Iam. 3. 6. This was euer the property of bad men, to seek faults in good men, to obiect againe, that they may sinne without reproofe of them. Therfore said *Paul*, *So behaue your selues, that they which would slander you, may bee ashamed, hauing nothing to speake euill of you.* If *Noah* had not been drunken, *Cham* had lost his sport.

Titus 2. 8.

Now, because this fact of *Cham* was so hainous; when he is accused of it, he is called the father of *Canaan*; as if he should

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say, Thinke what he deserueth, which being a father himselfe, would so dishonour his father. It was meet that he which had children, should know the duty of a childe; and euer thinke, that as he behaued himselfe toward his father, so his sonnes would behaue themselues to him againe: but all this did nothing moue him, therefore the greater was his sinne.

To conclude then; as *Cham* was worse then *Noah*, whom he derided: so if you marke, they which are wont to speake hardly of others, haue greater faults themselues, which they cannot tell how to couer, but by disgracing others. Thus much of the wicked sonne: now of the good sonnes it followeth. Note.

Then tooke Shem and Iaphet a garment, and put it vpon both their shoulders, and went backward, and couered the nakednesse of their father, &c. Salomon saith, *If sinners tempt thee, yet consent thou not.* So though *Cham* tempted them, they consented not; but when he said, Come and see, they went and hid. *Noah* stripped himselfe, but hee could not couer himselfe: so we can corrupt our selues, but we cannot amend our selues. As *Cham* is accused of two faults, For beholding his fathers nakednesse, and for reuealing it: so *Shem* and *Iaphet* are commended for two things, That they would not see their fathers nakednes, and that they couered it. All came out of one root, and all had one dutie, and yet see what difference was betweene them! one was glad of his fathers shame, and the other were sorrie for it; one published it, and the other smothered it. These two (saith *Moses*) saw not their fathers nakednesse. Prou. 1. 10.

Once it was no shame to be naked: for it is said that *Adam* and *Eue* were both naked, and were not ashamed. But as sinne made labor irkesome, which was not irkesome before, and made heate offensiue, which was not offensiue before, and made cold hurtfull, which was not hurtfull before; so it made nakednesse shamefull, which was not shamefull before: that rather then a man would be naked now, he will couer himselfe, as *Adam* did, with fig-leaues. Therefore we neuer reade that *Noah* was naked before he was drunken; shewing, that a sober man will neuer open that which nature hath hid. Gen. 2. 25.

This is the difference betweene men and beasts: men are not onely ashamed to be seene naked themselues, but vnlesse it bee

some *Cham*, they are ashamed to see another naked. *Shem and Iaphet saw not their fathers nakednesse.* Who is so blind as hee which will not see? Nay, who is so blind as hee which will see? The sight of the eye oftentimes draweth the soule out of light into darknesse: knowing therefore that it was hard to see like *Cham*, and not to sinne like *Cham*, they would not see, lest they should offend. As they would not see it themselues, so they were carefull that none other should see it, and therefore they couered it with their clokes. For we must not onely refraine sin, but restraine sinne, according to that, Leuit. 19. 17. *Suffer not thy brother to sin*: so *Shem* and *Iaphet* seeing how their brother had sinned, stopped the cause that no more might sinne; they were loth that he should see that which he would haue them to see; their griefe and modesty was such, that they did not stay to make him any answer, or aske him any question, but straight they thought what was best to be done: and as a Nurse taketh the milke out of her owne mouth to giue to the childe; so they tooke off their clokes from their backes to couer their father. Such a reuerence is in children toward their parents, if they haue but nature, that they will not suffer the maiesty of their father to waxe vile, but rather they will heare any reproch against themselues, then abide a word against their father. Now if wee doe such reuerence to earthly fathers which bring vs into miserie, that we had rather shame our selues, then they should beare any shame; why are we so ashamed and afraide to speake of our Father, which calleth vs out of misery into happinesse? If *Cham* be cursed for dishonouring a man, let them feare which dishonour God.

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You know that the Papists doe couer the spots of their Bishops with this cloake of *Shem* and *Iaphet*, and not onely they, but others too: for if any speake of corruption in Rulers, or briberie in Iudges, or Simonie in Bishops, or Non-residencie in Pastors, he is said to discouer his fathers nakednesse like *Cham*: but as we may not reueale all sinnes, lest the vncircumcised reioyce; so wee may not couer some sinnes, lest the vncircumcised encrease. For if some mens drunkennesse were not reproued, they would be drunken still, and make a common weale of drunkards: therefore they which will be couered, first let them

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them proue themselues fathers as *Noah* was, and after let them amend as *Noah* did; and they which couer them, let them distinguish betweene *Noah* and *Cham*: and betweene errour and obstinacy. For some, Christ appoynted admonition; for others, reprehension; for others, excommunication; and for others, correction: therefore euery mans nakednesse must not bee couered as *Noahs* was: we will couer the first drunkennesse, as *Shem* and *Iaphet* did, if they will repent as *Noah* did, and bee drunken no more. But shall we follow them like a blind mans boy, to stay them so often as they fall, when they say that they stumble not, though they lye on the ground? This is not the cloake of reuerence, but the cloake of flattery. Therfore as Christ said, *Let the dead burie the dead*: so I may say, Let the wicked couer the wicked; the Wolues are not the Lambes fathers, but the Lambes butchers: therefore if they would be couered, let them speake to their children to couer them: for this is our rule, *They which sinne openly, reprone openly, that the rest may feare*, 1. Tim. 5. vers. 20. Note.

Thus you haue heard what the bad sonne did, and what the good sonnes did: now we come to *Noah* againe. Then *Noah awoke, and knew what his younger son had done vnto him, and said vnto him, Cursed be Canaan, a seruant of seruants shall he be vnto his brethren. He said moreouer, Blessed be the Lord God of Shem, and let Canaan be his seruant, &c.*

First, he sheweth how *Noah* commeth to himselfe: then, how he knew what his sonnes had done vnto him: then how he curseth one, and blesseth another. As his sonnes were ashamed of his nakednesse when he was drunken: so now he is sober, he is ashamed of it himselfe; therefore he is said to awake from his wine, as though he had been asleepe: for, *The drunkard* (saith *Salomon*) *is as one that sleepeth*, Prou. 23. 34. When the belly is full, the bones are at rest: so when *Noah* was full, his thoughts were at rest; therefore being as it were lulled asleepe with ouermuch wine, he may be said to awake.

Here *Moses* would exhort all them that sleepe with *Noah*, to awake with *Noah*. *Noah* was once intemperate, and many follow him in that: *Noah* was but once intemperate, and few follow him in that; *Dauid* was once incontinent, and many Note.

follow him in that: *Dauid* was but once incontinent, and few follow him in that: *Peter* was but once vnfaithfull, and many follow him in that: *Peter* was but once vnfaithfull, and few follow him in that. This is the difference betweene the faithfull and the wicked; both fall, and but one riseth againe.

It followeth, *He knew what his younger sonne had done vnto him*: either by the Spirit of God which suggested him, or else by some other that told him; for a drunken man doth not remember what is said or done: and therefore the drunkard saith, *I was beaten, but when I awaked, I knew it not*, Prou. 23. 35. Therefore when *Lot* was drunken, his daughters lay with him; and it is said, Gen. 19. 33. *that he perceiued not when they lay downe, nor when they rose vp*: therefore *Noah* knew either by the Spirit which informed him, or by others that told him.

Now, as *Moses* (declaring *Chams* sin) called him the *father of Canaan*: so *Noah* repeating his sinne againe, called him *his younger sonne*. He disdaineth to name him, but calleth him a younger sonne, to aggrauate his fault, because wee will suffer our elder sonnes to be more familiar with vs, but of the younger we looke for more reuerence; or else because parents are wont to make more of the youngest, and dandle them, as *Iacob* did *Beniamin*; and so hee might say, My younger sonne, which for his yeeres should haue shewed me most duty, and for my affection should haue borne me most loue: my younger sonne hath sought my dishonour; and not content to scorne me himselfe, hath published my shame, and as much as in him lay, prouoked his brethren to scorne me too.

Of whom is a man so often deceiued, as of his neerest friend? Lightly the younger sonne is better then the elder: as *Ioseph* was better then his elder brethren; *Dauid* was better then his elder brethren; *Abel* was better then his elder brother; *Isaac* was better then his elder brother; *Iacob* was better then his elder brother; but heere the youngest is worst: so neither vertue nor vice goeth by age. Now, as Christ, when hee awoke, rebuked the winds, and comforted his Disciples: so *Noah*, when he awoke, cursed the scorner, and blessed the other. *Moses* doth not set downe his words of choler, but bringeth him in, speaking by the Spirit of Prophecie, what should come vpon all his sonnes. It

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is like that the good Patriarch had bewailed his owne sinne before, and now hauing repented, and got pardon for it, he commeth forth like a proclaimer of Gods iudgement, and thundreth against this mocker. What a griefe was this to the father, to be constrained to condemne his owne sonne, and with his owne mouth to pronounce him banished from the Church of God? For though *Cham* had not the nature of a son, yet *Noah* had not lost the nature of a father, and hee saw what a small number was left vpon earth, like *Adams* children, for to replenish the whole world againe: therefore it grieued him to curse his sonne, as much as it reioyced his sonne to scorne him. Yet as *Abraham* would sacrifice his sonne, rather then displease God; so *Noah* did curse his son, rather then he would displease God: shewing that wee should not spare our owne bowels, when God would haue them punished: but doe as the fathers and mothers of Idolaters, and blasphemers did in the Law, who brought the first stone to presse their sonnes to death: shewing that as the Son of God died for them, so their sonnes should die for God, if they would not serue him. Now the curse goeth forth: *Cursed be Canaan*, that is, cursed be scorners, cursed be all they which dishonour their father and mother, *A seruant of seruants shall he be.* This is the first mention of seruants in all the Scripture. Man was not made to serue, but to rule; but sin maketh them serue, which should rule: therefore as you saw sinne bring in the first nakednes, so you see sinne bringing in the first seruant, *A seruant of seruants shall he be.* This curse is denounced with great vehemency: for hee saith not simply, A seruant shall he be; but, *A seruant of seruants shall he be:* as if he should say, a seruant, and more then a seruant: that is, of a seruile condition, and seruile mind. As the Sabbath of Sabbaths signifieth a high Sabbath; and as the Song of Songs signifieth an excellent Song; and as the Holy of holies signifieth the holiest place; and as the Lord of Lords signifieth the chiefest Lord: so Vanity of Vanities signifieth the greatest Vanity, and *seruant of seruants* signifieth the vilest seruant. Seeing then that the Pope taketh this name vnto him, and writeth himselfe, *The seruant of seruants*, in all his Indulgences, as though he did ground vpon this curse of *Cham*; it seemeth that the Lord would

Dan. 13.

Note.

The Pope and Cham haue one sinne.

shew thereby who is like *Cham*; and who is curséd: therefore let not vs deny him that which the holy Ghost doth giue him: but as hee taketh *Chams* name, so let him take his curse too. *Curséd be Canaan, &c.* It was not *Canaan* which tempted *Shem* and *Iaphet* to gaze vpon their Fathers nakednesse, but it was *Cham*. How commeth it then that *Noah* doth curse *Canaan*, and not *Cham*? In the 22. verse, *Cham* is called the Father of *Canaan*; so that *Canaan* was *Chams* sonne: therefore God not content with the punishment of *Cham* alone, saith, *Curséd bee Canaan* also: shewing, that both *Cham* and *Canaan*, the Father and the Children, shall bee curséd for this impietie: because *Cham* had shewed himselfe a rebellious childe to *Noah*, God sheweth that his children shall doe the like by him. Heere is to be noted, that whereas *Cham* had elder sonnes then *Canaan*, and *Canaan* was his youngest, yet God for a purpose nameth the youngest in the curse; shewing, that his wrath should last euen to the youngest, and bee a great while before it was forgotten. Here is to be noted againe, that whereas the Countrey of *Canaan* was so fruitfull, and so blessed a Countrey, that it was called the land that floweth with milke and honey; yet vnder the name of *Canaan Chams* youngest son (of whom the Countrey of *Canaan* tooke the name) God sheweth that the Canaanites shall be curséd in this blessed Land; as *Cain* was a vagabond vpon his own ground: to shew that the ioy of heart, and peace of conscience commeth from God, and nothing else. Now the issues which followed from this curse, doe shew that *Noah* spake not from the spleene, but from the Spirit of God: for first you reade how the Canaanites, who came of *Canaan*, were slaine of the Israelites; then you reade how the Gibeonites, which came of *Canaan*, were made slaues to the Israelites; then you reade how the Egyptians and Ethiopians which came of *Canaan*, were taken captiue by the King of Ashur: then you reade how *Nimrod* and his complices, that came of *Canaan*, were confounded at Babel, when they went about to exalt themselues. Beside, whereas length of dayes is a blessing to them which honour their Father, *Cham* which dishonoured his Father, had not one sonne of his line which liued aboue one hundred yeeres. So that as *Isaac* said, *Iacob haue I blessed, and he shall be blessed*: so *Noah*

Genes. 4.

Esay 20. 4.

Genes. 27.

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may say, *Cham* haue I cursed, and he shall be cursed, for he was cursed indeed; cursed in himselfe, and cursed in his children: cursed in heauen, and cursed in earth; cursed with God, and cursed with men: for after this hee beganne to bee abhorred, and they that came of him. Therefore *Abraham* commanded his seruant that hee should not chuse a wife for his sonne of the Canaanites. *Isaac* giueth the like commandement to his sonne *Iacob*, because they were a cursed nation, and hated of God euer since *Noah* said, *Cursed be Canaan.* Thus when *Cham* said vnto his brethren, *Come, and I will shew you my Father naked:* hee might haue said; Come, and I will shew you my selfe accursed. If God haue such wrath against a scorner, thinke whether thou followest not some sinne worse then scorning. *Gen.* 28.

Now after *Noah* had cursed *Cham*, he blessed his brethren, *Blessed be the Lord God of Shem, &c.* Of *Shem* came the Iewes, which had the first blessing; and therefore *Shem* is blessed first: of *Iaphet* came the Gentiles, which had the latter blessing, and therefore *Iaphet* is blessed after: the forme of *Shems* blessing is, *Blessed be the Lord God of Shem, &c.* One which heareth this blessing, would thinke that *Noah* did not blesse *Shem*, but that he blessed God: for he saith not, Blessed be *Shem*, but, Blessed be the Lord God of *Shem*. This is to signifie, that as cursed *Canaan* came of *Cham*, so the Blessed Messias should come of *Shem*, which though he were *Shems* sonne, yet here he is called *Shems* Lord, as he was called *Dauids* sonne, and *Dauids* Lord. Then, to shew that *Noah* doth not blesse *Shem*, but God doth blesse him, and *Noah* prayed that he might be blessed, as Christ gaue the Spirit, and *Iohn* ministred but the water. Thirdly, to shew that God for blessing vs, should be blessed of vs; and therefore *Noah* said, *Blessed be the Lord of Shem, &c.* as if he should say, Blessed be the Lord which blesseth *Shem*. Further, this sheweth the difference betweene *Shems* blessing, and *Iaphets* blessing: that is, the Iewes and the Gentiles: for he saith, *God perswade Iaphet to dwell in the tents of Shem*, as though *Iaphet* were not blessed yet, but should be blessed; but he saith of *Shem, Blessed be the Lord God of Shem:* as if he should giue him possession, & say, Take thy blessing: for to assure him of Gods blessing, he calleth

God, *Shems* God. As we say, My lands are my goods, so hee might say, My God, and my Lord: such a property the faithfull haue in God. As *Paul* saith, *God is not the God of the dead, but of the liuing*: so I may say, God is not the God of the wicked, but of the righteous; and therefore he is called, *The God of Abraham, the God of Isaác, and the God of Iacob*, which were all good, and righteous, and holy men. The next blessing is *Iaphets*, the forme of his blessing is, *God perswade Iaphet to dwell in the tents of Shem*: that is, God perswade the Gentiles which come of *Iaphet*, to embrace the religion of the Iewes, which come of *Shem*. See how God counteth it for a blessing to be in the true religion, and how men should be perswaded vnto it, because it is loue which cannot be forced: this is the first prophecie in Scripture of the calling of the Gentiles: that is, of our calling to Christ. And to put vs in minde that we were once out of the Couenant, and but added to the Couenant, the name of *Iaphet*, which was the father of the Gentiles, doth signifie, *perswaded* or *enlarged*, as it were added to the Church, as though the time were, when we were out of the Church: therefore first we are indebted to our good Mediator, which added vs to the kingdome, when we were out of the kingdome; and then, that he did it by perswasion, not by compulsion. As *Noah* prayed to God to perswade *Iaphet*, so he hath perswaded vs by his Word, and not forced vs by his rod: shewing how wee should perswade one another to the truth, in the spirit of mildnesse, remembring that we come of *Iaphet*, which signifieth, *perswaded*.

Now after *Shems* blessing, and after *Iaphets* blessing likewise, hee saith, *Let Canaan be his seruant*. This is thrice repeated in three verses together, as if God had ratified it, and sworne it with a trebble Verily. For when *Ioseph* told *Pharaoh* why his dreame was doubled, hee gaue this reason, Because it should surely come to passe: so *Cham* might bee sure his curse would come to passe. Here is a sweete obseruation beside, how *Shem* and *Iaphet* are blessed in *Chams* curse, and how *Cham* is cursed in their blessing: for when he saith, *Let Canaan be Shem and Iaphets seruant*; he implieth this, that beside they were blessed in their owne children (because they were obedient to them) they should

Gen. 41. 32.

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ſhould bee bleſſed in *Chams* children, becauſe they were ſeruants to them; ſo *Shem* and *Iaphet* were bleſſed in *Chams* curſe. Againe, beſide that *Cham* was curſed in his owne children, becauſe they were rebellious to him: he is curſed alſo in *Shems* and *Iaphets* children, becauſe they were Lords ouer him; according to this ſaying, *Let Canaan be their ſeruant:* ſo *Cham* is curſed in *Shem* and *Iaphets* bleſſing, as the Egyptians were drowned in the waters which ſaued the Iſraelites. Theſe are the notes which I could picke out of this ſtorie: here you ſee how *Cham* was curſed, but for doing euill; and how *Shem* and *Iaphet* were bleſſed, but for doing well: therefore as the Angell ſaid to them which ſought Chriſt at the ſepulchre, *Feare not you*; ſo I may ſay to all which ſeeke Chriſt, Feare not you: for when *Cham* is curſed, *Shem* and *Iaphet* are bleſſed; ſo when the wicked are curſed, the godly ſhall bee bleſſed, as the ſheepe went to the right hand, when the goates went to the left hand. This is enough to ſhew what wee are, that when God ſaued but eyght perſons in the Flood, yet you ſee one of them drinke vntill he be drunken; and another ſcorne vntill hee bee curſed. If two among ſo few did ſo, when the Flood was by them, what maruell though ſo many doe ſo, now the Flood is gone, and the weather calme? As there was a *Cham* in the Arke, ſo looke alwaies to haue a *Cham* in the Church. *Shem* did not goe out of the Arke, becauſe *Cham* was in the Arke; neither let the faithfull goe out of the Church, becauſe the wicked are in the Church. As *Cham* ſcorned, and *Noah* was ſcorned; ſo there ſhall bee alwaies one that perſecuteth, and one which is perſecuted: if the Sonne perſecute the Father, thinke it not ſtrange to bee perſecuted of any; for they which are not perſecuted, lightly are perſecuters themſelues. Thus you haue ſeene *Noah* drunken and ſcorned, *Cham* ſcorning and curſed, *Shem* and *Iaphet* reuerencing and bleſſed. In this ſtorie is the firſt mention of planting of Vineyards, the firſt ſpeech of drinking of wine, the firſt example of drunkenneſſe, the firſt bleſſing and curſing of Parents, the firſt name of ſeruant, and the firſt Prophecie of the calling of the Gentiles. *Noah* is a warning to all drunkards; *Cham* is a warning to all ſcorners; *Shem* and *Iaphet* are an example for all Subiects to reuerence their Rulers, and for all Children to reuerence their Parents.

Note.

rents. Now as *Noah* prayed, *God perſwade Iaphet to dwell with Shem*; ſo God perſwade vs to dwell with Chriſt.

FINIS.

THE ART OF HEARING, IN TWO SERMONS.

Teaching a way to remember Sermons or counſell afterward, as well as preſently, and how euery Sermon ſhall take away ſome corruption from the hearer.

To The Reader.

BY the eare commeth knowledge, and therefore it is likely that many would profit by ſermons, if they were taught to heare. But before they can tell how to heare, that is, what things to obſerue, & the way to remember them, it is not poſſible that they ſhould learne much, though they heare often: for this I know by triall, euen of thoſe which are counted among the beſt and ancienteſt hearers in London, that they might learne more in a moneth, then they haue gathered in twentie yeeres. For they vnderſtand neither the Lords Prayer, nor the Creede, nor the ten Commandements: but haue a few notes in their heads of ſome ſermons that they haue heard, and that is all their knowledge; except ſome few, which haue kept the order laid downe in this booke. Therefore that euery man may be able not onely to make a confeſſion of his faith, but to giue a reaſon of his faith too; that which I haue preached, here I haue written, as a Catechiſme for hearers to begin at: deſiring all my brethren, that they would tell their flockes at the firſt, that they ſhall neuer profit much, vnleſſe they record their ſermons ſo ſoone as they are gone, and that they as Teachers, would ſtudie to deliuer that which is worthie to be recorded.

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THE FIRST SERMON.

Luke 8.18.

Take heede how you heare.

THis is the warning of Christ to his Disciples, after they had heard the parable of the seed, how it fell in foure grounds, and but one of the foure brought forth fruit. Here Christ exhorteth his disciples to be that ground; and we exhort you. As God sent his Prophets and Teachers to Ierusalem, that was the chiefe Citie of the Iewes, where the Temple was built, and where the Priests, and the Leuites, and the Doctors dwelt, like an Vniuersitie, that from it all the Townes and Villages about, might receiue instruction and light, like a Beacon which standeth vpon a hill, and is seene ouer all the Countrey: so God hath done to this Ierusalem of yours. The Citie of Ierusalem had neuer so many Prophets crying at once in her streets, as this Citie wherein wee dwell; though the Oxe which treadeth out the corne, hath ofte been attempted to be muzzled, euen of those which tread not at all. Yet as the Lambes breed in the winter, and Quailes came with the winde: so Preachers spring in the time of discouragement, more then when nothing hindreth them: and whether it bee our ambition (as the kindred of Christ said, *They which will be famous, goe to great places,*) or whether God would make this Citie a Spring and Fountaine to water the Land, as he did Ierusalem; Here is the Colledge of the Prophets, here is the voice of a Crier; heere dwels the Seer, though hee bee hated, and scorned, and contemned for his paines. When I consider how many labourers God hath sent to this vineyard, and yet how little fruit it yeeldeth to the Sower, I cannot impute it to the want of teaching, but to the want of *hearing*: neither so much to the want of *hearing*, as to a kinde of negligent *hearing*, like the high way which receiued the seede, but did not couer it. Therefore when this sentence came to my minde, mee thought I should goe no further, vntill I had taught you how to *heare*. I stood in doubt a while, whether I should take such a short text: but when I looked into it longer, then, mee thought, this

A note for London.

seemed

seemed longer then they, and as I iudge, a text which should be preached before all texts; which because it was not taught and learned at the first a thousand Sermons haue beene lost and forgotten, as though they had neuer been preached at all: therfore let me say as my text saith, before I expound it, *Take heed how you heare*, while I teach you how to *heare*.

There is no sentence in Scripture, which the diuell had rather you should not regard, then this lesson of hearing: for if you *take heed how you heare*, you shall not onely profit by this Sermon, but euery Sermon after this shall leaue such instruction, and peace, and comfort with you, as you neuer thought the *Word* contained for you: therefore no maruell if the Tempter doe trouble you when you should *heare*, as the fowles combred *Abraham* when he should offer sacrifice. For bee yee well assured, that this is an infallible signe, that some excellent and notable good is toward you, when the diuell is so busie to hinder your *hearing* of the *Word*, which of all other things he doth most enuie vnto you: therefore as he pointed *Adam* to another tree, *Gen.3.* lest he should goe to the Tree of life: so, knowing the *Word* to be like vnto the Tree of life, he appointeth you to other businesse, to other exercises, to other workes, and to other studies, lest you should heare it, and bee conuerted to God, whereby the tribute and reuenue of his kingdome should be impaired: therefore marke how many forces hee hath bent against one little Scripture, to frustrate this counsell of Christ, *Take heede how you heare*. First, hee labours all that he can, to stay vs from hearing: to effect this, he keepes vs at tauernes, at playes, in our shops, and appoints vs some other businesse at the same time, that when the bell calls to the Sermon, we say like the churlish *Matth.22.* ghests, We cannot come. If he cannot stay vs away with any businesse or exercise, then hee casts fansies into our mindes, and drowzinesse into our heads, and sounds into our eares, and sets temptations before our eyes; that though we *heare*, yet wee should not marke, like the birds which flie about the Church. If he cannot stay our eares, nor slacke our attention as hee would, then he tickleth vs to mislike something which was said, and by that makes vs reiect all the rest. If wee cannot mislike any thing which is said, then he infecteth vs with some preiudice

The diuels sleight against hearing.

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of the Preacher, he doth not as he teacheth, and therefore wee
leſſe regard what he ſaith. If there be no fault in the man, nor
in the doctrine, then leſt it would conuert vs and reclaime vs, he
courſeth all meanes to keepe vs from the conſideration of it,
vntill we haue forgot it. To compaſſe this, ſo ſoone wee haue
heard, he takes vs to dinner, or to company, or to paſtime, to re-
moue our minds, that we ſhould thinke no more of it. If it ſtay Note.
in our thoughts, and like vs wel, then he hath this tricke, in ſtead
of applying the doctrine which we ſhould follow, he turnes vs
to praiſe and extoll the Preacher: he made an excellent Sermon,
he hath a notable gift, I neuer heard any like him. Hee which
can ſay ſo, hath heard enough: this is the repetition which you
make of our Sermons when you come home, and ſo to your
buſineſſe againe till the next Sermon come: a breath goeth
from vs, and a ſound commeth to you, and ſo the matter is
ended. If all theſe comners heare in vaine, and the Tempter be
ſo buſie to hinder this worke more then any other, Chriſts war-
ning may ſerue for you, aſwell as his Diſciples, *Take heed how* *Marke 4.24.*
you heare. There is a Hearing, & a Preparatiue before Hearing; *Eccleſ. 2.7.*
there is a Praying, and a Preparatiue before Praying; there is a
Receiuing, and a Preparatiue before Receiuing. As I called Exa- *1. Cor. 11.28.*
mination the fore-runner, which prepareth the way to the Re-
ceiuer; ſo I may call Attention the fore-runner, which prepareth
the way to the Preacher: like the Plough, which cutteth vp the
ground, that it may receiue the ſeed. As there is a foundation,
vpon which the ſtones, and lime, and timber are laid, which hol-
deth the building together; ſo, where this foundation of *hea-*
ring is laid, there the inſtructions, and leſſons, and comforts doe
ſtay, and are remembred: but he which leaneth his eares on his
pillow, goeth home againe like the childe which hee leadeth in
his hand, and ſcarce remembreth the Preachers Text. A diuine
tongue, and a holy eare make ſweet muſicke; but a deafe eare
makes a dumbe tongue. There is nothing ſo eaſie as to *heare*,
and yet there is nothing ſo hard as to *heare well.* You come not
hither to learne how to *heare*, but you come hither to *heare* as
you were wont: for there is none but thinkes before hee come
to *heare*, that he knowes how to *heare* already. But when I haue
ſhewed you Chriſts meaning in this caueat, you ſhall iudge
whether

whether you haue *heard*, or not *heard*, before you learned how to *heare*. In the seuenteenth chapter, and the 5. verse of S. *Matthewes* Gospell, the Father teacheth you how to *heare*: now the Sonne teacheth you how to *heare*: shewing (as *Iames* saith) that *hearers onely* are not blessed: for many shall say vnto Christ, *Haue we not heard thee in our Synagogues?* whom he will answer with, *I know you not*: and therefore it is not enough to *heare*, but you must care *how you heare*: it is not enough to *pray*, but you must care *how you pray*: it is not enough to *receiue*, but you must care *how you receiue*: it is not enough to *suffer*, but you must care *how you suffer*: it is not enough to *giue*, but you must care *how you giue*: it is not enough to *beleeue*, but you must care *how you beleeue*: for God hath appointed *the way*, as well as *the end*. Because *Cain* regarded not *the manner*, God regarded not *his sacrifice*. *Gen. 5.* It is better *to do well*, then *to do good*: for a man cannot offend in doing well, but he may offend in doing good, if he doe not well. Therefore Christ (whom the Father bade vs *heare*) teacheth vs not only to *heare*, but *how to heare*; in the fourteenth chapter of Saint *Marke*, and 14. verse, teacheth vs not onely to *reade*, but *how to reade*: in the foure and twentieth of Saint *Matthew*, and the fifteenth verse, teacheth vs not only to *suffer*, but *how to suffer*: in the fifth of *Matthew*, and the tenth verse, teacheth vs not onely to *receiue*, but *how to receiue*: Luke 22. vers. 19. teacheth vs not only to *pray*, but *how to pray*: Luke 11. vers. 1. signifying, that there is more sinne in *hearing*, and *reading*, and *praying*, and *suffering*, and *receiuing amisse*, then in *not hearing*, *reading*, *praying*, *suffering*, or *receiuing* at all. *Matth. 17. 5.* Therefore *Paul* takes the Christian before his race, and giues him this watchword; *So runne, that thou maiest obtaine*, 1. Cor. 9. 24. that is, so seeke, that thou maist finde; so aske, that thou maist obtaine; so knocke, that it may be opened; so giue, that thou maiest doe good; so suffer, that thou maist haue comfort; so heare, that thou maist profit. How many haue fasted, and watched, and prayed more then wee, and yet lost all their deuotion; because they thought not of this rule, *to doe good, in a good sort*? The Papists, so they pray, care not how they pray; for they thinke it enough to pray: and therefore when they haue gone ouer their beades, their prayer is done, although they neuer thought what they

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asked. But *Ieremy* saith, *Cursed be he that doth the busines of the Lord negligently*, whether hee *heare negligently*, or *pray negligently*, or *receiue negligently*, or *preach negligently*. The Scribes and Pharises did fast, and watch, and pray, and heare, and reade, and giue, and doe all that we can doe, and yet Christ rewarded all their workes with a woe: *Woe be vnto you Scribes and Pharises.* The Disciple which betrayed Christ, heard so much as the Disciples that loued Christ; yet he had no feeling nor comfort, nor profit with all his company with Christ, because he did not vse it as the rest did. The Iewes did heare more then all the world beside, yet because they tooke no heed to that which they heard, therefore they crucified him which came to saue them, and became the cursedst people vpon the earth, which were the blessedst Nation before: therefore the A.b.c. of a Christian, is to learne the Art of *hearing*. We care how we sow, lest our seede should be lost: so let vs care how we *heare*, lest Gods seed be lost. There is no seed which groweth so fast as Gods seed, if it be sowne well: therefore that I may shew you that method of *hearing*, which Christ commendeth here to his Disciples, it is necessarie to obserue fiue things. First, *the necessitie of hearing*: secondly, *the fruit which commeth by hearing*: thirdly, *the kindes of hearers*: fourthly, *the danger of hearing amisse*: fifthly, *that manner of hearing, which will make you remember that which is said, and teach you more in a yere then you haue learned all your life.* Note. Fiue parts of this Treatise.

Touching *the necessity of hearing*. When Christ saith, *Take heede how you heare*; he implyeth that all his Disciples should *heare*: nay, they which were excommunicate from the prayers, and from the Councels, and from the Sacraments for their sins, yet were not excommunicate from *hearing*, because they should learne to repent.

Here that large commandement of our Sauiour Christ standeth, *That which I say vnto you, I say vnto all*; therefore it is a generall proclamation, *Whosoeuer hath an eare to heare, let him heare*: the place implyeth that *all should heare*, though it importeth that *all cannot heare*. When the voyce spake from heauen, it said nothing, but *This is my beloued Sonne, heare him*: as though all the duties of man were comprized in *hearing*. When *Luke* 8.8. *Matth.* 17.5.

Christ

Christ spake but *of one thing which is necessary*, he spake *of hearing*, Luk. 10. 30. As though it were so necessary to *heare*, that all necessities should giue place vnto it. When men would not *heare*, God spake to the ground; *O earth, earth, earth, heare the Word of the Lord* Ier. 22. 29. shewing that God so contemneth them which will not *heare*, that hee regards the earth, and the trees, and the stones, being senseless creatures, aboue them.

Luke 1. 22. *Acts* 9. 3. 2. *Sam* 4. 4. Note.

When God strooke *Zacharias*, he made him dumbe, but not deafe: when God strooke *Saul*, hee made him blinde, but not deafe: when God strooke *Mephibosheth*, hee made him lame, but not deafe. Thus God would haue them heare, which cannot see, nor speake, nor goe. But there is a diuell which is called, the deafe deuill, Mark. 9. 25. shewing that the deuill would haue vs deafe, because he that heareth instruction, is in the way to life; but, *Hee which heares not instruction, goeth out of the way*, Prou. 10. 17. To shew *the necessitie of hearing*; *the Word* which we should *heare*, is called *meate* in the fifth chapter, and the eleuenth verse of the Epistle to the Hebrewes: and the want of the *Word*, is called a *famine* in the eighth chapter of *Amos* Prophecie, and the eleuenth verse; as though it were as necessary for vs to *heare*, as it is to eate.

Although our hearts are contrary to the *Word* more then to any thing beside, yet no man can thinke, that this is the *Word* of God, but he thinkes it necessary to be heard. Besides, if Christ be the *Word* (as S. *Iohn* calleth him in the first chapter and 14. verse) and the *Word* is receiued by no other meanes but by *hearing* onely, can any man receiue Christ without *hearing*? Let not any be thus fond so vainely to dreame, for that were to receiue the *Word* without the *Word*.

Therefore as *Iohn* wept vntill the booke was opened, and so soone as it was opened, all the Elders sung: so we should count it the greatest cause of weeping, when the *Word* is taken from vs that wee cannot heare it, and the greatest cause of reioycing, when it is open to vs, that we may heare without let. Thus much of the necessitie of *hearing*.

Secondly, touching *the fruit that commeth by hearing*: Of all our senses, *hearing* is the sense of learning: and therefore *Salomon* begins his Wisedome, with *Hearken, my sonne*, Prou. 1. 8.

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opening as it were the doore where Wisdome must enter. Therefore, except in *Praying*, temptations neuer trouble a man so much as in *hearing*; which sheweth, that these two are the destroyers of the destroyer: therfore as the tempter himselfe could not abide to heare the *Word* when Christ spake, so he cannot abide that we should heare the *Word*. It must needs be good for vs, which our enemies would keepe from vs. *Math.* 4.

Many hearing the *Word*, haue met with knowledge, haue met with comfort, haue met with saluation; but without the *Word* neuer any was conuerted to God. Therefore whensoeuer the *Word* is preached, euery one may say to himselfe, as the Disciples said to to the blind man, *Bee of good comfort, hee calleth thee:* be of good comfort, the Lord calleth thee. *Mark.* 10.49. When Christ heard a woman say, *Blessed are the brests which gaue thee sucke*, Christ replyed, *Blessed are they which heare the Word of God:* shewing that his Disciples were more blessed *for hearing him*, then his mother *for bearing him*. As *Isaac* gaue *Iacob* a double blessing, so Christ blessed them againe: for in *Math.* 16.17. he saith, *Blessed are the eares which heare the things which you heare:* shewing that the Iewes were more blessed then all the world, because they had this one blessing, to *heare* the truth. If they be blessed which *heare*, then you come hither for a blessing, and he which is blessed wanteth nothing. *Luk.* 11.28. *Math.* 16.17. Euery priuiledge doth import some speciall good to him which hath it: but it is the priuiledge of man to *heare the Word*, and therefore *the Word became man*, because it belongeth only to man. God hath giuen life, and light, and food, to fowles, and fishes, and beasts; but his *Word* is the prerogatiue of man. As to speake, is the property of man; so to heare is the property of man. *John* 1.14. To shew *the fruit which commeth by hearing*, Christ calleth the *Word* which wee should heare, *Verbum Regni, The Word of the kingdome*, as though it brought a Kingdome with it: to shew *the fruite which commeth by hearing*, the Disciples call the *Word* which wee should heare, *Verbum vitæ, The Word of life*, as though it brought life with it: to shew *the fruit that commeth by hearing*, Christ compareth the good *hearers* to the fruitfull ground: to shew *the fruit that commeth by hearing*, *Paul* saith, *Faith commeth by hearing*, in the tenth Chapter to the *Romans*, there is one fruit: *Knowledge commeth by hearing:* The fruits of Hearing. *Math.* 13.14. *Iohn* 6.18. *Verse* 15.

Math. 15. 10. There is another fruit: *Comfort commeth by hearing, Pſal.* 119. there is another fruit: the ſenſe of ſin commeth by *hearing*, there is another fruit. As Chriſt with fiue loaues and two fiſhes, fedde fiue thouſand men, ſo *Peter* with one Sermon conuerted three thouſand ſoules. *Agrippa* hearing *Paul* but once, *almoſt became a Chriſtian:* the Eunuch hearing *Philip* but once, *ſtraight receiued the faith: Zacheus* hearing Chriſt but once, *gaue halfe his goods to the poore:* ſo I doubt not but ſome goe from our Sermons almoſt Chriſtians, like *Agrippa*; ſome whole Chriſtians, like the Eunuch, expreſſing their faith like *Zacheus*. Now a little, and then a little, the ſoule groweth like the body. If you heare well, our voice is like the ſound of the *Rammes-hornes*, that made the walles of Iericho to reele; nay it will make the walles of Hell to reele: for the ſame *Word* made the Prince of hell giue backe: *Math.* 4. 7. Although at all other times we are as plaine and ſimple as *Iacob*, yet at this time we haue a promiſe, and it is giuen to vs (for your ſake) to ſpeake ſometime that which we conceiue not our ſelues, becauſe the houre is come wherein God hath appointed to call ſome of you, as he hath done ſome of you before. Therefore as the princely ſpirit came vpon *Saul* when he ſhould raigne, to teach him how hee ſhould rule; ſo the propheticall ſpirit commeth vpon Preachers when they ſhould teach, to teach them how they ſhould ſpeake. Therefore as Chriſt was contented to bee baptized of *Iohn*, ſo be you content to be inſtructed of vs, that if we be more ſimple then you, the glory of God may appeare more in conuerting you by vs.

Acts 2. *Act.* 2. 41. *Act.* 26. 27. *Act.* 8. 38. *Joſh.* 6. 1. *Sam.* 11 *Math.* 3. 15.

Thirdly, touching *the kind of hearers:* If all which come to heare, did heare as they ſhould, Chriſt need not warne vs, *Take heed how you heare.* But as we pray, ſo we heare; the one is a lip-labour, and the other is an eare-labour. As children play the trewants in the Schoole, ſo men play the trewants in the Church: how many come to heare me, and yet (peraduenture) ſome doe not heare, while I ſpeake of *hearing?* One hath no pitcher, another hath left his pitcher behind him, another hath brought a broken pitcher which will hold no water: therefore Chriſt calleth vs *Fiſhers*; for as a Fiſher taketh but a few in reſpect of thoſe which goe by, ſo we reforme but a few in reſpect

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of them which goe as they came. First, of *Pauls hearers*, and then of *Christs hearers*, and after of *our hearers*. When the Athenians heard *Paul* preach of the resurrection, it is said, that *some mocked*; there is one sort, *the chaire of scorners*: some said, *We will heare thee of this againe*; there is another sort, which are not yet resolued, but desire to be better instructed: some did ascent vnto him, and receiued his doctrine; as *Dionisius Areopagita*, and *Damaris*, a woman; there is the best sort: we neuer preach but we haue all these *hearers*; some mocke, some wauer, and some beleeue. *Psal.* 1. *Act.* 17. 32.

Now of *Christs hearers*, wee finde in the Gospell, that Christ had *foure sorts of hearers*: while I count them to you, thinke of what sort you are, for I doubt not but that there bee here of all sorts. Some heard him *to wonder at him*, like *Herod*, which was moued with the fame that went of him. Some came to heare, *because they would know all things, that they might be able to talke of them*. It seemes that *Iudas* was such a scholler, for he had learned to preach, but not to follow: some came *to cauill and to trip him in his speeches*; of these *hearers* were the Scribes and Pharisies, which would make him an enemie to *Cæsar*: some were like to the good ground, *which* came *to knowe what they might doe, and how they should beleeue*; like the humble Scribe, which inquired the way to heauen.

Now to our *hearers*. As there were *wise Virgins*, and *fooliſh Virgins*; so there are *wise hearers*, and *fooliſh hearers*. Some are so nice, that they had rather pine then take their foode of any which is licensed by a Bishop: as if *Elias* should refuse his food, because a Rauen brought it to him, and not an Angell: some come vnto the Seruice to saue forfeiture, and then they stay the Sermon for shame: some come because they would not be counted Athiests: some come because they would auoyd the name of Papists: some come to please their friends. One hath a good man to his friend, and lest he should offend him, hee frequents the Preachers, that his friend may think well of him: some come with their masters & mistresses for attendance: some come with a fame: they haue heard great speech of the man, and therefore they will spend one houre to heare him once, but to see whether it be so as they say: some come because they be idle, to passe Note.

the time they goe to a Sermon, leſt they would be wearie of doing nothing: ſome come with their fellowes; one ſaith, let vs go to the Sermon; content ſaith hee, and hee goeth for companie: ſome heare the ſound of a voyce as they paſſe by the Church, and ſtep in before they be aware: another hath ſome occaſion of buſineſſe, and he appoints his friends to meete him at ſuch a Sermon, as they doe at *Pauls*: all theſe are accidentall hearers, like children which ſit in the market, and neither buy nor ſell. But as many foxes haue been taken when they came to take; ſo they which come to ſpie, or wonder, or gaze, or ſcoffe, haue changed their minds before they went home, like one which findes when he doth not ſeeke.

As ye come with diuers motions, ſo ye heare in diuers manners: one is like an Athenian, and he hearkeneth after newes: if the Preacher ſay any thing of our Armies beyond the ſea, or Counſell at home, or matters of Court, that is his lure: another is like the Phariſie, and he watcheth if any thing be ſaid that may bee wreſted to bee ſpoken againſt perſons in high place, that he may play the diuell in accuſing of his brethren; let him write that in his Tables too: another ſmackes of eloquence, and he gapes for a phraſe, that when he commeth to his Ordinarie, he may haue one figure more to grace and worſhip his tale: another is male-content, and hee neuer pricketh vp his eares till the Preacher come to gird againſt ſome whom he ſpiteth, and when the Sermon is done, he remembreth nothing which was ſaid to him, but that which was ſpoken againſt other: another commeth to gaze about the Church, he hath an euill eye, which is ſtill looking vpon that from which *Iob* did auert his eye: another commeth to muze, ſo ſoone as he is ſet, hee falleth into a browne ſtudy, ſometime his mind runnes on his market, ſometime on his journey, ſometimes of his ſuite, ſometimes of his dinner, ſometimes of his ſport after dinner; and the Sermon is done before the man thinke where hee is: another commeth to heare, but ſo ſoone as the Preacher hath ſaid his prayer, hee falles faſt a ſleepe, as though he had beene brought in for a corpes, and the Preacher ſhould preach at his funerall.

This is the generation of *hearers*: Is not the ſaying of Chriſt

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fulfilled now, *Hearing you heare not?* becauſe wee heare and heare not; like a couetous Churle which goeth by a begger, when he cryeth in Chriſts name for reliefe, and heareth him cry, but will not heare him, becauſe hee craueth that which hee will not part with. May we not ſay againe with Chriſt, *What went ye out to ſee*, rather then, *What went We out to heare?* ſeeing yee remember that which yee ſee, and forget all which yee heare. So you depart from our Sermons like a ſlide-thrifts purſe, which will hold no money; and as you goe home one ſaith, hee doth not edifie: another ſaith I cannot profit by him: another ſaith, he keepes not to his text: another ſaith, hee ſpeakes not to the heart: as if the ground ſhould complaine of the ſeede, which will not receiue the ſeede. Is not this the cauſe why your Preachers about the City care not how they preach, becauſe their flockes haue no care to heare? Is not this the cauſe why God doth not heare vs, becauſe we will not heare him? Is not this the cauſe why ye are ſuch Doctors in the world, and ſuch Infants in the Church? Yee learned your trade in ſeuen yeeres, but you haue not learned Religion in all your yeeres. Can you giue any reaſon for it but this? you marked when your Maſter taught you your trade, becauſe you ſhould liue by it: but you marked not the Preacher when he taught you religion, becauſe you doe not liue by it. Note.

Come now to the danger by hearing amiſſe. Chriſt ſaith, *Take heed how you heare*: In the fourth Chapter of *Deuteronomie* it is ſaid, *Take heed how ye forget that which yee heare.* This *Take heed*, alwaies goeth before ſome danger: therefore as *Paul* ſaith, that men receiue the Sacrament to their ſaluation, or to their damnation, 1. *Cor.* 11. ſo Chriſt ſaith, that men heare the word to their ſaluation, or to their damnation, *The word which I haue ſpoken ſhall judge you in the latter day*, Ioh. 12. It is called *the ſauour of life*, becauſe it ſaueth: and it is called *the ſauour of death*, 1. *Cor.* 2. 16. becauſe it condemneth. An euill eye engendreth luſt, and an euill tongue engendreth ſtrife: but an euill eare maketh an Hereticke, and a Schiſmaticke, and an Idolater. This careleſſe hearing made God take away his word from the Iewes: therefore you may heare the word ſo, as it may be taken from you, as the talent was from him that hid it: for God will not leaue his

Math. 15. pearles with swine; but as he saith, *What hast thou to doe to take my words in thy mouth, seeing thou hatest to be reformed?* so hee will say, what hast thou to doe to take my word in thy eare, seeing thou hatest to be reformed? If any of you goe away no better then you came, you are not like hearers, but like cyphers, which supply a place, but signifie nothing; so you take a roome, but learne nothing: and they which are cyphers in the house of God, shall bee cyphers in the kingdome of God. Therefore if thou haue an euill eye, and an euill tongue, and an euill hand, and an euill foot, yet haue not an euill eare too; for then all is euill, because the eare much teach all: if the eare hearken to euill, then the heart must learne euill. Therefore an euill eare is compared to a bad Porter, which lets in euery one in a gay coate, though he be neuer so bad; and keepes out him that goes bare, though he be neuer so good: so an euill eare lets all that is euill enter into the heart, but all that is good it shuts the doore against, lest it should set the spirit and the flesh at variance. Oh, if the Adder had not stopped his eare, how long since had he bin charmed! But the shortest time in Gods seruice, is the longest time in all the day. The beasts came to the Arke to saue themselues: and men will not come to the Church to saue themselues. *It is too farre*, saith *Ieroboam*: but it were not too far if *Ieroboam* were not vnwilling, One thing is necessary, and all vnnecessaries are preferred before it. The greatest treasure in the world is most despised, the *Starre* which should leade vs to Christ, the *Ladder* which should mount vs to heauen, the *Water* that should cleanse our leprosie, the *Manna* that should refresh our hunger, and the Booke that we should meditate on day and night, lyeth in our windowes, no man readeth it, no man regardeth it; the loue of God, and the loue of knowledge, and the loue of saluation is so cold, that wee will not reade ouer one booke for it, for all wee spend so many idle times while we liue. If *Samuel* had thought that God had spoken to him, hee would not haue slept; but because he thought it was not God, but *Eli*, therefore he slept; so, because you remember not that it is God which speakes, therefore you marke not. But if you remember Christs saying, *He which heareth you, heareth me, and he which despiseth you, despiseth me*, you would heare the voice.

Note. Luk. 10. Note. Psal. 1. 2.

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of the Preacher, as you would heare the voice of God. Surely (beloued) wee know no other way to saue you nor your selues: if we did, how wretched were we to keepe it from you, which haue no other calling, but to shew you the way of saluation? If this be the way and no other, if this be shewed you and no other, and yet you will not take it, but chuse another; then are you not condemned by any other, but you condemne your selues. Hee which will not heare, is worse then *Herod*: for as bad as he was, yet it is said of him, that he heard *Iohn*. Nay, euen those whom our Sauiour Christ in the Parable before this text, compareth to the barren, the stony, and the thornie ground, were all hearers: and therefore he which will not heare, is worse then any ground. It is said of *Saul*, that though he were haunted with an euill spirit, yet when he heard *Dauid* play vpon the Harpe, the euill spirit departed from him: so they which heare, haue some ease of their sinnes, some peace of conscience, some intermission of their feare, as *Saul* had when he heard the Harpe; but they which will not heare, haue no intermission of their feare, nor of their griefe, nor of their sinnes, because the euill spirit neuer departeth from them. Therefore as all the beasts tremble when the Lion roareth, so let all men hearken when GOD teacheth.

The end of the first Sermon.

The Second Sermon.

IN the end hereof is prooued, that none should Preach without due meditation: which is a common presumption in these dayes, and makes the Word and Ministerie despised.

Now it remaineth that I should teach you so to heare, that you may remember that which is said, and learn more by one Sermon then you reape by tenne. Christ calleth none vnto him but them which hunger and thirst: as if none were fit to heare the Word, but they which hunger after it, and bring a

ſtomacke with them. It is written of the Hart, that when he lifteth vp his eares, hee is quicke of hearing, and heareth euery noiſe: but when he layeth downe his eares, he is deafe, and heareth nothing: So it is, when you mark, and when you mark not. They which are quicke of hearing, are ſure of remembrance; but they which are dull of hearing, are ſhort in keeping: therefore, before I teach you how to heare, giue me leaue to ſay againe as my text ſaith; *Take heed how yee heare*: that both our labours be not loſt.

Note. As there be two Spirits, ſo there be two doctrines, two wiſedomes, and two counſels. In 1. *Timoth.* 4. 1. there is a doctrine of diuels: if you heare that doctrine, you hearken to the Diuell, as *Saul* did to a Witch. In the fifteenth of *Mathew*, there is a *Mark.* 10. doctrine of men, which Chriſt called *Leauen*: if you hearken to that, you ſhall erre like men, becauſe the blinde leade the blind. In *Geneſis* 3. there is a counſell of the Serpent: if you hearken to that, you ſhall periſh like *Eue*. In the 2. of *Samuel* 18. there is a wiſedome of *Achitophel*: if you hearken to that, you ſhall *Prou.* 16. 17. ſpeed like *Abſolon*. Of all theſe *Salomon* ſaith, *Hearken no more to the wordes which make thee erre*. But there is another doctrine, *Acts* 13. 12. which is called, *The doctrine of the Lord*: of this it is ſaid, *Luke* 8. *Whoſoeuer hath an eare to heare, let him heare*.

Now to ſhew you how you ſhould heare; when *Peter* and *Iohn* would make the Cripple attentiue, they ſaid vnto him, *Act.* 3. *Looke vpon vs*; ſo, many to ſharpen their attention, deſire to ſtand before the Preacher, that they may looke him in the face. By this little helpe *Peter* ſheweth, that wee had neede to vſe many helpes to make vs heare well. In the thirteenth Chapter, and fifteenth verſe of the Prophecie of *Ieremie*, when the Lord ſpeaketh, it is ſaid; *Heare and giue eare*: as though we ſhould *heare*, and *more then heare*. This *more then heare*, is to marke and vnderſtand, and remember, and beliene, and follow that which we heare: like the Iewes which ſaid, *All which thou ſpeakeſt from the Lord, We will doe it*, Exod. 24. So, all that which wee ſpeake vnto you from the Lord, you ſhould doe it: Therefore all the Commandements but the laſt, are commandements of doing. And *Salomon* in the twelfth Chapter of

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Eccleſiaſtes, and thirteenth verſe, concludes his doctrine with this, which he called the ſumme of all: *Feare the Lord, and keepe his Commandements.*

In the 3. Chapter of *Exodus*, and the 5. verſe, God teacheth vs how to heare, when he ſpeakes to *Moſes*, and bids him *put off his ſhooes*: ſo we ſhould put off our luſts and our thoughts, and our cares, and our fancies, and all our buſineſſe, when God ſpeakes: for he which thinkes or doth any thing elſe, when hee ſhould doe that which is better, though it bee good which hee doth, yet he doth ſinne in doing it. In the tenth of the *Reuelation*, an Angell teacheth vs how to heare, when hee willed *Iohn* to eate the booke: ſhewing that we ſhould hunger after the word, and digeſt it into euery part as we digeſt meate. Paternes of hearing well.

In *Mathew* 15. Chriſt teacheth vs how to heare, when hee ſaith, *Heare and vnderſtand.* And againe, in *Marke* 4. when he ſaith, *Take heed what you heare.* And *Eſay* teacheth you how to heare, when he ſaith; *Heare for afterwards*: ſhewing that more doe heare for the preſent, then for afterward, becauſe they forget it againe, and after a while are neuer the better. In 1. *Cor.* 6. 1. *Paul* teacheth vs how to heare, when hee ſaith, *Receiue not the grace of God in vaine*: ſhewing that many heare comfort, and are not comforted; many heare inſtruction, and are not inſtructed. *Iames* teacheth vs how to heare, Chap. 1. 22. when he ſaith; *Be not hearers only, but doers*: ſhewing that you ſhould doe as you heare, as you would haue vs to doe as wee teach. In the 10. of *Luke*, *Mary* teacheth vs how to heare, when ſhe leaues all to ſit at Chriſts feet and marke his doctrine: ſhewing that we ſhould not ſay like the churliſh gueſts, we haue other buſines: but that this our buſineſſe, as Chriſt anſwered his parents, *I muſt goe about my Fathers buſineſſe.* *Eſay* 42. 23. *Math.* 22.

In *Luke* 2. the Virgin teacheth vs how to heare; when ſhee heard the ſayings of *Anna*, and *Simeon*, and Chriſt; it is ſaid, that *ſhee pondered them, and layd them vp in her heart*: ſhewing, that our eares ſhould bee but meſſengers to the heart: for our treaſure ſhould be where the heart is, as the heart is where the treaſure is. In the 17. of the *Acts*, the men of Berœa teach vs how to heare, when they went home and ſearched the Scriptures, ſo ſoone as they had heard *Paul* preach, to ſee whether

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Moſes and the Prophets did teach the ſame, ſhewing that the Word is our Touchſtone to trie the doctrines.

In the 8. of *Luke*, all the Diſciples teach vs how to heare when they noted Chriſts parable, and repeated it againe vnto him to know the meaning: ſhewing that wee ſhould not onely heare, and the Preacher onely preach; but if you doubt of any thing, you ſhould inquire, and they ſhould inſtruct you againe.

In the 3. of *Luke*, the Souldiers and the Harlots, and the Publicanes teach vs how to heare, when they come to inquire, and aske, *Maſter what ſhall wee doe*: ſhewing that we ſhould come to heare ſomething which may incourage vs to this vertue, or arme vs againſt that vice, that wee goe from hearing to doing, as *Iohn* taught them; all theſe are glaſſes in the Scripture for the hearer to addreſſe himſelfe by, before hee come to the Sermon.

Beſide theſe, other things doe teach vs too. As *Salomon* ſaith, *Goe to the Piſmire and learne to labour*: ſo Chriſt in the beginning of this Chapter, ſends vs to the Husbandman to learne to heare. As hee prepareth the ground before he ſoweth his ſeed, leſt his ſeed ſhould be loſt: ſo wee ſhould prepare our hearts before wee heare, leſt Gods ſeed be loſt. In the tenth of *John*, he ſends vs to the Sheepe: as they know the voice of their ſhepheard, and will not heare a ſtranger; ſo we ſhould know the voice of Chriſt from the voice of Popes, or Doctors, or Councels, or Traditions, leſt we goe like *Samuel*, from God to *Eli*. When you haue been in the ſheep-folds, goe to the woods, and learne of the Birds; for they will liſten to him which teacheth them to ſing, that they may learne to ſing the ſame note after him; ſo we ſhould learne to ſing the tune of the Spirit: for they which heare the Word aright, learne to ſpeake euen as the word ſpeaketh.

Beſide theſe Schoole-maſters, we haue other teachers too: all the titles which are giuen to the Word, doe teach vs how wee ſhould heare the word. The Apoſtle cals their writings, *Epiſtles*; *The Epiſtle to the Romans*, *The Epiſtle to the Corinthians*, &c. ſhewing that the Word is like an Epiſtle ſent from God to man, wherein he writes his minde familiarly vnto vs, and therefore we ſhould reade it, heare it, marke it, and ſcanne it, as we would

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ſcanne a Letter which comes from ſome of our familiar and deare friends,

In *Mark.* 14. the Goſpell of Chriſt is called his Teſtament or Will, ſhewing that our Legacies are written in it, and that wee ſhould heare it, and marke it, and plie it till wee bee as cunning in Gods will, as we are in our fathers will. In the firſt Epiſtle of Saint *Paul* to *Timothy*, the ſixth Chapter, the Word is called a *charge*: and in the ſecond to *Timothy*, the fourth Chapter, God is called a *Iudge*, ſhewing that wee ſhould heare the Word of God, as we hearken to a Iudge, when he giues a charge, or pronounceth a ſentence: for euery ſentence in this booke is a charge to the King, or the Counceller, or the Lawyer, or the Preacher, or one, or other; let euery one heare his charge.

In the fifth Chapter of the Epiſtle to the *Hebrewes*, verſ. 14. the *Word* is called *meat*, ſhewing that we ſhould deſire and hunger to heare it. And as the ſtomacke ſends the ſtrength of the meate into euery member of the body: ſo wee ſhould ſend to the eye, that which is ſpoken to the eye: and to the eare, that which is ſpoken to the eare: and to the tongue, that which is ſpoken to the tongue: and to the hand that which is ſpoken to the hand. If thou heare comfort, apply that to feare. If thou heare a promiſe, apply that to thy diſtruſt. If thou heare a threatning, apply that to thy preſumption, and fill vp the gap ſtill where the diuell entreth.

In the Parable before my Text, the *Word* is compared to ſeed: the Preachers to ſowers, and the hearers to the ground; ſhewing that yee come hither to bee watered and dreſſed, and manured: therefore if Gods ſeede be ſowne, and the diuels fruit come vp, you are like the Iewes which brought Chriſt vineger when hee thirſted, for wine.

As the little birds pirke vp their heads when their damme comes with meate, and prepare their beakes to take it, ſtriuing who ſhall catch moſt (now this lookes to bee ſerued, and now that lookes for a bit, ſo euery mouth is open till it bee filled:) ſo you are heere like birds, and we the damme, and the Word the food; therefore you muſt prepare a mouth to take it. They which are hungry will ſtriue for the bread which is caſt amongſt them, and thinke this is ſpoken to mee, this is ſpoken A good Simile.

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to me, I haue need of this, and I haue need of this: *comfort*, goe thou to my feare; *promise*, go thou to my diſtruſt; *threatning*, go thou to my ſecuritie, and the Word ſhall bee like a perſume, which hath odour for euery one.

Note. These are good remembrances for all hearers, to thinke that the Word is an Epiſtle from God vnto them; that it is the Will wherein their Legacies are written; that it is a charge from the Iudge of life and death; that it is the meate whereby they liue; that it is the ſeede, which if it grow they are fruitfull, if it grow not they haue no fruit: but theſe are generall matters, my deſire is to teach you a compendious way of hearing, which you haue not heard before; that as the *Word* is called *a briefe Word*, ſo you may learne it briefly: for it is not gainefull vnto vs, as it is to Lawyers, Phyſicians, and Chirurgions, to keepe you long in hand; but to heale you, and diſpatch you quickly, as Chriſt healed the Lepers.

This age hath deuiſed diuers methods to learne many things in ſhorter time then they were learned of old: A man may ſpend ſeuen yeeres in learning to write, and hee may meete with a Scribe which will teach him as much in a moneth. A prentiſe may ſpend nine yeeres in learning a trade, and ſome maſter (if hee were diſpoſed) would teach him as much in a twelue moneth. A man may fetch ſuch a compaſſe, that he may be a whole moneth in going to Barwicke, and another which knoweth the way will goe it in leſſe then a weeke: ſo to euery thing there is a further way, and a neerer way, and ſo there is to knowledge. You doe not remember the hundreth part of that which you haue heard, and to morrow you will not remember the tenth note which you heare this day. It may bee that ſome will remember more: and why not thou as well as he? becauſe one vſeth an helpe of his memorie, which the other vſeth not. If you will vſe his pollicie, you ſhall remember as well as hee: for let him neglect his helpe, and the beſt memory heere ſhall not carry away halfe which he marketh now, vntill it bee night. When the woman of Samaria heard Chriſt ſpeake of a water, *of which he that drinketh ſhall thirſt no more. Oh* (ſaith ſhe) *giue me of that water*: ſo, now you heare of ſuch a way, you would faine know it: but will you vſe it? I wiſh that I were ſuch a meſſenger,

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that I could compell you vnto it: for truely vntill you vse it, you shall neuer learne faster then you doe. Now I thinke you haue a desire to heare it, I will shew it vnto you: first, in mine opinion two things out of euery Sermon are specially to be noted; that which thou diddest not know, before, and that which speaketh to thine owne sinne: for so thou shalt increase thy knowledge, and lessen thy vices. Math. 22.

Now if thou wouldest remember both these a yeare hence as fresh as now, this is the best policie that euer thou shalt learne, to put them presently in practise: that is, to send them abroad to all the parts of thy soule and members of thy bodie, and reforme thy selfe semblably to them, and thou shalt neuer forget them, for thy practise remembreth them. But before this you must vse another helpe, that is, record euery note in thy minde as the Preacher goeth: and after, before thou doest eate, or drinke, or talke, or doe any thing else, repeate all to thy selfe. I doe know some in the Vniuersitie, which did neuer heare good Sermon, but as soone as they were gone they rehearsed it thus, and learned more by this (as they said) then by their reading and study: for recording that which they had heard when it was fresh, they could remember all, and hereby got a better facility, in preaching, then they could learne in bookes. The like profit I remember I gained when I was a scholler by the like practise.

The Philosophers and Orators that haue written such volumes, haue left in their writings, that this was the keeper of their learning, like the bag which beareth the treasures. Therefore I may say with Christ, that the wicked are wiser then Christians: for the Orators and Philosophers vsed this helpe in hearing of earthly things, and we will not vse it in hearing of heauenly things. The onely cause why you forget so fast as you heare, and of all the Sermons which you haue heard, haue scarse the substance of one in your hearts, to comfort or counsell you when you haue need, is because you went from Sermon to dinner, and neuer thought any more of the matter: as though it were enough to heare, like sieues, which hold water no longer then they are in a riuer. Note.

What a shame is this to remember euery clause in your Lease, and euery point in your fathers will: nay, to remember Note this well

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an old tale ſo long as you liue, though it bee long ſince you heard it, and the leſſons which ye heare now, will be gone within this houre, that you may aske what hath ſtollen my Sermon from me? Therefore that you may not heare vs in vaine, as you
Luk. 2. haue heard others, my exhortation to you is, to record when you are gone, that which you haue heard. If I could teach you a better way, I would: but Chriſts Diſciples vſed this way when
Luk. 1. their thoughts ranne vpon his ſpeech, and made them come againe to him to aske the meaning: the Virgin his Mother vſed
Act. 17. this way when ſhe pondered his ſayings, and laid them vp in her heart: the good hearers of Berœa vſed this way, when they caried *Pauls* Sermon home with them, that they might examine it by the Scripture. This difference is noted betweene *Iacob* and his ſonnes, when *Ioſeph* vttered his dreame, his brethren
Gen. 37. 11. gaue no regard to it: but it is ſaid that Father *Iacob noted the ſaying*. Therefore this muſt needs be an excellent way. For if *Ioſeph*
Note. and *Mary*, and Chriſts Diſciples ſhould ſpeake vnto you as I doe, and ſhew you a way to heare, they would ſhew you the ſame way that they vſed themſelues. You cannot tell how much it will profit you vntill you practiſe it; doe but trie it one moneth, and if you loue knowledge, I am ſure you will vſe it while you liue: but if you will not vſe it for all that can bee ſaid, truely you ſhal be like the old women which S. *Paul* ſpeakes of, which
1. Tim. 3. 7. were *alwaies learning, and neuer the wiſer.*

This is our firſt leſſon vnto you, *Take heed how you heare*: I
Eſay 36. may ſay now, take heede how you reade too. For there are bookes abroad like *Iſmaels* ſcoffes, like *Rabſhekeh* his railings, like the ſongs which were made againſt *Dauid*, which may
1. King. 16. 34. write for the title of their bookes, *Fooles in print*. If *Hiel* had not built Iericho againe, theſe might be fit workemen for ſuch a frame.

If you muſt *Take heed how you heare*, then we muſt take heed
Of negligent preaching. *how we preach*: for you heare that which we preach. Therefore *Paul* putteth none among the number of Preachers, but they which *cut the Word aright*: that is, in right words, in right ſenſe, and in right methode: and becauſe none can doe this without
2. Timo. 4. 3. ſtudie and meditation, therefore hee teacheth *Timothie* to *giue attendance to doctrine*: that is, to make a ſtudie and labour of

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it: for as Saint *Peter* saith, that in *Pauls Epistles there be many things hard to vnderstand*: so in *Peters* Epistles, and *Johns* Epistles, and *Iames* Epistle, there be many hard things too, which *Dauid* before called, *The wonders of the Law*, and *Paul* calleth *The mysterie of saluation*; and Christ calleth *A treasure hid in the ground*. Therefore *Salomon* confesseth, that he studied for his doctrines, *Ecclesiastes* 12. vers. 10. Although he was the wisest and learnedst man that euer was, yet hee thought, that without studie he could not doe much good. *Daniel* was a Prophet, and yet he desired respite to interpret *Nebuchadnezzars* dreame. Is the Scripture lighter then a dreame, that we should interpret it without meditation? It seemes then that *Salomon* and *Daniel* would not count them Sermons, which come foorth like vntimely births, from vncircumcised lips, and vnwashen hands, as though they had the spirit at commandement. Wheat is good, but they which sell the refuse thereof, are reproued: *Amos* 8.6. So preaching is good, but this refuse of preaching is but like swearing: for one takes the name of God in vaine, and the other takes the word of God in vaine. As euery sound is not musicke, so euery Sermon is not preaching, but worse then if hee should reade an Homilie. For if *Iames* would haue vs consider what we aske before we come to pray, much more should we consider before we come to preach; for it is harder to speake Gods word, then to speake to God: yet there are Preachers risen lately vp, which shrowd euery absurd Sermon vnder the name of the simple kind of teaching, like the Popish Priests, which made ignorance the mother of deuotion: but indeed to preach simply, is not to preach vnlearnedly, nor confusedly; but plainly, and perspicuously, that the simplest which doth heare, may vnderstand what is taught, as if he did heare his name.

2. Pet. 3. 16.

Psal. 119.

Ephes. 3.

Dan. 2. 16.

Note yee Preachers.

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But if you will know why many Preachers preach so barely, loosely, and simply, it is your owne simplicitie which makes them thinke, that if they goe on and say something, all is one, and no fault will bee found; because you are not able to judge in or out: and so because they *giue no attendance to Doctrine*, as *Paul* teacheth them, it is almost come to passe, that in a whole Sermon, the hearer cannot picke out one note more then hee could gather himselfe: and many loath preaching, as the Iewes abhorred

Bad Hearers make bad Preachers.

Note yee Preachers.

abhorred the ſacrifice for the ſlubbering Prieſts, which cared not what they offered: and the greater ſort imagine that there is no more wiſedome in the word of God, then their teachers ſhew out of it. What a ſhame is this, that the Preachers ſhould make preaching be deſpiſed? In the 48. of *Ieremiah*, there is a curſe vpon them which doe the buſines of the Lord negligently: if this curſe doe not touch them which do the chiefeſt buſineſſe of the Lord negligently, it cannot take hold of any other. Therefore let euery Preacher firſt ſee how his notes do moue himſelfe, and then he ſhall haue comfort to deliuer them to other, like an experienced medicine, which himſelfe hath proued.

Thus much of Preaching: now to you which *Heare*. Thinke that you are gathering Manna, and that it is God which ſpeakes vnto you, and that you ſhall giue account for euery leſſon which you *heare*: and therefore record like *Mary* when you are gone, and the ſeede which wee ſow, ſhall grow faſter then the ſeed which you ſow.

FINIS.

THE HEAVENLY THRIFT.

Luk. 8. verſ. 18.

Whoſoeuer hath, to him ſhall bee giuen: and Whoſoeuer hath not, from him ſhall bee taken, euen that which it ſeemeth that he hath.

THe next words before are, *Take heede how you heare*: the reaſon followes: to make vs take heed how we heare, he ſaith, *Whoſoeuer hath, &c.* This ſentence hath two hands (as it were;) one giueth, and the other taketh: therefore one calleth it a comfortable ſaying, and a dreadfull ſaying: for it bleſſeth ſome, and curſeth other; like *Moſes* which ſaued the Iſraelites, and ſlew the Egyptians. *Whoſoeuer hath, to him ſhall bee giuen*: there goeth the bleſſing: *Whoſoeuer hath not, from him ſhall be taken*: there runneth the curſe. Thus looking backe to the words before, viz. *Take heed how you heare*; this doctrine

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doctrine commeth vnto vs; That he which taketh heed how he heareth, ſprouteth and flouriſheth like a twigge which hath life in it, till it come to a tree: but he which taketh no heed how he heareth, fadeth and withereth like a ſtocke which is dead, vntill he hath not onely loſt the guifts which he had, but till the Spirit doe leaue him too, and he ſeeme as naked to men, as *Adam* did to God. The like ſentence is in the 21. of Saint *Mathew*, where it is ſaid, *The Kingdome of heauen ſhall be taken from you, and ſhall bee giuen to a Nation which will bring foorth the fruites thereof:* there is a taking from them which bring no fruites, and a giuing to them which bring fruits. The like is in the 21. of the *Reuelation*, where it is ſaid, *Let him which is juſt, be juſt ſtill; and let him which is filthy, bee filthy ſtill:* whereby it is meant, that the juſt ſhall be more juſt, and the filthy ſhall be more filthy. The like is in the fifteenth of *Iohn*, verſ 2. where it is ſaid; *Euery branch which bringeth no fruit, hee taketh away: but euery branch which bringeth foorth fruit, hee purgeth, that it may bring foorth more fruit.* The like is in the fiue and twentieth of *Mathew*, where this ſentence is repeated againe after the parable of the Talents: as to one ſeruant were committed fiue Talents, and to another two, and to another one, to increaſe and multiply; and he which vſed his Talent, doubled it; and he which hid his Talent, loſt it: euen ſo to euery man God hath giuen ſome guift, of judgement, of tongues, or interpretation, or counſell, to imploy and doe good; and he which vſeth that guift which God hath giuen him, to the profit of others, and Gods glory, ſhall receiue more guifts of God, as the ſeruant which vſed two Talents, receiued two more: but hee which vſeth it not, but abuſeth it, as many doe, that guift which hee hath, ſhall bee taken from him, as the odde Talent was from the ſeruant which had but one: ſhewing, that one guift is too much for the wicked, and therefore it ſhall not ſtay with him. One would thinke it ſhould be ſaid, Whoſoeuer hath not, to him ſhall bee giuen: and whoſoeuer hath, from him ſhall be taken: for God biddeth vs giue to them which want. But this is contrary: for he taketh from them which want, and giueth to them which haue. It is ſaid, that our thoughts are not like Gods thoughts: and ſo our gifts are not like Gods gifts: for he giueth ſpirituall things,

and we giue temporall things. Temporall things are to be giuen to them which haue not, but ſpirituall things to them which haue. Therefore Chriſt calleth none to receiue his Word, and Spirit, and grace, but them which hunger and thirſt, which is the firſt poſſeſſion of heauen. When it is ſaid, *It ſhall bee giuen*: God ſheweth himſelfe rich and bountifull, becauſe hee giueth to them which haue: that is, he giueth after he hath giuen: for *What hath any that hee hath not receiued?* Therefore none can ſay as *Eſau* ſaid to *Iſaac*? *Haſt thou but one bleſſing, my father?* For he bleſſeth when he hath bleſſed, as a Spring runneth when it hath runne. Firſt, marke the growth of Gods guifts in them which vſe them, how he watereth his ſeed like a Gardener, vntill it ſpring in the earth: and after, he watereth it againe, vntill it ſpring aboue the earth; and after, he watereth it againe, vntill it bring foorth fruit vpon the earth: therefore God is called, *The Lord of the harueſt*; becauſe the ſeede, and the blade, and the eare, and the corne, and all doe come from him. After, you ſhall ſee the want and the eclipſe of their guifts which vſe them not, how their learning, and knowledge, and judgement doth betray them, as ſtrength went from *Sampſon* when he had loſt his haire: till at laſt they may ſay like *Zidkiah*, *When did the Spirit depart from mee?* When did loue depart from mee? When did knowledge depart from me? When did my zeale depart from me?

Math. 9. 18.

2 *King.* 22.

The firſt part of this ſentence is like the gratulation to him which vſed his Talent, in the 25. of Math. *Good and faithfull ſeruant, I will make thee Lord ouer much.*

The ſecond part is like the Objurgation to him which hid his Talent, *Naughtie and ſloathfull ſeruant; take his Talent from him.* So God beginneth here to ſeperate betweene the ſheepe and the goates. *Iacob* ſhall not bee curſed, becauſe *Eſau* is curſed: neither ſhall *Eſau* be bleſſed, becauſe *Iacob* is bleſſed: but the Lord knoweth who are his, and who are not: and therefore he ſaith, *Whoſoeuer hath*, and *Whoſoeuer hath not*: as though hee knew them all, whoſoeuer they be.

This Scripture was performed before it was written. For when *Adam* ſerued God, God ſerued him; he conſulted for a Manſion for him; he conſulted for meate for him; he conſulted

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ted for a companion for him: vntill *Adam* rebelled against God, we reade of nothing that God did, but his workes for *Adam* fix dayes together; as though he had beene hired to labour for him. But when hee left his innocencie, then God began to take againe that which he had giuen: hee loſt his wiſedome, he loſt his quietneſſe, hee loſt his liberty, hee loſt his glory, hee loſt his dwelling, like the man which fell among theeues. Thus while *Adam* had righteouſneſſe, it might be ſaid of him: *Whoſoeuer hath, to him ſhall be giuen.* And when hee had not righteouſneſſe, it might be ſaid of him too: *From him which hath not, ſhall be taken.* God is called a *Father*, becauſe he is like a father, which taketh a pleaſure to ſee his ſonne thriue, and grieueth to ſee him an vnthrift. Firſt, he giueth vs a ſtocke, to prooue our husbandrie: and then if wee thriue with that, he doth adde more vnto it, now a little, and then a little, vntill at laſt the inheritance come too. As they which trie a veſſell, firſt put water into it, to ſee whether it will hold water, then they commit wine vnto it; ſo, firſt, God giueth vs one grace; if we vſe that well, then he giueth another, and another, and another; according to that, *Hee which is found faithfull in a little, ſhall bee made Lord ouer much. My Father* (ſaith Chriſt) *is an Husbandman:* Iohn 15. ſhewing that as we dreſſe the ground, that it may bring foorth fruite: ſo God dreſſeth vs, that wee may bring foorth fruit. All commeth not at once: but as the body groweth, ſo the Spirit groweth: firſt, good thoughts, and then good ſpeeches, and then good workes: as the blade followeth the ſeede, and the eare the blade, and the corne the eare. Looke how in our firſt generation one thing comes after another: ſo it is in our ſecond generation: As the childe ſpringeth in the mothers wombe, from a gelly vnto milke, and from milke to blood, and from blood to fleſh, and ſhee knoweth not how it groweth, till it come foorth: ſo the Spirit groweth in vs: and we ſee not how it groweth, but that it is growne. Faith calleth to loue, and loue calleth to obedience, and obedience calleth to conſtancie, and one grace is the foundation of another. Therefore *Paul* ſaith, *Whom hee predeſtinated, them hee called: whom hee called, them hee juſtified, and whom hee juſtified, them he glorified:* Thus as the rich eaſily grow richer: ſo the good

eaſily grow better: he which hath power to aske, hath power to receiue; for it is ſaid, *Aske, and ye ſhall receiue:* he which hath power to ſeeke, hath power to finde; for it is ſaid, *Seeke, and you ſhall finde:* he which hath power to knocke, hath power to enter; for it is ſaid, *Knocke, and it ſhall be opened vnto you.* As Gods riches are infinite, ſo he is neuer wearie of giuing: when a man ſerueth God, at laſt it commeth to this, that God delighteth (as it were) to doe him good; as it is ſaid, Ier. 32, and Mich. 7. *I will delight to doe them good.*

Now when it commeth to this paſſe, that God hath a delight
1. King. 2. 20. to do a man good; then *aske what thou wilt* (ſaith *Salomon* to his mother) *and I will not ſay thee nay:* ſo aske what thou wilt, and God will not ſay thee nay. He which hath the Sonne, may haue the Father; hee that hath the *Wedding garment*, may haue the wedding feaſt; he which hath the ſpirit of *Eliſha*, may haue the ſpirit of *Eliah*; he which commeth vnto Chriſt, may make Chriſt come vnto him: as when the ſonne came toward the Father, the Father met him in the way; ſhewing that God is as ready to giue, as we to ask. When *Dauid* did well, *Nathan* ſaid vnto him, *The Lord hath giuen thee this, and this, and this: and if that had not beene enough, hee would haue giuen thee ſuch and ſuch things:* ſhewing vs, that the cauſe why wee haue not ſuch and ſuch things, is, for that we are not thankful for theſe and theſe things.
Act. 8. When the Eunuch beleeued, he ſaid, *What letteth me to bee baptized?* So when thou beleeueſt, thou maiſt ſay, What letteth me to be loued? what letteth me to be bleſſed? what letteth me to be ſaued? and as *Philip* ſaid, *Nothing*: ſo Chriſt ſaith, *Nothing*, but *Be it vnto thee as thou beleeueſt.* From that day, righteouſnes ſtandeth ouer their heads, as the Sunne did ouer *Ioſhua*, and they renew their vertues, as the Eagle renueth her youth. Therefore when *Iſaac* had ſaid, *Iacob haue I bleſſed*: he addeth, *and hee ſhall be bleſſed*: as if he ſhould ſay. He beginneth to bee bleſſed now, but he ſhall be more bleſſed: ſo they which are bleſſed of God, ſhall be more bleſſed, riſing and riſing like the Sunne, vntill it come to the height.

When God had begun to bleſſe, he ſaith as he ſaid to *Abraham, What ſhall I hide from him? What ſhall I keepe from him?* As though one of his gifts did bind him to giue another: there-

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fore his mercies are called *euerlasting mercies*, because when they begin, they haue no end. So soone as he had moued *Salomon* to pray for Wisedome, hee gaue him wisedome: so soone as he had moued *Abraham* to goe from his countrey, he began to guide him: so soone as hee had mooued *Gedeon* to fight, he began to strengthen him. Gods mercies are resembled to raine, first it raines small drops, and after fall great drops, and the small are signes of the great. First you see *Elisha* with a single spirit, and after you see him with a double spirit: first you see *Paul* sitting at *Gamaliels* feet, and afterward you see him preaching in *Moses* chaire: first you see *Timothie* a student, and after you see him an Euangelist: first you see *Cornelius* praying, and after you see *Peter* instructing: first you see *Dauid* repenting, and after you see *Nathan* comforting: first you see the Disciples worshipping, after you see the holy Ghost descending: first you see the Wisemen seeking Christ, and after you see them together with Christ: first you see the Sonne comming toward the Father, and after you see the Father comming toward the Sonne: first you see the Eunuch reading, and after you see him vnderstanding, and after you see him beleeuing, and after you see him baptised. Most notable is the example of *Nathaniel*, so soone as hee beleeued, Christ remembred this promise and said, *Beleeuest thou for this, thou shalt see greater things than these?* so hee gaue more to him which had some. That which he said to *Nathaniel*, he saith to all which are like *Nathaniel*, beleeuest thou this Sermon, thou shalt heare other sermons than this? repentest thou for this example, thou shalt see other examples than this? louest thou for one benefit, thou shalt receiue moe benefits than one? honourest thou God for his gifts vpon others, thou shalt feele his gifts vpon thy selfe? for, *Hee which keepeth Israel doth not sleepe, but watch.* What doth hee watch? He watcheth who seeketh for comfort, and who looketh for wisedome, and who prayeth for faith, and who intreateth for patience, that he may giue abundantly to him which desires feruently. Note.

If hee see one pray like *Cornelius*, hee sendeth another to strengthen him like *Peter*: if he see one studie like the Eunuch, hee sendeth another to instruct him like *Philip*: if he see one

mourne like *Dauid*, hee ſendeth another to comfort him like *Nathan*: if he ſee one willing like *Eſay*, he ſendeth another to enable him like the Saraphim: if he ſee one that thinketh well, hee teacheth him to ſpeake well: if hee ſee one that ſpeaketh well, he teacheth him to doe well: if he ſee one doe well, hee teacheth him to continue well: if he ſee one meeke like *Moſes*, he maketh him wiſe like *Salomon*: if he ſee one wiſe like *Salomon*, hee maketh him righteous like *Abraham*: if he ſee one righteous like *Abraham*, he maketh him patient like *Iob*: if he ſee one patient like *Iob*, he maketh him penitent like *Peter*: if he ſee one loue one vertue, he maketh him loue another vertue: if he ſee one hate one vice, he maketh him hate another vice: if he ſee one like one Sermon, hee maketh him like another Sermon: when hee hath him in his ſchoole, and he commeth once
1. Sam. 3. to this, to ſay like *Samuel*, *Speake Lord, for thy ſeruant heareth*, then hee taketh him vp to the mount like *Moſes*, and openeth his heart vnto him, teaching him a way to make vſe of all that he ſeeth, and of all that he heareth, and of all that he readeth, and of all that he feeleth. Thus when God hath ſtrained and fined him, hee is apt to euery good worke, and takes all occaſions to doe them. If he but ſee one pray, his heart burneth to pray too: if he ſee one reading, he hath a minde to reade too: if he ſee one meditating, he hath a zeale to meditate too: if hee ſee one ſorrowing, he hath a deſire to ſorrow too: like the Diſciples, which when they heard *Peter* ſay, we goe a fiſhing, they ſaid, we will goe a fiſhing too. After this, euery benefit maketh him thankfull, euery inſtruction maketh him fearefull, and he is neuer well, but when he is walking with God like *Enoch*, or when Chriſt is ſpeaking to him, or when hee is ſpeaking to Chriſt: for when God meeteth with his children, like a nurſe, he emptieth himſelfe of his milke, according to this text which we now handle, *To him which hath, ſhall bee giuen*.

Thus when you vſe thoſe gifts well which you haue, the Lord will come vnto you, and ſay that your hart may heare him, *Good ſeruant and faithfull, I will make thee Lord ouer much*: thy ſeed ſhall become a tree, thy ſpirit ſhall be doubled. Firſt, thou ſhalt haue a loue to heare, reade and meditate; after thou ſhalt haue a little knowledge to judge and ſpeake of Gods word,

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of the ſpirit, and of doctrines: then thou ſhalt aſcend to faith, which will bring thee vnto peace of conſcience: then thou ſhalt meete with good bookes, and God will ſend thee Teachers to inſtruct thee, and incourage thee, like the Angels which came to Chriſt when he hungred. Thus a traueller paſſeth from towne vnto towne, vntill he come to his Inne: ſo a Chriſtian paſſeth from vertue to vertue, vntill hee come to heauen: which is the journey that euery man muſt endeuour to go till death.

It followeth: *And whoſoeuer hath not, from him ſhall be taken, euen that which it ſeemeth that he hath.*

As the Lord ſaith to his faithfull ſeruant, *Thou ſhalt bee ruler ouer much:* ſo hee ſaith of his ſlothfull ſeruant, *Take him Talent from him.* Here is one like *Iacob* whom God loueth, *to him* (he ſaith) *ſhall be giuen:* here is another like *Eſau* whom God hateth, *from him* (he ſaith) *ſhall be taken:* ſo one may ſay like *Ieb, The Lord hath giuen:* and the other may ſay like *Iob, The Lord hath taken.* But from whom doth he take? *From him which hath not.* And to whom doth hee giue? *To him which hath.* In this God ſeemeth not to deale his guifts charitably: for hee ſhould giue to them which want. *Ioſeph* maruelled to ſee *Iacob* lay his left hand vpon *Manaſſes*, and his right hand vpon *Ephraim*, as though the younger ſhould bee more bleſſed than the elder. *Iſhai* maruelled to ſee *Samuel* chuſe the leaſt of his ſonnes before the talleſt, as though the vnfitteſt were the fitteſt: ſo it is maruel that he which commandeth vs to giue vnto them which want, ſhould take from them which want, and giue to them which haue. *Iſaac* would not haue bleſſed *Iacob* but *Eſau*, but God would haue him bleſſe *Iacob* and not *Eſau*: *Ioſeph* would that *Manaſſeh* ſhould haue more than *Ephraim*, but God would that *Ephraim* ſhould haue more then *Manaſſeh*. As God loueth not as man loueth, ſo he giueth not as man giueth. Why ſhould *Abraham* haue three Angels, and *Lot* but two, and *Balaam* but one, and *Balaac* none? Why ſhould not *Philip* goe vp the mount, as well as *Iames*? Why ſhould not *Aaron* behold God as well as *Moſes*? Why ſhould not *Moſes* goe to Canaan, as well as *Caleb*?

According to our loue is Gods loue, and according to our

hatred is Gods hatred. *Ruben* should haue had as good a bles-
sing as *Iudah*, but when *Iacob* blessed him (*Gen.* 35. verf. 22) he
remembred his sinne with *Bilhah*, and therefore curbed his
Gen. 49. 4. blessing: for when he blessed him, he said, *Thou shalt not bee ex-
cellent*: as if hee should say, *Ruben* thou shalt haue some thing,
but thou shalt not haue so much as thou shouldest haue had,
because of thy vncleannes with *Bilhah*. So *Moses* should haue
gone to *Canaan* as well as *Caleb*: but God remembred his mur-
muring at the waters of bitternes. And when he desired to go
vnto it, God would not heare him, but let him see it from an
hill, and so hee died. So the third seruant should haue receiued
as many Talents as his fellowes: but the Lord remembred how
he hid the Talent which he had, and therefore would giue him
no more, lest hee should hide them too: so wee should haue
more vnderstanding, more judgement and more knowledge,
but God seeth what we doe with this, and therefore stayeth his
Iohn. 1. 16. hand, lest we should abuse any more. This is S. *Johns* meaning
when he saith, *God giueth grace for grace*: that is, where he finds
one grace, there he giueth another. This is S. *Pauls* meaning,
Rom. 1. where he saith, *The righteousnesse of God is reuealed from
faith to faith*: signifying that they which haue faith shall haue
more faith. Therefore this is the fearefullest signe, that we haue
no faith nor grace, if God doe not increase our faith and his
graces in vs: For *to him which hath, shall bee giuen*. Therefore if
we had faith, we should haue loue: if we had loue, wee should
haue knowledge: if we had knowledge, we should haue zeale:
if wee had zeale, wee should haue holinesse: As hee which hath
broken one commaundement, is made guiltie of all; so hee
which hath one vertue, is made partaker of all. It is said: so long
2. Chro. 24. as *Iehoiadah* liued, *Ioash* prospered and did well, because *Iehoia-
da* instructed and guided him: but when *Iehoiada* died, *Ioash*
goodnesse dyed with him, and he was neuer like himselfe after,
but turned like his fathers: So there is a seed in the heart, which
while it liueth and is fostred, wee sprout and prosper as *Ioash*
did: but when that seed dyeth for want of cherishing, then wee
begin to droupe and fade, and decay againe as *Ioash* did. If one
vertue be offended, she loseth all her fellowes from vs, as many
of *Ishbosheths* friends shronke with *Abner*.

Dauid

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Dauid setteth forth the godly man *like a tree planted by the waters side, which sprauteth and groweth, and bringeth forth fruit,* Psal. 1. 3. Straight vpon this, he saith: *It is not so with the wicked,* When he spake of *growing, and flourishing, and fructifying,* he saith, *It is not so with the wicked.* That is, it is contrary with the wicked: therefore their guifts are not like *the tree planted by the waters side, but like the chaffe which the wind bloweth away.* Nay, saith *Dauid,* Psal 1. 5. themselues are *like chaffe which the winde bloweth away.* If they be *chaffe,* then their fruit is *chaffe.* The Gluttons table was for Luke 16. the vngodly, but the Lords table was for the holy; Therefore he which had not the *Wedding Garment,* had not the wedding feast. Matth. 22. For if the Lord would cast pearles vnto Swine, why doth he forbid vs to doe so? Therefore it is not said, *Be it vnto thee as thou desirest,* least all should looke to receiue: but; *Be it vnto thee as thou beleeuest,* that all might care to *beleeue.* It is not said to them that seek not, *ye shall find:* but *Seeke, and you shall find.* How should they *enter* which haue not a hand to knocke at the doore? How should they *receiue,* which haue not a tongue to aske the giuer? How should they haue *wisedome,* which haue not *the feare of the Lord,* which *is the beginning of wisedome?* Thus as *Iames* saith, *Shew me thy faith, and I wil shew thee my faith?* so God saith, shew me thy loue, and I wil shew thee my loue: as Christ was knowne at Emaus by breaking of bread, so you may know him here by dealing his gift. It is said when *Ioseph* feasted his brethren, *Ben-* Gen. 43. *jamins* messe had fiue times more then any of his brethren, because *Ioseph* loued him more than the rest: so the mercie and graces of God will shew to whom his affection standeth. If you see Christ leaning on a mans breast, as *Iohn* did on Christs breast, then may you say, this is a beloued disciple: for as *Lydia* perswaded *Paul* and *Silas* to come to her house, saying, *If you* Act. 16. 15. *judge me to be faithfull, come to my house:* so you may judge them to be faithfull, to whose house the Lord commeth.

If you aske *Salomon* to whom the Lord giueth wisedome and knowledge, he answereth, *To a man which is good in his sight:* Eccles. 2. 26. shewing that those men are gracious in Gods sight, as *Ioseph* was in *Pharaohs.* Contrariwise, if you see God flying from a man, as *Dauid* fled from *Saul,* that is, withdrawing his spirit as the master did his Talent, then you may say, this is not a faith-

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full seruant to his master: for if he had vsed his Talent well, the Lord would increase it as he promised; but because hee doth abuse it, therefore the Lord doth withdraw it againe as hee threatned.

To some God giueth, and neuer recalleth againe; to some he giueth and after taketh it from them: As some Angels went vp the ladder, and some went downe; so some mens gifts increase and some decrease. To the Ephesians the 4. chapter you haue God giuing: In Mathew 21, you haue him taking. In Gen. 1. you haue God blessing: In Gen. 4, you haue God cursing: In Act. 26, you haue God opening eyes: In Esay you haue God shutting eyes. In Dan. 2. you haue God making wise: In Esay 44, you haue God making fooles. In Iohn 15. you haue God dressing trees: in Mathew 3. you haue God hewing downe trees. When one sea floweth, another ebbeth. When one starre riseth, another setteth. When light is in Goshen, darkenesse is in Egypt. When *Mordechai* groweth into fauour, *Haman* groweth out of fauour. When *Benjamin* beginneth, *Rachel* endeth. Thus wee are rising or setting: getting, or spending: winning, or loosing: growing or fading, vntill wee arriue at Heauen or Hell. As *Elisha* his spirit was doubled: so *Sauls* spirit departed. As the Gentiles become beleeuers, so the Iewes become Infidels. As *Saul* becommeth an Apostle, so *Iudas* becommeth an Apostata. As *Iohn* groweth in the spirit, so *Ioash* decayeth in the spirit. As *Zacheus* turneth from the world, so *Demas* turneth to the world. As *Lidias* heart is opened, so *Pharaohs* heart is hardened: euen as the thornes burne while the Vines fructifie. When *Ishbosheth* was a sleepe vpon his bed, *Baanah* and *Rechab* came and tooke away his life: So while men sleepe and doe no good, God commeth and taketh away their guifts. It was neuer said *Sampson* hath lost his strength, vntill he hearkened vnto *Dalila*. It was neuer said *Saul hath lost his spirit*, vntill he hearkened not to *Samuel*. It was neuer said, *Take his Talent from him*, vntill he hid it in the ground. One sinne openeth the doore for many vertues to goe out. While *Iacob* stayed with *Laban*, *Labans* cattell increased, because God blessed him for *Iacobs* sake: but when *Iacob* went from him, many of *Labans* sheepe went with him, and he grew poore againe; so while the

Act. 16.

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loue of righteousneſſe is with thee, to husband thy knowledge and wiſedome like *Iacob*, thou ſhalt thriue in graces, and one day ſhall teach another; but when that ſteward departeth from thee, then looke that thy wiſedome, and knowledge, and judgement ſhould decreaſe, as faſt as the widowes oyle increaſed: the world will winne the fleſh, and the fleſh will winne the ſpirit, and one ſinne will cry to another, as the Moabites did at the riuer, *Now Moab to the ſpoyle*, now ſinnes to your ſpoyle: then thy knowledge ſhall flie as though it were afraid to bee taken captiue of ignorance; thy loue ſhall not abide thy hatred; thy humilitie ſhall not abide thy pride; thy temporance ſhall not abide thy concupiſcence. As thou ſeeſt the leaues fall from the trees in a boyſterous winde; ſo thy graces ſhall drop away one after another, as though thou wert in a conſumption. As the Arke would not ſtay with the Philiſtines, ſo the grace of God will not ſtay with ſinners, but flieth from them like perſecutors. *Dauid* was not ſo ready to flie from *Saul*, but the ſpirit was as ready to flie from him too. This muſt come vpon all which ſinne like *Sampſon*, their ſtrength muſt depart from them vntill they learne like *Nebuchadnezzar* from whence it came. This ſentence is ſuch a meditation, that hee which would preach it to the quicke, had need to haue an eye in all mens hearts, to ſee how one vertue dieth after another, vntill the ſoule die too. Dan. 4.

As there is a fall of leaues, and an Eclipſe of the Sunne, and a conſumption of the body: ſo there is a fall of guifts, and an eclipſe of knowledge, and a conſumption of the ſpirit. It is ſtrange to ſee, how wiſedome, and knowledge, and judgement doe ſhun the wicked, as though they were afraid to bee defiled. As *Barak* would not goe vnleſſe *Deborah* would goe with him: ſo knowledge will not ſtay, vnleſſe vertue will ſtay with her. To this *Ieremie* pointed when hee mocked the Iewes for ſaying, *Knowledge ſhall not depart from the Prieſt, nor counſell from the Wiſe, nor the Word from the Prophet*: To this *Eſay* pointed when he ſaith; *The Wiſdome of the Wiſe men ſhall periſh, and the vnderſtanding of the prudent ſhall be hid*: as if he ſhould ſay, one day Chriſt will tell you, that *Whoſoeuer hath not, from him, &c.* And when you heare that ſaying, then remember theſe examples how hee hath fulfilled it before. After come the Apoſtles, Ier. 18. 18. Eſa. 26. 14.

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and they ſhew ſome *hardened*, ſome *bewitched*, ſome *blinded*. *Paul* tels how *Dema fell away*, and *Iohn* ſheweth how *many fell away*. Thus the Prophets and Apoſtles on either ſide, and Chriſt in the midſt, hold vp this threatning as if it were a pit, which all are falling into. The ſoule of man is called *the Temple of the holy Ghoſt*. As God pulled downe his *temple* when it became *a denne of theeues*: ſo hee forſaketh *the temple of the ſoule*, and taketh his graces from her (as from a diuorced ſpouſe) when it luſteth after other loues. With any Talent he giueth this charge, *Vſe and increaſe it vntill I come*: being left, at laſt hee commeth againe to ſee what we haue done. The ſeed was ſowne; this yeare the Lord cals for fruit and none will come; the next yeare, and the next after, and none comes: at laſt the curſe goeth foorth, *Neuer fruit grow vpon thee more*. Then as the figge-tree began to wither: ſo his gifts begin to paire, as if a worme were ſtil gnawing at them: his Knowledge leeſeth his reliſh like the Iewes *Manna*: his Iudgement ruſts like a ſword which is not vſed: his Zeale trembleth as though it were in a palſie: his Faith withereth as though it were blaſted; and the image of Death is vpon all his religion. After this, he thinketh like *Sampſon* to pray as he did, and ſpeake as he did, and hath no power, but wondereth like *Zidkiah* how the ſpirit is gone from him. Now when the good ſpirit is gone, then commeth the ſpirit of blindneſſe, and the ſpirit of errour, and the ſpirit of feare, and all to ſeduce the ſpirit of man. After this, by little and little firſt he falles into errour, then he comes vnto hereſie, at laſt he plungeth into deſpaire: after this if he inquire, God wil not ſuffer him to learne: if he reade, God will not ſuffer him to vnderſtand: if he heare, God will not ſuffer him to remember: if hee pray, God ſeemeth vnto him like *Baal*, which could not heare: at laſt he beholdeth his wretchednеſſe, as *Adam* looked vpon his nakednеſſe, and mourneth for his gifts as *Rachel* wept for her children, *becauſe they were not*. All this commeth to paſſe, that the Scripture might be fulfilled, *Whoſoeuer hath not, from him ſhall be taken that which hee ſeemeth to haue*. As the ſhip ſinketh vpon the ſea, while the Merchant ſporteth vpon the land, and makes him a banquerupt when he thinketh that his goods are comming in; ſo while we are ſecure, and the heart ſpendeth, and the eare bringeth

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not in, by little and little the ſtocke decayeth, and more become bankerupts in Religion, then in all trades beſide. When a man ſinneth, he thinketh with himſelfe, I will do this no more: after, another ſinne promiſeth as much profit as that, and hee ſaith againe, I will doe this no more: preſently another ſinne promiſeth as much profit as that, and he ſaith againe, I will doe this, and no more. There goeth ſtrength, and there commeth a wound: ſo the ſoule bleedeth to death, and knoweth not her ſickneſſe till ſhe be at the laſt gaſpe. Euen as a man vndreſſeth himſelfe to bed, firſt he caſteth off his cloake, and then his coat, and then his doublet: ſo when God rifleth our hearts, he pulleth away one feather after another: firſt, he wounds his faith, after, he ſtrikes his loue, then he blindeth his knowledge; then, hee ſhall haue no delight to heare the Word: after, he ſhall grow to hate the Preachers of the Word: at laſt, hee ſhall euen hate the Word it ſelfe. This is the bleeding of the ſoule, or the ſpirituall conſumption, when graces drop away, as the haires fall from an hoary head before death. Let *Achitophel* be a ſpectacle for all to feare, he was counted a wiſe man, and a deep Councellor: yet becauſe it was the wiſedome of the fleſh, the Story ſaith, that God turned his wiſedome into folly: and that hee might ſeeme fooliſh (as he was indeede) God made him to hang himſelfe, whereby his folly was more notorious then his wiſedome. But moſt notable is the example of perſecuting *Saul*: when he began to fall, he ran headlong. Firſt, he fell in hatred of *Dauid*, then he fell in hatred of God, after, God fell in hatred of him: anon the Spirit departed from him: at laſt he ſought for helpe at Witches, which he had condemned before. This is the property of ſinne, to ſpur a man forward, vntill he commit that which he condemneth himſelfe, that hee may bee tormented of his owne conſcience. Now if I might apply this Scripture, as Chriſt ſaith, Are there no moe ſinners but they, vpon whom the Tower of Shilo fell? So I may ſay, Is the Talent taken from none but from him which hid it in the ground? Nay, *Saul* was but a type of many which ſhould loſe the Spirit; *Sampſon* was but a type of many which ſhould loſe their ſtrength: *Demas* was but a type of many which ſhould imbrace the world. As *Dauid* cryeth, *How are the mighty ouerthrowne!* ſo we may mourne and ſay, How are

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the zealous cooled, how are the diligent tired? They which should season others, are become like the white of an egge, which hath no taste: once they seemed to haue fruit, but now they are not hanged with leaues. As God cryed vnto *Adam, Adam, where art thou?* so they may cry, Zeale, where art thou? Learning, where art thou? Conscience, where art thou? Loue, where art thou? they which shined like the Sunne when they rose, seeme now to be eclipsed of their light. The world hath wonne the flesh, the flesh hath wonne the spirit, and *Iordan is turned backe*. As God tooke heate from the fire when it would burne his children, so he taketh knowledge from the learned, when they turne it to euill. Now, when they see such ruines of their gifts, with what heart can they thinke, I am the tree whom Christ accurseth, or am I the seruant of whom it is said, *Take his Talent from him*? Therefore I say to you, as Christ said, *Remember Lots wife*: as her body was turned into salt; so your wisedome may turne into folly, your knowledge may turne into ignorance, your vnderstanding may turne into blindnesse, your zeale may turne into coldnesse: therefore let all which haue a Talent, take heede how they vse it. Three things I note in these words, and then I end. First, Christ saith not, It shall be taken from them which haue, but from them which *seeme to haue*.

Note.

Lest they which stand, should feare to fall. *Paul* saith not, Let him which standeth, take heed lest hee fall; but, *let him which thinketh he standeth*: so, lest they which haue the Spirit should feare, Christ saith, *It shall be taken from them which seeme to haue*. Marke how warily the Scripture speaketh; for this speech doth shew that many shall fall, and yet it doth shew that none shall fall, but they which *seeme* to stand, that none shall lose the spirit, but they which *seeme* to haue it. For if Christ would take from them which haue, as hee giueth to them which haue, hee would not say, they which *seeme to haue* at his taking, no more then he said it at his giuing. So we haue a comfort in this terror, like the hony which *Sampson* found in the Lions jawes: for if God will take from none but them which seeme to haue, then we need not feare, vnlesse we be hypocrites: for the threatning is made to none but them which *seeme*. Secondly, this speech doth shew, that many haue that shew of holinesse which *Paul*

speaketh

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ſpeaketh of, wherewith they would deceiue God, and deceiue themſelues: you haue *Pilate* waſhing his hands in hypocriſie, as well as you haue *Dauid* waſhing his hands in innocency: you haue the Sichemites with their Circumciſion, as well as the Iſraelites with their Circumciſion: you haue the Sadduces with their doctrine, as well as the Apoſtles with their doctrine: you haue the Phariſie with his prayer, as well as the Publicane with his prayer: you haue the Pythoniſt with her confeſſion, as well as *Peter* with his confeſſion: you haue the Exorciſts with their Ieſus, as well as *Paul* with his Ieſus: you haue Satan with his Scripture, as well as Chriſt with his Scripture: you haue *Iudas* with his kiſſe, as well as *Ionathan* with his kiſſe: you haue *Caine* with his ſacrifice, as well as *Abel* with his ſacrifice: you haue *Eſau* with his teares, as well as *Mary* with her teares: you haue *Achitophel* with his wiſdome, as well as *Salomon* with his wiſdome: you haue *Zidkiah* with his ſpirit, as well as *Elias* with his Spirit: you haue *Iezabel* with her faſts, as well as *Anna* with her faſts: you haue the Harlot with her vowes, as well as *Iacob* with his Vow. Of all theſe this Scripture is fulfilled, *That which they ſeemed to haue, was taken from them.* *Act.* 10. *Math.* 4.

This is the firſt note, The very ſhew of goodneſſe ſhall bee taken from them which haue not goodneſſe it ſelfe: leſt men ſhould content themſelues with ſhewes and ſhadowes. Chriſt ſaith, *That which hee ſeemes to haue, ſhall be taken from him:* as if he ſhould ſay, Take away his Talent, and his napkin too, that he may not ſeeme to haue a Talent; as *Moſes* ſaith, *I will not leaue a hoofe behind.* Thou ſhalt not ſeeme juſt, nor wiſe, nor honeſt, but I will make thee as naked to men, as *Adam* was to me. Euen as the fig-tree, becauſe it had no fruit, was ſpoyled of his leaues, which ſhewed like fruit: ſo they which haue made ſhipwracke of honeſtie, ſhall make ſhipwracke of credit too. Their name ſhall goe with a brand vpon it, like *Caine* the murtherer, *Achan* the thiefe, *Abſalom* the rebell, *Magus* the ſorcerer. *Iudas* had for his title, *Iudas Which betrayed the Lord*, Act. 1. *Ieroboam* had for his title, *Ieroboam Which made Iſrael to ſinne.* *Demas* had for his title, *Demas Which embraced the World.* Marke how ſinne doth perſecute and vexe the ſinner. Indeed, *Demas* had embraced the world, but hee would not haue the world to know it:

but

but see first how God makes *Paul* to know it, and after, hee makes him to proclaime it, that now *Demas* is not onely an hypocrite, but knowne to be an hypocrite, like a rogue which is burned in the eare. When *Jeroboams* wife came to the Prophet to enquire of her sonne, she disguised her selfe, because she would not be knowne; yet the Prophet knew her: for so soone as she knockt at the doore, he called, *Come in, Jeroboams wife*: so though men disguise themselues with sober countenances, and holy speeches, and honest company, because they would not be knowne; yet when God seeth an hypocrite, he will pull his vizor from his face, as *Adam* was stript of his figge-leaues, and shew the Anatomie of his heart, as though his life were written in his forehead, and he shall maruell how men know that, which he scarce thought had beene knowne to God.

Thus he which hath made the day, can bring forth thy righteousnes like the light: he which hath made the night, can bring forth thy wickednesse like the darke. Therefore *Salomon* saith, *The candle of the wicked shall bee put out:* That is, the least light that he hath, shall be quenched, *Prou.* 15.

Thus you see how God will increase your gifts, if you vse them; and how God wil decrease them, if you vse them not. Now let vs pray that he will teach vs this vse, that wee may receiue his blessing. *FINIS.*

THE MAGISTRATES SCRIPTVRE.

Psal. 82. 6, 7.

I haue said, Yee are Gods, and ye are all the children of the most High.

But yee shall dye as a man, and ye Princes shall dye like others.

I May call this text, *The Magistrates Scripture.* Considering the state of Kings and Gouernours, how much good they might doe, and how little they performe, GOD becomes a remembrancer vnto them. And first, shewes what a high calling Princes and Rulers haue, and then, lest

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leſt they ſhould bee proud of it, and make their magiſtracie a chaire of eaſe, he turnes vpon them againe, as though he had another meſſage vnto them, and tels them, that though they bee aboue other, yet they ſhall die like other; and though they judge here, yet they ſhal be judged hereafter, and giue account of their Stewardſhip, how they haue gouerned, and ſtrait as their ſubiects how they haue obeyed. A good *Memorandum* for all in authoritie, ſo to deale in this kingdome, that they loſe not the kingdome to come.

I haue ſaid yee are Gods, &c. How can hee call them Gods, which calles himſelfe *the onely God?* and ſaith, *There are no more Gods but he*, Eſay 44.5. & 45.21. *I haue made thee Pharaoh his God*, ſaith God to *Moſes*, Exod. 7.1. becauſe he had giuen him power to ſpeake vnto *Pharaoh* in his name, and to execute his judgements vpon him: ſo hee calleth Magiſtrates *Gods*, becauſe he hath giuen them power to ſpeake to the people in his name, and to execute his judgements vpon them. Out of this name, Rulers may learne how to gouerne, and ſubiects how to obey. As the inferiour Magiſtrates doe nothing but as the ſuperiour Magiſtrate preſcribeth: ſo they which rule vnder God, for God 1. Sam. 8. muſt rule by the preſcript of God, and doe nothing but as their conſcience tels them, that God would doe himſelfe. Therefore they which vſe their power againſt God, which beare the perſon of God, and execute the will of the diuell; which make lawes againſt Gods law, and bee enemies to his ſeruants; are worſe then *Balaam*, which would not curſe whom God bleſſed: and ſo much as in them lyeth, make God a lyer, becauſe they cannot ſo well be called *Gods*, as Diuels: ſuch *Gods* goe to hell. Numb. 22.18.

I haue ſaid yee are Gods, &c. Firſt, this name informes vs what kind of Rulers and Magiſtrates we ſhould chuſe: thoſe which excell all other men like *Gods* among men. For a King ſhould be a man after Gods owne heart, like *Dauid*, as appeareth in the firſt booke of *Samuel*, the thirteenth Chapter, and fourteenth verſe. As all thoſe whom God ſet ouer his people in his mercie, and not in his anger, had ſome note of excellencie aboue the reſt, which God choſe them by, as it were the Magiſtrates mark: *the mildeſt man*, Num 12.3. or *the wiſeſt man*, 1. Reg. 4.31.

or *the justest man:* Heb.7.2. as though all these had met in one, the inquisition should haue stayed there, and all giue place to him; but our vertues are so singled, that he which was called the mildest, is not called the wisest; and he which was called the wisest, is not called the justest: as though God found some defect in his owne election. For when he chose one milde, another wise, and another just, hee shewed that he would haue one which is milde, and wise, and just like himselfe: that is (as I may say) a man made euen in print.

As *Paul* biddeth to *chuse Widowes which were Widowes indeed:* 1.Timoth.5.3. so we should chuse Magistrates which are Magistrates indeed; that is, such as seeme to bee sent of God for that purpose, as *Pharaoh* chose *Joseph*, because he was the fittest in all the land, Genes.41.38. *Elisha* thought that the single
Esay 30.33. spirit was not enough, but required that the spirit of *Eliah* might be doubled vpon him, because hee was a Prophet which should teach others: so wee should picke out them which haue a double spirit to bee Magistrates, because they must gouerne others; as God picked forth *Joshua* in *Moses* roome: he might haue chosen many out of all Israel, which had the spirit of wisedome; but he chose *Joshua*, of whom he saith, that *hee was full of*
Deut.34.9. *the spirit of Wisedome:* Deut.24.9 shewing, that if one bee better then another, he should be chosen before the rest, because the best haue said, *Send another*, Exodus 4.14. as though none were fit: but for want of Angels, we are faine to make Magistrates of men. Therefore as *Samuel* went ouer all the sonnes
1.Sam.16.5. of *Ishai*, to annoint a succession to *Saul*, and put backe one after another which thought themselues fit, yet there was but one amongst them which pleased God, and the Prophet could scarce discerne him: so necessary it is that this choyce be committed to none but to the godly, because he which would haue chosen the best, yet liked another before him. Therefore there was such a scrutiny amongst the Tribes, to finde out the man whom God had chosen, as *Jethro* taught *Moses* to cull out of
Exod.18.21. all the people, those which *had best courage*, and *feared God*, and *dealt truely*, and *hated couetousnes*. Therefore a wicked man may not supply the place of God, as the Scribes and Pharisies sate
Math.23.2. in *Moses* chaire: but as it is said of *Iudas*, *Let another take his*

place:

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place: so let better take their place, for they which are called *Gods*, must be like God. If all should be *holy as he is holy*; how much more should they be as pure as hee is pure, wise as hee is wise, just as he is just, which beare his name, which supply his person, and guide the world vnto good or euill? If the race should bee to the swift, and the battell to the strong; then as *Saul* did exceede all the men of Israel from the shoulders vpward, so he which commands others, should exceede other in guifts of grace, that they may know him from the rest, and say, This is he, for he exceedes the rest in vertue as *Saul* did in stature, like the King of Bees, which is fairest of all the hiue. Therefore if *Pharaoh* would let none but *Ioseph* gouerne Egypt, *Pharaoh* shall rise vp against those Kings, which care not whom they place ouer their people, imitating *Reboboam*, which made them his companions, whom he should haue expelled from his Court, 1. *King.* 12. 8.

Acts 1. 10. 1. *John* 3. 3. *Eccles.* 9. 11. 2. *Sam.* 9. 2. *Gen.* 43. 18.

Secondly, this extolleth the calling of Magistrates. As *Iacob* honoured *Iosephs* children, when hee said, they should be called after his name, so God honoureth the Magistrates, when hee giues them his owne name, calling them *Gods*, as though there were a kind of Godhead in them. These things pertaine to the wise, and they themselues doe not alwaies see it; yet he which hath a spirituall eye, and carries the patterne of GOD in his heart may see another likenesse of God in Magistrates, then in common persons. As the builders of the Temple had a speciall wisedome and spirit, which God gaue them for that worke which they were chosen to: so when *Samuel* had annointed *Dauid* he saith, *That the Spirit of the Lord came vpon Dauid from that day forward*: as though hee had another spirit after, then he had before. There is a difference betweene Kings and inferiour Magistrates: for the Prince is like a great Image of God, the Magistrates are like little Images of God, appointed to rule for God, to make Lawes for God, to reward for God, to punish for God, to speake for God, to fight for God, to reforme for God: and therefore their battels are called *the Lords battels* and their judgements *the Lords judgements*, and their throne *the Lords throne*, and the Kings themselues *his Kings*: to shew that they are all for God, like his hands: by some hee teacheth

Gen. 48. 16. *Prou.* 24. 23. *Exod.* 31. 3. & 35. 31. 1. *Sam.* 16. 13. 1. *Sam.* 28. 26. 2. *Cor.* 5. 6. *Numb.* 9 8. *Psalm.* 2. 6.

mercie, by some iustice, by some peace, by some counsell, as
Math.14.18. Christ distributed the loaues and the fishes by the hands of his Disciples. This God requires of all when he cals them *Gods*,
2.Cor 9.1 to rule as he would rule, judge as he would judge, correct as he would correct, reward as hee would reward, because it is said, *that they are in stead of the Lord God:* that is, to doe as he would doe, as a scholler writes by a Copie. This is a good study for Magistrates in all their judgements, to consider what God would doe, because they are in stead of God; I rule for God, I speake for God, I judge for God, I reward for God, I correct for God: then as he would doe and determine, so must be my sen-
Matth.12.19. tence. As we should thinke how Christ prayed before we pray, and how he spake before we spake, because his actions are our instructions: so they should thinke how Christ would judge, be-
Deut.17.10. fore they judge, because Gods Law is appointed for their law. Such a thought must needs leuell the way before them, and put them in mind of a good, and just, and holy judgement, because God is good, and just, and holy.

Thirdly, they are called *Gods*, to teach them how they should gouerne. Howsoeuer other care for the glory of God, the performance of his will, the reformation of his Church: Princes and Rulers which are Gods themselues, are to doe the businesse of God as their owne businesse, because they are Gods. Gods businesse is their businesse, Gods law is their law, Gods honour is their honour. When the King, or Iudge, or Magistrate, doth seek the kingdome and glory of God, hee should thinke hee seeketh his owne kingdome and glory, and therfore seeke it, and further it as earnestly and diligently as he would his owne; and rule, and judge, and speake, and punish, and counsaile, as hee would for
Psal.139.21. himselfe. Euen as *Dauid* counted Gods foes his foes, and Gods
Exod.42.27. friends his friends. And *Moses* persecuted them that were Ido-
Numb.16.16. laters against God, as he did them which were traitors to himselfe.

If this were obserued, wee should see such a change, that diuers which take, should giue; and they which giue, should take; they which labour should rest; and they which rest, should labour. How can they pray to God, which know that the lawes of God are not obeyed? that his will is not regarded? but the

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poore vnpittied, because of their remisnesse in not bridling the insolent? It may seeme that in *Eliah* his answere to *Achab*, it was prophesied who should trouble Israell, to the worlds end: for speaking to the wicked Magistrate, he said, *It is thou which troublest it*. So the vngodly Rulers and graceless Striuers against lawfull rule, in their owne hearts calling themselues *Gods*, not being so called of God, are cause of all disorder in euery Common-weale. 1. *King*. 18. 17.

Fourthly, they are called *Gods*, to encourage them in their office, and to teach them that they need not dread the persons of men: but as God doeth that which is just and good without the jealousie of men, so they, vpon the Bench, and in all causes of Iustice, should forget themselues to bee men, which are led by the armes betweene fauour and feare, and thinke themselues *Gods* which feare nothing. This boldnes is so necessary in them which should judge all alike, that in Deut. 3. 28. *Moses* encouraged *Ioshuah*; in *Iosh*. 1. 18. the people encourage him; in vers. 9. God doth encourage him, saying, that he will be with him: but heere he is with him: for hearing God call them *Gods*, shewes that God is there, nay, that they are hee; which should strike a wonderfull minde in them. As a princely spirit came vpon *Saul* so soone as he was a King, so hearing that they are *Gods*, it should change them, and make them excell the order of men, vntill they resemble God, after whom they are named; as *Salomon* studied and prayed till he was wiser then all that hee gouerned: then they need not blush to reade this testimony, *I haue sayd, Yee are Gods*: or else it will seeme a checke vnto them, like the mocke which God gaue vnto *Adam* when he said, that *he was become like himselfe*. As many sit in Gods place, and yet neuer knew that the Scripture called them *Gods*, nor why they haue this name, no more then *Nabal*: so many play *Nabal* in their offices, and are readier to aske, *Who is Dauid? Who is Christ?* then (when his cause comes before them) speake or doe any thing for him, but the women goe before them againe like *Abigail*, as though God would shame them with the weaker vessell: I cannot compare them fitter then with King *Agrippa*, who thought it better to be a Christian almost, than altogether. This is the Religion of these times, they feare nothing more then to 1. *King*. 3. 6. 1 *King* 4. 33. *Gen*. 3. 22. 1. *Sam*. 25. 25.

bee counted too precise: but God doth call them more then precise: for he calles them *Gods*; of all men they should not forget his name. Princes and Rulers haue many names of honour, but this is the honourablest name in their titles, that they are called *Gods*: other names haue beene giuen them of men for reuerence, or flatterie, but no man could giue them this name but God himselfe. Therefore their name is a glasse wherein they may see their dutie, how God doth honour them, and how they should honour him. What am I more then hee, that God should set me in his owne Chaire, and giue me his owne name, and more then others? he hath not done so to all:

Math.5. but if they which are called his *Children* are *happie*, they which are called his *Disciples* are *happie*: they which are called his ser-

2.Sam.18.23. uants are *happie*: how *happie* are they whom he calleth *Gods*? It seemes, that if God could haue called them by a higher name then his owne, he would haue called them by some other name: but this word is enough to put them in minde of all that they should doe. Thinke that *ye are Gods*, and it will make you ashamed to obey the Diuell; for then ye are like *Gods* no more, but like sinfull men: and the poorest vassall which serues God in a cottage, is liker God then you. Are they *Gods* which oppresse Gods children? Nay, doth he not lie which calles them worshipfull, or noble? If such deserue not their titles, how can Antichrist of Rome thinke of his vsurped names, and not bee abashed? Can he sit downe in Gods place and speake against him, judge against him, decree against him, euen in the Temple of God resisting God?

Againe, for another sort of *Gods*: Doth iniquitie become

2.Thess.2.4. *Gods*? Doth partialitie become *Gods*? Do bribes become *Gods*? They are greedy *Gods*, Idoll *Gods*, belly *Gods*, and may be tear-

1.Cor.4.4. med *Gods*, because they are like *the God of this World*, which doe

Dan.4. but stay (like *Nebuchadnezzar*) vntill their iniquitie be full, that they may be cast out like beasts, as a derision to them that gouerne. But they which regard this honourable testimony of

Nehem.6.11. God, as *Nehemiah* said when hee was tempted to flie, *Should such a man as I flie?* So when they are tempted with bribes, should such a man as I take bribes? should such a man as I doe wrong? should such a man as I be a lier, or a swearer, or a scoffer,

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fer, or a drunkard, or a gamester, or an vsurer, or a profaner, vpon whom all eyes are set to take their example, and to whom they would hearken sooner then to God himselfe? Then he resolueth to rule according to his name; knowing that all the soules which might be wonne by him, shall be required of him, as the sinnes of Israel were imputed to *Jeroboam.* 1.King.15.30.

Thus God doth chatechize them in their owne names, and calles them *God*,, to teach them their duty to God. All should bee godly, but they should be like God: that is, (as I may say) more then godly, or the next to God in godlinesse. If any come betweene them, they lose all their honour, and would thinke themselues put downe, like a gheast which is set lower, or a Iustice which is turned out of office. For so God doth humble them and disgrace them, which dishonour their calling. as hee did *Saul* when the princely spirit departed from him; his sonnes and his daughters, and his subiects did fauour *Dauid* more then him, that he could doe nothing with them: because God did not loue him, he would not let his seruants loue him. But when *Dauid* came to the Crowne, because he had grace with God, he prospered in all that he went about, and euer reformed what he would: for *the Lord* (as he said) *subdued the people vnto him*: that is, made them incline to his will: as we reade of *Saul* in the beginning of his raigne before he had rebelled, *a band of men did cleaue to him*, of whom it is said, *whose hearts God had touched*: as though while the Rulers hearts doe stand toward God, the peoples heart should stand towards them, and they should carry them like God to all their desires: as it is said of *Dauid*, *Whatsoeuer the King did, pleased all the people.*

1.Sam.22.7. 2.Sam.19.4. 1.Sam 18.7. 1.Sam.22.27. 2.Sam.5.10. Psal.18.48. 1.Sam.10.26. 1.Sam.32.6.

Therefore looking into this diuine ordinance, what a power they haue ouer the people, which they should neuer haue got from men, if God had not giuen it them; I haue thought it an easie matter to redresse an hundred things which trouble Christendome without reason, and none would kicke against it, if these *Gods* would cast downe their Crownes, and begin to the rest: for all stay vpon them, like the alarme which soundeth first to the battell: for our experience shewes, that there will be no great good done, if the example of the best giue not light vnto the rest.

Oh, would that princely spirit would once come vpon them
Numb. 27.17. to goe before the people, which *Moses* appointed for the Kings
Math. 2.8. place, and not lagge after them like *Herod*, which said he would
Iohn. 3.1 come after the Wisemen to Christ: for if *Nicodemus* came by night, no maruaile though the rest come not at all. Thus their name tells them how they should rule, and by consequence teacheth how we should obey: God calles them *Gods*, therefore hee which contemneth them, contemneth God: God calles them *Fathers*, therefore we must reuerence them like *Fathers*: God calles them *Kings*, *Princes*, *Lords*, *Iudges*, *Powers*, *Rulers*, *Gouernours*, which are names of honour; and shall we dishonour them whom God doth honour? Our first lesson is, *Feare*
Prou. 24.21. 1. Pet 2.17. *God*, the next is, *Honour the King*: that is, (as *Paul* interpreteth) *wee must obey for conscience*: not against conscience: for
Rom. 13.5. Iohn 19.11. Heb. 5.4. that were to put a stranger before the King, and the King before God, which Christ saith, *Haue no power but from God*: and therefore cannot make themselues Magistrates, no more then they can make themselues *Gods*. As none could giue this name but God, so no man which exalteth himselfe, can challenge this
Acts 8.9. honour, no more then *Simon Magus* was great, because he called himselfe *a great man*. But they to whom God saith, *I haue called ye Gods*, as if he had the naming and appointing of them.
Rom. 13.2. *Euery power is from God*: for by nature, no man can challenge power ouer other, but by the *Word*: and therefore *euery soule*
1. Pet. 2.13. *which is subiect to God, must be subiect to them*: for he which cals them *Kings*, callesvs *subiects*: this is their patent (as the Queene
Ier 27.12. of Sheba said to *Salomon*) that *God had chosen them Kings, and*
2. Chron. 9.3. *set them vpon the throne*. As he said, and all things were made;
Genes. 2. so as he saith, all things should be. Therefore vnlesse yee heare this, *I say*, ye that are Lords, Iudges, and Magistrates, ye are no Lords, no Iudges, no Magistrates of God. And therefore the Pope and his Clergie, to whom God neuer said, Ye are Lords, or Iudges, or Magistrates; are no Lords, no Iudges, no Magistrates of God: but that which the Lord saith they are, that they are, and no more, though they put on a triple crowne. If they were worthy to be called as others, Pastors, Doctors, and Teachers, we would giue them those titles. They which giue them more then the Lord giues them, make them proud,

and

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and insolent, and tyrannous, more then they which are Lords, Iudges, and Magistrates indeed. But for these vsurped titles, and base-borne honours which they haue encroched from men (which puffe them vp, and trouble them like *Sauls* armour) they would haue intended the duty of Ministers and Teachers, as the Apostles did: whereas now they are so cumbred and mingled, by their vsurping ouer Princes, that they are neither good Ministers, nor good Magistrates; but linsie woolsie, a mingle mangle betweene both, nay vtterly falne from both, being no shepheards, but wolues; of whose slaughters, all Christian kingdomes haue been the shambles, who seeking a superfluous title, they haue forgone all necessary duties: and but for their formalities, a man could not know of what profession they are; for they neuer preach, nor write, but to maintaine their Kingdome, which falles (like the tower of Babel) faster then they build. Therefore as *Naomi* said; *Call me no more Naomi, which signifieth beautifull: but call me Mara, which signifieth bitter:* so they may say, Call vs no more Bishops, or Pastors, or Doctors, or Preachers; but call vs robbers, and sleepers, and giants, and Pharisies, whom we succeed. For why should they be called Byshops which doe not watch; or Pastors, which do not feede: or Doctors, which doe not teach: or Iustices which do not justice? except this be the reason: The Idols were called gods, though they were vnlike God. If their bodies had growne as farre out of square since Christs Ascention, as their titles, pompe, and honour, they might stand in the maine seas, and not be drowned: for their heads would crow aboue the water.

1. *Sam.* 17. 39.

Genes. 11.

Ruth. 1. 20.

Exod 20. 13.

It followeth: *But ye shall die as a man.* Here he distinguisheth betweene mortall *Gods*, and the immortall *God*, Ye haue seene their glory, now behold their end: *They shall all die like others.* Though they be neuer so rich, so godly, so mighty, so honourable while their date lasteth, yet they may as truly, as *Iob*, call *corruption their father, and the worme their mother: for the graue shall bee the last bed of all flesh.* As they were borne like men, so they *shall die like men*, the same comming in, and going out, is to all, nay, if ye respect but the body, he might say, Ye shall die like beasts: for *Man being in honour* (saith *Dauid*) *may well be compared vnto beasts that perish*: though he be in honour, yet hee perisheth

Iob 17. 14.

Psal. 49.

risheth like the beasts which haue no honour; and Death will not take his kingdome for a ransome, when God doth but say, his time is come. When *Esay* had said, that *All flesh was grasse*: as though he would correct his speech, he addes; *and the glory of it is as the flower of the field.* As if he should say; Some men haue more glory then other, and they are like *flowers*; the other are like *grasse*: no great difference, the *flower* shewes fairer, but *grasse* stands longer; one sithe cuts both downe, like the fat sheepe and the leane, that feede in two pastures, but are killed in one slaughter. So though the great man liue in his palace, and the poore man dwels in his cottage, yet both shall meete at the graue, and vanish together. Euen they which are Lords, and Iudges, and Counsellers now, are but succ. ssours to them which are dead: and are neerer to death now, then when I began to preach of this theame. It had beene a great Sessions for all other to *die*: but for Magistrates, Princes, for Kings, for Emperors, to *die* as they *die*; what a battell is this, that leaues no man aliue? Shall the Gods *die too*? He giues them their title; but he telles them their lot. Though their power, though their wealth, though their honour, though their titles, though their traine, though their friends, though their ease, though their pleasures, though their diet, though their clothing be not like other, yet their end shall be like other: nay, their ends are like to be more fearefull then other: for God makes them examples of great men, as he did of *Pharaoh*; and therefore we see so many strange and sudden deaths of Princes more then of other. Therefore he spake here with the least, when he said, *Yee shall die like other*: for very few of them escape the sword, or knife, or poyson; which other neuer, or very seldome feare. But if all your subiects were your friends, *yet you shall die like them*: for are ye not cold when winter comes? are ye not withered when age comes? are ye not weake when sicknesse comes? and shall yee not goe (as well as the meanest) when death comes? Therefore bee not proud of thine honour, as though it would last alwaies, for thou shalt die, and then all thine honour shall forsake thee, and another shall rise in thy place as great as thou: and when his glasse is runne, another shall follow him, and so another, till death haue all.

Esa. 40.

Exod. 9. 16.

Be

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Bee not cruell in thine Authoritie, as though it would last alwayes, for thou shalt *die*, and then thy authoritie shall *die* with thee; and they which remaine aliue, will send infinite curses after thee, because thy life was a scourge vnto them.

Be not secure for thy wealth, as though it would last alwayes: for thou shalt *die*, and then other shall take thy riches, and thou shalt goe to giue account how thou camest by them. How many things doth he imply, when he saith, *Yee shall die?* This is a barre in their Armes, which makes the proudest peacocke lay downe his feathers when he thinkes vpon it, though he pricke them vp againe; whereby the holy Ghost would haue them learne, that nothing will make them liue, and rule, and deale so well in their thrones, as to remember that *they shall die*, and shortly giue account for all: signifying, that prosperitie makes vs forgetfull of our ends, and that these mortall *gods* liue as though they were immortall. A hard thing for Princes to remember death: they haue no leysure to thinke of it, but choppe into the earth before they be aware; like a man which walketh ouer a field couered with snow, and sees not his way, but when he thinketh to runne on, suddenly falles into a pit: euen so they which haue all things at will, and swimme in pleasure, which as a snow coucreth their way, and dazeleth their sight; while they thinke to liue on, and reioyce still, suddenly rush vpon death, and make shipwracke in the calme sea.

Therefore as it is good for them to heare they are *Gods*: so it is meet to know they *shall die*. Wherefore *ye shall die*, saith he, in the next words; as if he would preuent some conceit, that they would take of the words which he cast out before, hee cooles them quickly before they swell, and deferres not to another time, but where hee calles them *Gods*, there he calles them wormes-meate, lest they should crow betweene the praise and the checke, *I haue said yee are Gods, but ye shall die like other men*. But for this *die*, many would liue a merry life, and feast and sport, and let the world slide: but the remembrance of death is like a dampe, which puts out all the lights of pleasure, and makes him rubbe, and frounce, and whine which thinkes vpon it, as if a moate were in his eye. O how heauie

tidings

tidings is this to heare thou shalt *die*, from him which hath life and death in his owne hands, when the message is sent to them which raigned like *Gods!* as if he should say, Euen you which glister like Angels, whom all the world admires, and sues, & bowes to, which are called honourable, mighty, and gracious Lords, I will tell you to what your honour shall come: first, ye shall wax old *like others*; then, ye shall fall sicke *like other*; then *Ye shall die like others*; then ye shall be buried *like other*; then ye shall be consumed *like other*; then ye shall be judged *like other*, euen like the beggers which cry at your gates: one sickens, the other sickens; one dies, the other dies; one rots, the other rots: looke in the graue, and shew me which was *Dives*, and which was *Lazarus*. This is some comfort to the poore, that once he shall be like the rich; one day he shall be as wealthy, as mighty, and as glorious as a King; one houre of death will make all alike: they which crowed ouer other, and looked downe vpon them like Oakes, other shall walke vpon them like wormes, and they shal be gone as if they had neuer beene.

Where is *Alexander* that conquered all the world, and after sought for another, because one would not satisfie him? Where is *Xerxes*, which could not number his Armie for multitude? Where is *Nemrod*, which built his nest in the cloudes? Where is *Sampson*, which slew an armie with the jaw of an Asse? Where is *Constantine*, *Nero*, *Caligula*, *Titus*, *Vespasian*, *Domitian*, thunderbolts in their times? A hundred Princes of England are dead, and but one aliue; the rest are gone to giue account how they ruled here, when they sustained the person of God.

Gen.11.4.

Judg.15.15.

Lam.4.12. *Who would haue thought* (saith *Ieremy*) *that the enemie should haue entered into Ierusalem, and spoiled that faire Citie?* Yet hee brake into it, and Ierusalem was ransackt *like other*. Who would haue thought that *Herod*, which was honoured like a GOD, should haue bin deuoured with wormes, and sauored that none could abide him? Yet while he was in his pompe like an Idoll, suddenly hee was strucken, and all his glory like the snuffe of a candle, which all men looked vpon euen now when it shined, and now it so sauors, that they tread it vnder foot.

Act.12.13.

Ibi.12.5.

Who would haue thought *Jezabel* that beautifull temptation,

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tion should haue been gnawed with dogges? Yet she was cast vnto dogges, and not an eare left to season the graue. What would he thinke, that had seene *Salomon* in his royaltie, and after seene him in the clay? O world vnworthie to bee beloued! who hath made this proud slaughter? *Age*, *Sickness*, and *Death*, the three sumners, who haue no respect of persons, made them pay the ransome themselues, and bow to the earth from whence they came: there lye the men that were called *Gods*. How soone the flower of this world is faded! Yesterday the tallest Cedar in Libanus, to day like a broken sticke troden vnder foote, yesterday the state liued vpon earth, to day shrowded in earth, forsaken, forgotten, that the poorest wretch would not be like vnto him, which yesterday crouched and bowed to his knees. Then woe to them which had the name of God, and sins of men, *for the mighty shall bee mightily tormented*. All their friends and subiects, and seruants forsake them, because they go to prison to trie the mercie of hell, and take what the spirits of darkenesse will heape vpon them: there lie many of the men which were called *Gods*; and thus ends the pilgrimage of Kings, Princes, and Rulers. This is our life while we enioy it, wee lose it like the Sunne which flies swifter then an arrow, and yet no man perceiues that it mooues. Hee which lasted nine hundred yeeres, could not hold out one houre longer; and what hath he now more then a child which liued but a yeere? Where are they which founded this goodly Citie; which possessed these faire houses, and walked these pleasant fields; which erected these stately Temples: which kneeled in these seates; which preached out of this place but thirty yeeres agoe? Is not earth turned to earth? and shall not our Sunne set like theirs when the night comes? yet we cannot beleeue that death will find out vs, as hee hath found out them: though all men die, yet euery man dreames, I shall escape: or at the least I shall liue till I bee old. This is strange, men cannot thinke that God will doe againe that which hee doth dayly, or that hee will deale with them as hee deales with other: tell one of vs that all other shall dye, wee beleeue it: tell one of vs wee shall die, and we beleeue it sooner of all then of one: though we be sore, though wee bee weake, though wee bee sicke, though wee bee elder

2. *King.* 9. 36.

Gene. 5. 27.

then

then those whom we follow to the ground. So they thought which lye in this mould vnder your feete, as you doe. If wisedome, or riches, or fauour, could haue intreated Death, those which haue liued before vs would haue kept our possessions from vs; but Death would take no baile, we are all tenants at will, and we must leaue this cottage whensoeuer the Landlord will put another in our roome, at a yeeres, at a moneths, at 2 weekes, at a dayes, at an houres warning, or lesse: the clothes which wee weare vpon our backes, the graues which are vnder our feete, the Sunne which sets ouer our heads, and the meates which go into our mouthes do crie vnto vs, that we shall weare and set, and die like the beasts, and fowles, and fishes which now are dead in our dishes, and but euen now were liuing in the Elements. Our Fathers haue summoned vs, and we must summon out children to the graue. Euery thing euery day suffers some eclipse, nothing standeth at a stay, but one creature cals to another, *Let vs leaue this world*. While we play our pageants vpon this stage of short continuance, euery man hath a part, some longer, and some shorter: and while the Actors are at it, suddenly Death steppes vpon the stage, like a Hawke which seperates one of the Doues from the flight; he shootes his dart; where it lights, there falles one of the Actors dead before them, and makes all the rest agast, they muse, and mourne, and bury him, and then to the sport againe. While they sing, play, and dance, Death comes againe and strikes another; there he lies, they mourne him, and burie him, as they did the former, and play againe: so one after another, till the players be vanished like the accusers which came before Christ, and Death is the last vpon the stage, *so the figure of this world passeth away*. Many which stand heere, may lye heere, or elsewhere within this twelue-moneth. But thou thinkest, it is not I, and he thinketh, it is not he: but he which thinks so commeth soonest to it. If I could make you beleeue that you haue but a yeere to liue, and that all which heare me this day shall come to the Barre before this day twelue-moneth returne againe, ye would prepare your selues to die and leaue your sins behind you, and depart Christians out of the Church, with a mind to do all that God would haue you; that when the twelue-moneth is ended, yee might liue with the

Iohn.8.9.

Angels

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Angels in heauen, and escape that fiery lake, where the Glutton begges but a drop of water to coole the tip of his tongue, and it will not be granted him, lest it should ease him. But now we know not whether we shall liue a weeke to an end, we will doe nothing that he bids vs, but abide the venture, and try the market what God will giue for sinne: so one is taken after another, and because we are not ready, we goe against our will, like *Lots* wife out of Sodome. This is our fashion to set the best last, till we can neither forsake our sinne, nor hope of mercy. Thus I haue proclaimed to all Kings, Princes, Iudges, Counsellors, and Magistrates, that which *Esay* foretold to one, *Set thy things in order, for thou shalt dye*: yet fifteene yeares were behinde when the Prophet warned him to set all things in order. But I cannot promise you fifteene yeares: for many Princes doe not raigne so long, for one that doth. That which *Esay* spake to one, God here pronounceth to all, *yee shall die*: therefore the message is sent to you; and when yee thinke of your *honour*, thinke of your *end*. These two notes, *that yee are Gods*, and *that ye shall die*, the holy Ghost thought enough, to teach you how to liue, and how to rule. And that we may be all like Gods hereafter, let vs prepare before the account: for none are in heauen, but they that left the world, before it left them.

Gen. 19. 26.

1 *King.* 20.

Therefore let vs pray, that God would keepe vs in remembrance of his iudgements, that the subtilty of sinne neuer steale our hearts from him, but that we may count this life a respite to repent, before the Iudge sit to diuide betweene the Sheepe and the Goates, when we shall giue account of all his instructions, corrections, and benefits, euen of this seed which hath beene sowne since yee came in, how you haue receiued his Word this houre.

FINIS.

THE

THE TRIALL OF VANITIE.

Eccles. 1. 2.

Vanitie of vanities, saith the Preacher: Vanitie of vanitie: All is vanitie.

Eccles. 12. 3. THis booke begins with, *All is vanitie*: and ends with, *Feare God, and keepe his Commandements*. If that sentence were knit to this which *Salomon* keepeth to the end, as the hauen of rest, after the turmoiles of vanitie: it is like that which Christ said to *Martha*; *Thou art troubled about many things, but one thing is necessary*. That which troubleth vs, *Salomon* calles *Vanitie*; that which is necessary, he cals the *Feare of God*: from that to this, should be euery mans pilgrimage in this world: we begin at *Vanitie*, and neuer know perfectly that we are vaine, vntill we repent with *Salomon*. Therefore this is his first greeting and lesson to all after his conuersion, to warne them that *All is vanitie*: as if God had said to him as he said to *Ezechiel*; *Cause Ierusalem to know her abominations*: as though men did not know their sinnes how vaine they are, as *Eliphaz* saith, *Hee beleeueth not that hee is vaine*: which makes euery man deferre his repentance vntill the very houre commeth, that sin maketh preparation to leaue him; and then fainting, he is vnwilling to depart, because he is not ready. Therefore I haue chosen this sentence, which speakes of nothing but *vanitie*, to shew how wee take the way to miserie, for the way to happinesse, and turne the *day of Saluation*, to the *day of Vanitie*. Let euery man thinke as I goe in this matter, why he should loue that which *Salomon* repented, if he thinke *Salomon* happier after he repented, then hee was before. This verse is the summe or contents of all this booke, and therefore *Salomon* begins with it, and ends with it: as if he should say; first, this is the matter which I will proue; and after, this is the matter which I haue proued: now you see whether I told you true, that *All is vanitie*. I may call it *Salomons* theame, or the fardle of vanities, which when hee hath bound in a bundle, he bids vs

Luke 10. 40.

Ezech. 16. 1.

Iob. 15. 31.

cast

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caſt it into the fire: for after hee hath done with them in his laſt Chapter and thirteenth verſe, as though he would haue no more thought of them, he turnes away from them, as if he had buried them, and goes to another matter, ſaying; *Now let vs heare the end of all, Feare God, and keepe his Commandements: for this is the whole dutie of man.*: as though he were exceeding glad, that after ſo many dangers through the rout of vanitie, yet God let him ſee the hauen of reſt, and brought him to the right end, and ſet him vpon ſhoare, where he might ſee his vanities, as *Moſes* looked backe vpon his enemies, and ſaw them drowned behind him. Exod. 14. 30.

The whole narration doth ſhew, that *Salomon* wrote this booke after his fall. When hee had the experience of vanities, and ſeene the folly of the world, what euill comes of pleaſure, and what fruit groweth of ſinne, he was bold to ſay, *Vanitie of vanities, &c.* Which he auoucheth with ſuch proteſtation, as though he would juſtifie it againſt many aduerſaries: for all the world is in loue with that which he cals *vanitie.* Therefore he puts to his name in the midſt of his ſentence, as if he would defend it againſt all commers: if any man aske, who broached this ſtrange doctrine? the Preacher (ſaith *Salomon.*) To teſtifie his heartie conuerſion vnto God, he cals himſelfe a *Preacher*, in the witneſſe of his vnfained repentance; as if God had ſaid vnto him, *Thou being conuerted, conuert thy brethren*, and be a *Preacher*, as thou art a *King*: ſo when we are conuerted, we ſhould become Preachers vnto others, and ſhew ſome fruites of our calling, as *Salomon* left this booke for a monument to all ages of his Conuerſion. Therefore they which write that *Salomon* dyed in his ſinne, and that ſuch a famous inſtrument of God went to the damned, doe great wrong to the worthy King, which giues them ſuch an example to repent, and would correct their raſh judgement, if they conſidered; firſt, that he was the cleereſt figure of Chriſt (except *Melchiſedech*) which paſſed all Kings in proſperitie, and all men in wiſedome. Secondly, that hee was inſpired by the Holy Ghoſt like the Prophets, to be one of the Pens of God to write his holy Word, the word of Saluation, which was not fit for a Reprobate. Thirdly, that God promiſed to his father, that hee would not take his ſpirit Pſal. 45. 7.

1.Chro.17.13 and his mercy from him as he did from *Saul*, nor forsake him as
2.Sam.7.15. he did *Saul*, but correct him in another sort. Fourthly, that God
2.Sam.12. is said to loue him: therefore as *Paul* concludes, that *Jacob* was
Nehem.13.6. elected, because God saith, *Jacob haue I loued*: so we may con-
clude, that *Salomon* was elected, because God saith, *Salomon*
Rom.9. *haue I loued*. Fifthly, that in Luk.13 28. all the Prophets of God
Gen.27. are said to be in heauen: and therefore *Salomon* being an holy
Prophet, must be holden to be in heauen. To shew that he was
1.King.11.45. a holy Prophet, in the 2. Pet. chap.3. vers.2. *Peter* calleth all the
2.Cor.9.31. Prophets which wrote in the Scripture, *Holy Prophets*. Lastly,
wee may gather out of the seuenth Chapter of this booke, and
the thirteenth verse, and out of the fifth of the Prouerbs, and the
fourteenth verse, that *Salomon* had left his concubines and vani-
ties, before he wrote this booke. Therefore to say that the figure
of Christ, the pen of the holy Scripture, the man whom God lo-
ued, the wisest man that euer was, and one of the holy Prophets
died a reprobate, is presumption against the Word, impietie a-
1.King.11.45. gainst God, and wrong to the dead: although because of his
3.Cor.10.12. grieuous fall into Idolatrie and vncleanesse, God left him in
disgrace, and makes no mention of his repentance, where hee
speakes of his death, that *they which stand, may take heed lest they*
fall, and see how easie it is to slip, by the example of him which
was wiser then they. *Salomon* being wicked, and yet saued, was
a figure of the Church, whose sinnes are forgiuen.

Thus hauing found as it were the Mine, now let vs digge for
the treasure, *Vanitie of vanities, &c.* This is *Salomons* conclu-
sion, when he had gone thorow the whole world, and tried all
things, like a spie sent into a strange countrie, as if he were now
come home from his pilgrimage, they gather about him to in-
quire what he hath heard and seene abroad, and what he thinks
of the world, and these things which are so loued among men;
like a man in admiration of that which hee had seene, and not
able to expresse particularly one after another, he contracts his
newes into a word: you aske me what I haue seene, and what
I haue heard: *Vanitie*, saith *Salomon*: and what else? *Vanitie of*
Eccles.1.11. *vanities*: and what else? *All is vanitie*. This is the history of my
voyage. I haue seene nothing but *Vanitie* ouer the world. Car-
rie this for the newes from the Preacher: *Vanitie of vanities, all*

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is vanitie: as if he should say, *Vanitie*, and greater *Vanitie*; and more then *Vanitie*: so the further hee did goe, the more *vanitie* hee did see, and the nearer he looked, the greater it seemed: till at the last he could see nothing but *vanitie*. When he was come to this, that hee did see all things vaine, vpon which men set their hearts, he was moued with compassion and could be silent no longer, but needs he must write to them which seeke felicity (as he did) in transitory things; to warne them that they seeke it not any longer in these foolish things, which haue no stabilitie nor contentation, but flie from them to *The feare of God*, which hath the promises of this life & the life to come. Therfore he begins with *All is vanitie*, as if he should say, *Loue not the world, nor the things of the world*. For I haue tried that there is no certainty in them. Thus he withdraweth them: First, from the wrong way, and then sets them in the right way to happinesse, which he defineth at last, to *Feare God and keepe his Commandements*. When hee had gone through a thousand *vanities*, then that comes in at the end, euen like our repentance which staies till death: so his drift is to shew that mans happinesse is not in these things which we count of, but in those which we deferre; his reason is, they are all *vanitie*: his proofe is, because there is no stabilitie in them, nor contentation of minde: his conclusion is, therefore contemne the world, and looke vp to heauen from whence ye came, and whither ye shall goe.

2. Tim. 3. 8.

1 Iohn 2. 15.

This is the scope which *Salomon* aimes at, as though wee did all seeke happinesse; but we goe a wrong way vnto it: therefore he sounds a retire, shewing that if we hold on our course, and goe forwards as we haue begun, we shall not find happinesse, but great miserie, because we go by *vanitie*. Therefore to fright vs out of this way, he breakes forth into an exclamation, *Vanitie of vanities, all is vanitie*.

Eccles. 1. 2. 3.

Now, *Salomon* full of wisedome, and schooled with experience, is licensed to giue his sentence of the whole world. For *the spirituall man iudgeth all things*, his iudgement is so certaine that it runnes before the Euidence; and condemnes all for *vanitie*, before he conuince them to be vaine: whereas wee proue first and condemne after, because our words are no authorities; he concludes first, and proues after: neuer any Iudge did con-

1. Cor. 2. 15.

demne so many together. *Salomon* resolued all the questions of
2. Chro. 9. 2. the Queene of Sheba, yet *Salomon* neuer answered so many questions at once, as now: for what can you inquire, but here you haue an answere? Aske him as the Souldiers, and Harlots, and Publicans asked *Iohn*: What is *Sinne*? *Vanitie*, saith *Salomon*. What is *Pleasure? Vanitie* too. What is *Beautie? Vanitie*
Luke 12. 14. too. What is *Riches? Vanitie* too. What is *Honour? Vanitie* too. What is *Long life? Vanitie* too. This is the state of all things after the fall, all turne to *Vanitie*. This is no reproch to the things, but shame to him which so abused them, that all things should be called *Vanitie* for him. What a testimony is this of him which should be the onely seruant of God on earth, whom hee created in holinesse and righteousnesse, whom he framed to his owne image, whom he placed in Paradise, and would haue raised to heauen, to heare that he hath so polluted his life with euery sinne, that now there is nothing but *Vanitie*? That is a lamentable song which will make him weepe that tunes it, if he thinke what he saith, how his state is changed since *Adam* his
Gen. 1. father died. Once God said, that *all was good*, and now he saith, that all is naught and vaine; as though hee forbad man, that which he created for man. That is not *Salomons* meaning to debarre men from the vse of creatures: although all things changed with man, and became worse then they were: yet he doth
Rom. 8. 20. here rather shew, that man reapes nothing but vanity out of these things by reason of his corruption; then, that the things themselues are vaine, if they were well vsed. For euer since the creation, *Paul* saith, 1. Timoth. 4. *That euery creature of God is good, and nothing is to bee reiected, if it bee receiued, or vsed with thankesgiuing: for it is sanctified by the word of God and prayer.* That is it which maketh them profitable to vs: which because it is wanting for the most part, therefore *Salomon* saith, that all are vaine to vs; not vaine of themselues, but because they are not sanctified as they should be; therefore in the 2. 24. the 3. 12. and 22. the 5. 17. the 8. and 15. he shewes a way how we may make profit of all and reioyce in our labours, and find a lawfull pleasure in earthly things, So often he calles to the vse, lest we should erre as the Monkes and Eremites haue done before, mistaking these words, when he saith, that *All is Vanitie*: they

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haue forsaken all company, and gouernment, and office, and trade, and got themselues into the wildernesse among beasts, to liue in quiet and silence, saying that men could not liue in the world, and please God, because *all is vanitie*. So while they counted all things vaine they became vaine themselues, and left those blessings which *Salomon* enioyed after his knowledge, more then he did before. Therefore it is vaine man which *Salomon* reproueth; which is not onely called *vanity*, but *lighter then vanitie*. If he did not things vainely, nothing should bee vaine in the world: whereas now by abuse, we may see sometime as great vanity in the best things, as in the worst. For are not many vaine in their knowledge, vaine in their policies, vaine in their learning, as other are vaine in their ignorance? Was not the wisedome of *Achitophel* a vaine thing? The swiftnes of *Hazael* a vaine thing? The strength of *Goliah* a vaine thing? The treasures of *Nabuchadnezzar* a vaine thing? the honour of *Haman* a vaine thing? The beautie of *Absolom* a vaine thing? The knowledge of the Scribes a vaine thing? The deuotion of the Pharisies a vaine thing? And so is the learning of all those a vaine thing, that doe no good with it, but either it lies vnder a bushell and moulds, or else it prattles like *Tertullus*, alwaies against *Paul* striuing to make warre betweene them, which loue dearer then any brethren. Psal. 62. 9. Acts 24. 5.

By this you may see that vanity is bold, when shee breakes into houses and Churches and Palaces: and sometime vanity may come to infect, where truth may not come to reprooue. Is it not high time then to sound this alarum againe, *Vanity of vanities, &c.*

If we would heare how vehemently, and how pittifully *Salomon* pronounceth this out cry, happily it would moue vs a little to heare how hee did exclaime of his owne life, and condemned himselfe, as it were by the sound of a Trumpet, that all might heare. For wee are all by nature such deafe Adders, that whether the Prophets come piping, or mourning or crying; they goe away from vs againe mourning like *Ieremy*, *We would haue cured Babel, but shee would not be cured.* Nay, *the City of Ierusalem would not*, saith our Sauiour Christ, when he wept for his Israelites. Therefore *Salomon* speakes thrice, like a Crier, Ier. 51. 9.

Vanitie of vanities: as the mother which would faine make her
sonne to heare, shee doubles and trebbles her words; *What my*
Prou 31.1. *sonne*, and *what the sonne of my wombe*, and *what the sonne of my*
desire! So when God would stir vs vp to heare, he cryeth thrice
Ier.22.38. to the earth, and saith, *Earth, earth, earth, heare the word of the*
Lord: so when *Salomon* would dissuade from the companie of
the wicked (reade Prou 4.14.) how often he repeats the charge;
Enter not into the way of the wicked, walke not in it, auoyd it, goe not
by it, turne from it, and passe by, as though he would neuer haue
done, or as though he would neuer heare. So Christ when hee
taught *Peter* what was his dutie, rehearsed it thrice; *Feed, feed,*
Iohn 21.16 *feede. Ioseph* sheweth the reason of these repetitions, when he
Gen.41.32. tels *Pharaoh* why his dreame was doubled; because the mat-
ter was important and certaine. Therefore when *Salomon* re-
peates this saying so often, he cals for audience, as though hee
had some waightie and great matter to vtter. Such a point of
wisedome it is for euery man to know that *All is vanity*, if wee
direct not things to their right end. As when the holy Ghost
Esay 6. would signifie that God is all holy, hee repeated thrice, *Holy,*
holy, holy: so when he would shew how man is all vaine, thrice
he repeateth *vanity*: to shew how hardly man beleeues that he
is vaine: therefore he brings in three assertions, as it were three
witnesses to proue it. All agree vpon the same words, but that
Iohn 15.31. the last is more plaine, and saith, that *All is vanity*: that is, that
man is not onely changed and become vaine; but for the vani-
tie of man, as the Apostle saith, *The creatures are subiect to va-*
Rom.8.20. *nity, and haue not the glory and liberty which they should haue, for*
the sinne of man.

A spirituall eye doth see some vanitie or other in euery thing,
as appeareth betwixt Christ and his disciples at Ierusalem. They
Luke 21.5. gazed vpon the building of the Temple as a braue thing, and
would haue Christ to behold it with them: but hee did see that
Math.24.1. it was but *vanity*, and therefore said, *Are these the things that*
yee looke vpon? as if he should say; How vaine are you to gaze
vpon this? If Christ thought the beauty of his Temple a vaine
thing, and not worth the sight, which yet was beautified and
built by his owne prescription; how should *Salomon* expresse
all the vanitie of the world, to which all men haue added more

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and more since the beginning? Therefore as if he wanted words to expresse it, as he did see it, he breakes forth into an exclamation, and repeates the same often, *Vanitie of vanities*: as if he should say, I cannot speake how vaine the world is, but vaine it is, and very vaine, and nought but vaine; speaking as if he had the feeling and sense of it: as though the world stood naked before him, and it grieued him to see, he cuts his words in chiding manner, and makes short riddance, as if it irked him to speake all that he knew: therefore that which he speakes he speakes roundly, that if they reade no more, but sleepe all the Sermon after, yet the first sentence shall strike a sting into their hearts, and leaue a sound behind to waken them when they are gone; as many (you know) remember this sentence, which remember no sentence in all this booke beside. Who hath not heard *Vanitie of vanities, &c.* though few haue conceiued it? This is the phrase of Scripture; when the holy Ghost would commend the song of *Salomon* aboue all other songs, he calles it *The song of songs*, so called in the Hebrew, and mentioned in the first booke of *Kings*, the fourth chapter, and 32. verse. When he would exalt the heauenly King aboue all, he calles him *the King of Kings*: so when he would note a great vanitie, and yet a greater, and a greater then that, which is the greatest of all, hee calles it *Vanitie of vanities*; as when we would note a great foole, we will say a foole of fooles, a sinne of sinnes, a seruant of seruants. These are scornefull names to the World, and homely titles to giue our pleasures, to call them *Vanitie of vanities*, and againe *Vanitie of vanities*, and yet againe *Vanitie*; as though we would prouoke them to fall out with vs, like a man which sharpens his enemie with taunts, when he would egge him to fight. Hee might haue mollified his tearmes, before he condemned the world thrice: but the World is no changeling, that *Salomon* should change his judgement: but vaine it was, vaine it is, and vaine it will bee; and therefore a thrice vaine world he may call it: first, *Vanitie*, straight *Vanitie of vanities*, and suddenly *All is vanitie*. What a transcendent is this? as though it increased while he spake: so fast groweth this weed to worse and worse, like the Image which appeared to *Nebuchadnezzar*, the first part was of gold, the second of sil- Dan. 2.

ner, the third of brasse, the fourth of iron, the fifth of clay: so by many changes the world growes worse and worse, and all they which follow it. When a man begins to like of pleasure, and opens the doore to one vanitie which hee loues, straight as many vanities flocke to him as *Salomon* had Concubines, till the
1. King. 11. 3. *Temple of God* be like *a denne of Thieues*. Therefore when *Salomon* beheld such a pluralitie, and *Tot quot* of vanities, like surges comming one vpon another in pleits and in soldes, he spake as though he would shew vs vanitie hatching vanities: *Vanitie of vanitie: all is vanitie*. The first saying doth passe without let: but the last rubs, and sinkes not into the hearts of men so easily as it is spoken. Mee thinkes I heare some men dispute for *Baal*, and bid *Salomon* stay before he comes to *All is vanitie*. It may be that sinne is vanitie, and pleasure is vanitie; but shall wee condemne all, for sinne and pleasure? What say you to beautie which is Natures dowrie, and cheareth the eye, as sweet meat doth the taste? Beautie is like a faire picture, take away the colour and there is nothing left. Beautie indeed is both a colour and a temptation: the colour fadeth, and the temptation snareth. But what say you to Riches, which make men Lords ouer the rest, and allow them to goe braue, and lie soft, and faire daintily, and haue what they list? Riches are like painted grapes, which looke as though they would satisfie a man, but doe not slake his hunger, nor quench his thirst. Riches indeed doth make a man couet more, and get enuie, and keepe the minde in care. But what say you to Honour, which sets a man aloft, and makes the knee bow, and the tongue soothe, and the head stand bare, as though they were other kinde of creatures aboue them? Honour is like a King in a play: when his part is done, his ornaments are taken from him, and he which held the bason to him is as good as hee: Honour indeed may commaund all but life: hee makes a faire shew now: but when death comes, all is one. But what say you to profound knowledge in deepe mysteries, which makes men sought vnto and called deepe Clerkes, and great Doctors? Knowledge is like
2. Sam. 11. the letters which *Vriah* carried against himselfe: so knowledge drawes on a greater judgement, and oftentimes condemnes the bearer. Knowledge without vertue, leaues a man without excuse,

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cuſe, and is a witneſſe againſt him, becauſe he vnderſtands what is good, and will not doe it. Yet there is another darling of account behind: what ſay you to Long life, which cauſeth a man to ſee his childrens children, and makes him reuerent before the people? Long life is like a long night, when a man cannot ſleepe: ſo age is wearieſome with ſickneſſe, and ſtriues with it ſelfe, becauſe it cannot walke, nor talke, nor heare, nor ſee, nor taſte, nor ſleepe as it was wont: therefore wiſheth often the night were gone, that the paine were paſt. Indeed he that ſees many daies, ſees many miſeries: and therfore what is not vaine in life, ſith life it ſelfe is vaine? Shew me the light which wil not darken, ſhew me the flower which will not fade, ſhew me the fruit which will not corrupt, ſhew me the garment which will not weare, ſhew me the beautie which will not wither, ſhew me the ſtrength which will not weaken, ſhew me the time which will not paſſe, and I will recall that *All is vanitie*: but if all things vaniſh, then all things are vaine: yet this wil not go for truth, before men haue ſmarted for the triall. Some are ſo vaine that they count nothing vanitie: but that which is vainer then the reſt, delights them moſt; for there is as it were a common-weale of vaine perſons, and hee which can be vaineſt, is like a King of the reſt. Some are of this mind, that they think *All is vanitie* but that which they loue: and therfore they cal them vaine, and curious, and fantaſticall, which ſpeake againſt their vanities, and ſay, that it is neceſſary to be vaine: for they cannot liue vnleſſe they deceiue, they cannot pleaſe vnleſſe they flatter, they cannot be beleeued vnleſſe they ſweare, they cannot be eſteemed vnleſſe they royſt, as *Demetrius* thought that he ſhould begge vnleſſe he might ſell Images. There is another ſort, like the buyer in *Prou* 20. which ſaith, *It is naught, it is naught, but when hee is gone apart hee boaſteth.* So they will ſay of the world, It is naught, it is naught, before men, and ſweare that all is vanity: but when they are gone apart, they reconcile themſelues vnto it and kiſſe it, and promiſe to be vaine ſtill, but they cannot abide to be counted vaine, the vaineſt man that is. This ſhewes that the folly of the world is ſo open and ſhamefull, that her louers muſt needs condemne her. You ſhall heare them ſay oftentimes; It is a vaine world, a wicked world, a naughty world, yet they wil not

Prou. 12. 12.
Prou. 14 9.
Prou. 28. 4.
Act. 16. 24.

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forſake it, to die; like daſtard ſouldiers, who raile againſt the Enemie, but dare not fight againſt him. *All is vanitie*: but this is *Vanitie of vanities*, that men will follow that which they condemne. But this is, that euery ſinner might condemne himſelfe: for the conſcience muſt judge firſt, and then God; as our Sauiour ſaith, *Out of thine owne mouth*, and ſo, *out of thine owne heart*
1.Ioh.3.20. *I will condemne thee, naughty ſeruant*: ſhewing that the wicked condemne themſelues, before they are condemned of GOD. Theſe are the worlds fooles, which care not what be their end, ſo that their way be pleaſant.

Oh that here were a full end or concluſion of vanities; but behold a greater vanitie is behind: for our Religion is vanitie,
Math.23.27. like the Scribes and Phariſies, as *Mathew* ſaith in the 23. chapter, and 27. verſe, hauing a bare *Shew of holineſſe*, as hee ſaith: he could call it but *a ſhew of holineſſe*, and ſcarce that: our *Vanitie is vanitie*, but our holineſſe is but *a ſhew of holineſſe*, not worthy to be called *holineſſe*, but like *holineſſe*: yet the moſt part haue not ſo much as the *ſhew of holineſſe*, as the Phariſies had, but are vaine in ſhew, inſide and outſide too. Thus we find nothing yet but vanitie. I cannot leade you from one vnto another, to ſhew you the ſeuerall vanities of euery perſon, or euery thing; becauſe *Salomon* ſaith, *All is vanitie*. How many ſinnes then haue we to condemne vs, whoſe vanities are ſprinkled in euery thing? Which haue not onely ſo many vanities as there be things, but many vanities in euery thing. As in our fare, how many vanities be there, which makes vs riſe ſometime ſicke, ſometime ſleepie, ſometime drunken? Yet are there more vanities; in our ſports, our laughing, and ſwearing, and jeſting, and ſcoffing, and dallying, and playing with the Scriptures; which oftentimes leaues ſuch a ſting behind, that wee had rather haue loſt our ſport, then feele the worme that gnawes vs for it. And yet there are more vanities: in our apparell, ruffe vpon ruffe, lace vpon lace, cut vpon cut, foure and twenty orders to the third and fourth degree, as though our apparell were apparelled, vntill the woman be not worth ſo much as her attire; that if we would ſee *Vanitie* her ſelfe how ſhe would goe if ſhe did weare apparell, ſhe would euen goe like our women: for ſhe ſhould not goe, nor ſpeake, nor looke vainer. Who doth not

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know that these are vanities, and that they might leaue them if they would? but that ye might see there is a heart within, vainer then the apparell is without; therefore when these vanities are worne out, they will haue new, and still new, till all be spent vpon vanitie: and then they begin like the prodigall childe, to see how vaine they were, when they haue bought wisedome with sorrow. What would *Salomon* say, if hee should see how vanitie is growne since his time, what a height shee is mounted, what a traine followes her, that there is no Prince in the world hath so many attendants as *Vanity*? She was but an Impe then, but now she is a mother, and who can number her sonnes and daughters? The child is vaine in playing, the mother vaine in dandling, the father vaine in giuing, the Courtier vaine in spending, the souldier vaine in boasting, the suiter vaine in striuing, the traueller vaine in talking, the Merchant vaine in swearing, the gentleman vaine in building, the husbandman vaine in carking, the old man vaine in coueting, the Seruing-man vaine in soothing, the young man vaine in sporting, the Papist vaine in superstition, the Protestant vaine in conuersation. Euery vanity is so pleasant to one or other, that they cannot misse one. So she gads by sea and by land, and still moe disciples flock vnto her, of gamesters, and swearers, and players, and tiplers, and hacksters, and Courtiers, as thicke as the flies of Egypt, which buzzed in their eares, and their eyes, and their neckes, before and behind, that a man cannot set his foote but vpon vanity. As the waters couered the earth when but eight persons were saued; so vanity hath couered it againe: a worse deluge then the first, because it hath not suffered eight persons to escape, but euery man is tainted with some vanity or other: which God seeing in that place and City which should be best in the world (that all men in the City were vaine) cals it *the City of vanitie*. So we may say, the world of vanity, because she hath an interest in euery person of it, shee sits vpon the earth like a Serpent, and hatcheth all the sins which you see amongst men. As full as heauen is of blisse, so the world is fraught with vanity, Court, City, and Countrey. Whither doth not vanity goe, but to heauen? Seeing then that vanity is so extolled amongst men, *Salomon* giues this sentence, that *all is vanity*. Christ like a mediatour con-

Luk. 15. 18.

Gen. 8. 3 or Gen. 7. 23.

Esay 24. 20.

Luk. 20. 43.

concludes vpon it, that *there is but one thing necessary*: therefore let our sentence be like theirs: for sure, if we had *Salomons* repentance, wee should see such an image of vanity before vs, as would make vs cry againe, and againe, as often as *Salomon*; *Vanitie of vanities, vanitie of vanity, and all is vanity*. What a sweet sentence is this from a King (who may liue as hee list by authority) to say that *all is vanitie*? Oh, that wee might heare Kings speake so againe! for it is a speech which had neede of some to countenance it; for none are counted vaine now, but they that speake against vanitie. Then *Salomon* cryed it, but now we must whisper it. You may see how times are changed. Once this was sound diuinitie, now it is flat railing: to say that *all is vanitie*, is euen the vpshot of a disturber. If ye aske the Athiest, or Epicure, or these roguish Players, what is a disturber? you shall see that thy will make *Salomon* one, because he speaketh against vanity: for this is their definition, He which will not allow men to prophane the Sabbath, but saith, that cards, and dice, and stage-playes, and May-games, and May-poles, and May-fooles, and Morice-dancers are vanity, is a pratler, disturber, and an Arch-puritane, by the law which the Iewes had to kill Christ. The reason is, because men cannot abide to bee controlled of their pleasures; Therefore they hold it as an offence to speake against their sports, or their customes, or their follies, or their pleasures, or their titles, or their toyes: and they which would not be counted precise in these times, must take heed that they goe not so farre as *Salomon*, to tearme all *Vanitie*. But they must say, that the vanities of great men are necessary recreations, and the vanities of the people are meanes to make vnity. Greater bookes are written to maintaine this, then *Salomon* made to refute it: so they haue made their wit and their learning vanitie, and are vaine in print. But they that would know now of what standing such precise reprouers are, and how ancient this reprofe is, may see here, that if this be a crime to call *Vanity, Vanitie*; the wisest man that euer was before Christ, was herein criminate; not when he strayed, but when he repented. In his best minde (when he came like a Preacher) hee preached this first, *Vanity of vanity, all is vanity*: yet many had rather try it with *Salomon*, then beleeue it of *Salomon*: and while they are wan-

Iohn. 19. 7.
Prou. 13. 1.

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dring with him, some are taken out of their way, and cut short of the time which they set to repent: from others God taketh away his grace, so they neuer returne, because their guide is gone. This the holy Ghost pointed at when he saith, *They followed vanity, and became vaine*; shewing that the things wee follow, will make vs like themselues, and leade vs whither they belong; to heauen or hell. In Rom. 8. 20. *Vanity* is put for *destruction*, but it is neuer put for *saluation*. If other creatures are subject to a kind of destruction for the sin of man, as *Paul* sheweth, what destruction shall light vpon man for his owne sin? Therefore let our sentence runne with *Salomon*, *Vanity of vanities, all is vaine*. We could afford the world better wordes and fairer titles, then *Vanity of vanities* but call it what we will *Salomon* shewes what it is, and what we wil say in the end when we haue tryed it, then *Vanity of vanities*; yet it is comfort of comforts, glory of glories, and life of liues. But as *Laban* shewed himselfe at parting; so at parting you shall see how it will serue you. They seeme pleasant vanities, and honest vanities, and profitable vanities: but *Dauid* calles them *deceitfull vanities*. *Ionas* comes after and cals them *lying vanities*, that is, which promise pleasure, and profit, and all, but deceiue all. When they should performe, they play *Laban*, which gaue *Leah* for *Rachel*. If they be *lying vanities*, and *deceitfull vanities*: then are they wofull and miserable vanities. Therefore if wee bee not come to *Salomons* conclusion, to thinke all is *Vanity*, it is because our owne vanity will not suffer vs to see the vanity of other things. When wee haue proued like *Salomon*, as fast as euery man groweth in knowledge, and experience, so he begins to crie *Vanity*: and after, *Vanity of vanities*; and at last, *all is vanitie*: so we contemne not all at once, but one sin after another, one pleasure after another, till at last we count *All is vanitie*, and then wee are come home with *Salomon*, and may be Preachers vnto other. Thus I haue shewed vnto you (as it were) a limme of *Vanitie*, you may looke about you and see the whole body: for if she be any where in this land, this is her pontificall seat, where she is neuer nonresident: now I will leaue you to examine these sayings, whether all things haue not been in vaine vnto you yet. If they haue bin vaine to you, and yet are good in their owne nature, then thinke

2. King. 17. 15.

Gen. 31.

Psal. 31. 6.
Ionas 2. 8.

how

how vaine you are who haue turned so many good things to vanitie. Yet to set you in the way before I end, I will answer them which aske, If *All things be vaine*, as *Salomon* saith, *Tell vs what we should chuse, that we be not vaine?* Christ saith, that *one thing is necessary?* Is *Salomon* contrary to Christ? No, Therefore one thing *Salomon* excepts too, *to feare God and keepe his commandements*. Therefore if all be vaine but this, let the Tempter take thee vp againe, and shew thee the kingdomes of the world, when he saith, *All these will I giue thee*, thou mayest say, All these I contemne, for all is vaine.

Luk.10. Mat.4.

What then? *Turne away mine eyes* (saith the Prophet *Dauid*) and my eares and my heart too *from vanitie*. Trie and proone thou no longer, for *Salomon* hath proued for thee, it is better to beleeue him, then trie with him. Therefore now it remaineth, that as they brought foorth their vaine bookes after *Pauls* preaching, and cast them into the fire; so yee should cast out all your vanities this day, and sacrifice them to God, for they haue beene your Idols, therefore burie them as *Iacob* did the Idols, that neuer man saw them after. And as God gaue *Iob* other children, so he will giue you other pleasures: feare not that your joyes will goe away with your vanities, as many thinke they shall neuer be merry againe, if they would bee conuerted to religion. But as *Dauid* daunced before the Arke as merrily as *Herodias* daunced before the King: so know vndoubtedly that the righteous finde more joy in goodnesse, then euer the wicked found in filthinesse. *Nay* (saith *Dauid*) *more then they can find in riches or honors, when their wheat and wine abound.* As *a horse is a vaine thing to saue a man:* so all these things are too vaine to make a man happy. I appeale to your selues, if yee haue tryed the pleasures of vanity already (as I know ye haue,) whether ye may readily say with S. *Paul*, *What profit haue we of these things whereof we are ashamed?* no profit: but shame, and griefe, and guilt, and a dreadfull expectation of judgement. As *Salomon* calles follie *the inheritance of follie*: so vanity is the inheritance of vanity. Ten times *Laban* changed *Iacobs* wages, but tenne thousand times sinne hath changed your wages, and deceiued you with other successe then you looked for: like *Shebna* which built his sepulchre in one countrey, and was buried in the other:

Pſal.119. Acts 19.19. Gen.35.4. 2.Sam.6.14. Pſal.4.7. Pſal.53.17. Pro.14.18. Rim.22.

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ther; and yet how many changes are behind, you know not; for if you did, you would make inquisition now, and banish them at first: for whensoeuer yee goe about to cast them out, they will say still like the diuels, *That thou tormentest them before the time.* Math. 8. 29. It seemes that many are touched with compassion of this, and therfore repriue their vanities, and slack the execution, as though they were afraid to offend the diuell: euen we perhaps are in the trace of vanitie, hunting with *Salomon* to finde that which we loue, and finde it not, because we seeke out of the way. What is the remedie? *So runne* (saith *Paul*) *that ye may obtaine*: you haue 1. Cor. 9. 24. tried the euill way to happinesse, now trie the good way; and then that which ye loue now, shal not only seeme vaine, but *vanitie of vanities*, that ye will maruell how ye could loue them so long, and would not be in that dotage of them againe for all the world. Vntill these earthly things seeme vaine, no heauenly things shall seeme pretious, therefore lose no more time, the day comes when *Vanitie of vanities* shall bee turned to miserie of miseries; and *All is vanitie*, to *All is miserie.*

There is a certaine place called Hell, where God keeps generall Sessions; there Iustice shall sit to examine Vanity, who hath imbraced her, and who hath forsaken God: and he which made his pleasure of sinne, so soone as he heares this doome, *Depart from me ye wicked*, shall goe downe by a black way with many a sigh and sob from God, from the Angels, from the Saints, from ioy, from glory, from blisse, with the fiends of hell, to sup in the place of darknes with the princes of horror, at the table of vengeance, in the chaire of calamity, with *the crowne of death vpon his head*: and he which tempted him to sinne, shall plague him for sinning, vntill he cry like *Caine, my punishment is greater then I can beare:* for all the griefes, and feares, and cares, and troubles, which fed vpon him while he liued, shall meet in an houre, and exceed them so farre, that hee suffers for all, and maruels how any torment can bee left for other. What faith or feare haue they that goe dancing or leaping to this fire, as it were to a banquet, like a foole which runneth to the stockes? How happie were it for men, as we liue in these dayes, if there were no iudgement at all? What will wee answer when he which made *Salomon* to write this, shall aske why wee would not beleeue it?

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2.Sam.11,26. What ſhall we ſay when hee which came from his kingdome to bring vs vnto it, demands why we did turne *the day of ſaluation* into *the day of vanitie?* If yee cannot excuſe it here, how will ye defend it there? We were borne in vanitie, and we liue in vanitie, but we would not die in vanitie; becauſe no man lookes for any good of his ſinnes, after he is paſt this world: therfore let vs remember, that whither the vaine men are gone, thither vaine men ſhall goe. There be not two ends for ſinners, but one: what a wofull bargaine will it ſeeme then to remember that thou didſt ſell thy ſoule for vanitie? If any thing will reclaime vs, this will be a terrour in our harts, to thinke that we ſhall giue account vnto him, which will meaſure to vs as much miſerie as we haue taken vanitie: therefore as *Abner* ſaid to *Ioab*, *Knoweſt thou not that it will be bitterneſſe in the latter end?* So let euery man conſider with himſelfe, though his vanities bee ſweet now, yet they will be bitter in the end. As *Amnon* after he had fulfilled his luſt, did hate *Thamar* (which defiled her) more then he loued her before; ſo when the ſport is paſt, and death lookes vs in the face, we ſhall hate our vanities more, then we loue them now. All this doth conclude that our Sauiour ſaid to *Martha*, *But one thing is neceſſarie*. Which God grant we may chuſe, for his Sonne Ieſus Chriſt, and then we haue learned this leſſon.

1.Sam.14.15.

2.Sam.13.15.

Luk.10.41.

FINIS.

THE LADDER OF PEACE.

1.Theſſ.5.16.

Reioyce euermore, pray continually, in all things giue thankes.

WHen I ſpake laſt of theſe wordes, I ſhewed you how the Apoſtle commendeth vnto vs three Vertues, of greater price then the three preſents which the Wiſe men brought vnto Chriſt: The firſt is, *Reioyce euermore*: the ſecond is, *Pray continually*: the third, *In all things giue thankes*. All three

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are of one last, for wee muſt *reioyce continually*, becauſe he ſaith, *reioyce euermore*: and we muſt *pray continually*: becauſe he ſaith, *pray continually*: and we muſt *giue thanks continually*, becauſe he ſaith, *In all things giue thankes*. Theſe are the three things which one ſaith, *All men doe, and no man doth*; becauſe euery man doth them, and ſcarſe one doth them as he ſhould. Therefore the Apoſtle to ſhew vs how we ſhould doe them well, doth put *continually* vnto them; as though *continuance* were the perfection of all vertues. I choſe this Scripture for a conſolation to them which are afflicted in conſcience, which is commonly the diſeaſe of the innocenteſt ſoule: for they thinke that they doe well to *mourne continually*; and *Paul* ſaith, *Reioyce continually*: and therefore I will ſpeake a little more of theſe words then I did before. If you marke it, it may well be called *The Ladder of Peace*: for it ſtands vpon three ſteps, and euery ſtep is a ſtep from trouble to peace, from ſorrow to joy: for hee which can reioyce, is paſt griefe: and hee which can pray, is paſſing from his griefe; and hee which can giue thankes, hath obtained his deſire. A man cannot reioyce, and mourne; a man cannot pray, and deſpaire; a man cannot giue thankes, and be offended: therefore keepe ſtill vpon one of theſe three ſteppes, and you ſhall neuer ſorrow too much. If thou canſt not reioyce, as if thy paine were paſt, then giue thankes, becauſe thy paine is profitable: if thou canſt not thinke that thy paine is worth thankes, then pray that thou maieſt haue patience to beare it: and it is vnpoſſible in praying, or thanking, or reioycing, that any griefe ſhould want patience enough to beare it. But when you forget to reioice in the Lord, then you begin to muſe, and after to feare, and after to diſtruſt, and at laſt to deſpaire, and then euery thought ſeemes to be a ſinne againſt the holy Ghoſt. How many ſinnes doth the afflicted conſcience record againſt it ſelfe, repenting for breaking this commandement, and that commandement, and neuer repenteth for breaking this commandement, *Reioyce euermore*?

It is not an indifferent thing to reioyce or not to reioyce; but we are commanded to reioyce; to ſhew that wee breake a commandement if we reioyce not. Oh what a comfort is this, when the comforter himſelfe ſhall command vs to reioyce! God was

wont to say, *Repent*, and not reioyce, because men reioyce too much: but here God commandeth to reioyce, as though some men did not reioyce enough. Therefore you must vnderstand to whom he speaketh. In *Psalme* 149.5. it is said, *Let the Saints be glad*; not let the wicked be glad. And in *Esay* 40.1. he saith, *Comfort my people*, not comfort mine enemies; shewing to whom this commandement of *Paul* is sent, *Reioyce euermore*. It is not in this as Christ saith, *That which I say vnto you, I say vnto all*; but that which I say vnto you, I say not vnto all. *Giue wine* (saith *Salomon*) *vnto him that is sorrowfull, that he may forget his griefe*: so giue comfort vnto him which is penitent, that he may forget his feare. *Salomon* saith fiue times, that *this is the portion of man vnder the Sunne, to receiue the gifts of God with thankefulnesse, and to reioyce in them*. He which would haue vs *holy, as hee is holy*, would haue vs *joyfull*, as he is *joyfull*; hee which would haue vs doe his will vpon earth, as the Angels doe it in heauen, would haue vs reioyce vpon earth, as the Angels reioyce in heauen; he which hath ordained vs to the kingdome of Saints, would haue vs reioyce that we haue such a kingdome to receiue. Therefore hee saith to his Disciples, *Reioyce that your names are written in the Booke of life*. As *Boaz* said vnto *Ruth*, *Goe not out of this field to gleane in any other field, for heere thou shalt haue enough*: so hee would not haue vs goe from this comfort vnto any other comfort, for here we shall haue enough: the spirit of God is called *the Comforter*, because we should haue comfort in it. *I will send you the Comforter*, saith Christ; to shew that they which haue the Spirit, haue comfort too, and they which resist comfort, resist the Spirit: therefore the Sonne of God is called *the Consolation of Israel*, to shew that hee bringeth consolation with him, and that joy is where Christ is, as light is where the Sunne is. Therefore the chiefest joy is called *The joy of the holy Ghost*, to shew that they haue the chiefest joy, which haue the holy Ghost: therefore the greatest Peace is called *The peace of Conscience*, to shew that they haue the greatest peace, which haue a good Conscience: therefore the faithfull are said to bee *anoynted with the oyle of joy*, as though joy were in their countenance: therefore they are said to bee *Clothed with the garment of gladnesse*, as though gladnesse did compasse them like a garment: therefore

Psal. 149.5.
Esay 40.1.
Prou 13.1.
Eccl. 1.44.
Leuit. 11.
1. Pet. 1.16.
Luk 10 20.
Ruth. 2.8.
Ioh. 14.16.
Luk. 2.25.
Rom. 14.17.
Phil. 4.7.
Esay 61.3.
Rom. 1.17.

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fore *Paul* (in all his Epiſtles) doth joyne *grace and peace* together, and ſhew that *the peace of God* doth follow them which haue *the grace of God*. It is not in vaine that the holy Ghoſt, when he named *Barnabas*, interpreted his name too, becauſe it ſignifieth *the ſonne of conſolation*: as though hee delighted in ſuch men as were the ſonnes of conſolation. *Comfort one another*, ſaith *Paul*: How ſhall wee comfort one another without comfort? Therefore *Paul* ſaith, *God comforteth vs, that we may be able to comfort other, by the comfort whereby wee our ſelues are comforted of God*: ſhewing that we cannot comfort other, vnleſſe wee be comfortable our ſelues: and therefore that we may performe this dutie, we are bound to nouriſh comfort in our ſelues. *Paul* ſaith, *I am full of comfort*: who then can ſay, I am full of ſorrow, but he muſt contrary *Paul*? As the body may not offend the ſoule, ſo the ſoule may not iniure the body, becauſe it is the bodyes keeper: but a penſiue man doth iniure the body and the ſoule too: for *Salomon* ſaith, *A ſound ſpirit will beare his infirmities, but a wounded ſpirit who can beare*: As if hee ſhould ſay, The heart muſt be kept couragious, and ſtrong, and liuely, like an inſtrument which is tuned to tune all the reſt, or elſe euery griefe will make thee impatient. In *Deut.* 30. 9. it is ſaid, that God *reioyceth to doe vs good*: and therefore in the eight and twentieth chapter of Deuteronomy, the Iewes are reprooued, becauſe they reioyced not in the ſeruice of God. As hee loueth *a cheerefull giuer*, ſo hee loueth a cheerefull ſeruer, and a cheerefull Preacher, and a cheerefull hearer, and a cheerefull worſhipper: and therefore *Dauid* ſaith, *Let vs ſing heartily vnto the Lord*, ſhewing as it were the tune which delighteth Gods eares. If you would know with what tune ye ſhould ſing vnto God; *Dauid* ſaith, *Heartily*; that is, you muſt *giue heartily* you muſt *loue heartily*, you muſt *obey heartily*, you muſt *pray heartily*: and when you doe all things *heartily*, then you ſhall doe all things *cheerefully*.

1. Cor. 1. 3. 1. Cor. 1. 2. Gal. 1. 3. Epheſ. 1. 2. Col. 1. 2. 2. Theſ. 2. 1. Tit 1. 4. Philem 3. Act 4. 39. 1. Theſ 4. 1. Cor. 2. 4. 2. Cor. 7. 4. Prou. 18. 14. Pſal. 65. 2.

Therefore now I may ſay vnto them which reſiſt comfort, and nouriſh griefe, as the Prophet ſaith, *Who hath required theſe things of you*? God doth require no ſorrow but the ſorrow for ſinne, no feare but the feare to ſinne, no care but the care to pleaſe him, nay he hath forbidden all other care: and therefore Eſa. 1. 12.

1.Pet.5.7. *Paul* saith, *Cast your care vpon him.* As though God did not allow vs to care, he sent his Apostle with this charge, *Cast your care vpon him:* as we doe cast our sinnes vpon Christ, so we must cast our care vpon him: for God hath commanded vs to labour, but not to care, because care hindreth our labour, like the Samaritans, which seemed to helpe the Iewes to build the Ezra 9. Temple, and hindered them to build the Temple: so care, and sorrow, and thought seeme to helpe vs in our labours, and our studies, and our prayers, and our strife, but indeed they hinder vs; for they take all the time from that which we should doe, and disable vs to doe it: and therefore when care commeth to Mat.4. vs, we should answere it as Christ said vnto Satan. *Auoid Satan*; Auoyd care; for euery care which is not of God, is of Satan, and wee may not beare that which God commandeth vs to cast vpon him: should I hang my joy, my faith, and my hope, because I haue sinned, as *Iudas* hanged himselfe? The Scripture saith not, let him which hath stolne, despaire of mercy; 1.Iohn.4. but, *Let him which hath stolne, steale no more*, and it is enough. As we are taught to discerne of spirits and of doctrines: so wee 2.Cor.7.10. must discerne of cares and sorrowes: for when *Paul* saith, *There is a repentance not to be repented of*; he sheweth that there is a repentance to be repented of, that is, a repentance which is a sin Gen.25.33. like the teares of *Esau*, which wept not for his sinnes, but for his patrimony. When we sorrow for any thing but for sin, as *Esau* Gen.27.34. did, then our sorrow is murmuring; and when we sorrow more for sinne then we should, as some doe, then our sorrow is distrust, which hurteth vs more then the thing which we sorrow Prou.17.22. for. For, *The sorrow of the heart* (saith *Salomon*) *is the consuming of the bones*: not onely the consuming of the soft flesh, but the consuming of the hard bones: that is, it will pull downe the strongest man that is: and he which entertaineth it, shall quickRuth 1,10. ly say with *Naomi*, *Call mee no more beautifull, but bitter*: Call me no more strong, but weake, for it will change him like a sickenesse: therefore as Christ refused the vineger, and would not drinke it when hee tasted it: so let no man drinke of sorrow before hee taste it, but if any thing eate thee vp, let the Psal.96.6. zeale of Gods house eate thee vp, for thy charge is not to get Gen.3.9. thy liuing with the care of thy minde, but with *the sweat of thy browes*.

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brewes: Now (as Iames saith) *Resist the diuell, and he will flie from* Iam. 4. 7.
you: so resist sorrow, and it will flie from you. This is all the care, and all the feare, and all the repentance which euer I could finde in the Scripture. Therefore let vs pray God euery day to turne all our joy into the joy of the holy Ghost, and all our peace into the peace of Conscience, and all our sorrow, into the sorrow for sinne, and all our feare, into the feare to sinne; that so wee may sorrow and reioyce together, feare and hope together: that is, haue one eye to the Law, to keepe vs from presumption, and another eye to the Gospell, to keep vs from despaire; and then this comfort is sent to vs, *Reioyce euermore*: or else we haue nothing to doe with it.

It followeth, *Pray continually*. As *Elisha* would not prophecy vntill the Musician came; and while the Musician played, *Elisha* prophecied: so when the heart reioyceth in God, then is it fittest to call vpon God; and therefore *Paul* putteth *reioyce* before *pray*, like the Musician, which played before *Elisha* prophecied. After *reioyce continually*, hee biddeth vs *pray continually*; shewing that it must be such a *reioycing continually*, that wee may *pray continually* too, or else hee doth not allow vs to reioyce. How can these two joyne together, *Pray*, and *Reioyce*? Some, if they should *pray*, cannot *reioyce* for their hearts. Nay, their hearts are sicke vntill their prayers be done, although they pray not themselues, but heare another pray for them: this is the difference betweene the reioycing of the wicked, and the reioycing of the godly. 2. King. 3. 15.

The comfort of the wicked is like a compound medicine made of many mixtures: for there must be piping, and dancing, and playing, and feasting, and dallying at their game, or else they cannot be merry: but the comfort of the faithfull is like a light in the ayre, which shines when no matter is seene: so the godly reioyce when no cause is seene: if they doe but think vpon God, they reioyce straight. If there be but a prayer, and a thankfulnesse, and a meditation, there are instruments anow for them, and they can bee as merry as birds in May. The reason of it is this, as Christ said, *I haue another meate which you know not of*: Iohn. 4. 32.
so the godly haue another joy which the world knowes not of: of this joy a man may *reioyce continually*. And therefore *Salomon*

Prou 15.15. saith, *A good conscience is a continuall feast*: that is, a continuall joy. But of the wicked, joy he saith, *In laughter their heart is sorrowfull*: that is, their laughter is sorrow: as if he should say, The wicked neuer reioyce indeed, but counterfeit joy, as they counterfeit vertue. Thus *Paul* joyneth *reioyce continually*, with *pray continually*: as if hee should say, By this thou shalt know whether thou *reioyce* well, if thou canst pray too: that is, if thy reioycing moue thee to prayer, as the joy of Angels makes them praise God and sing, *Holy, holy, holy*, vnto him. This is according

Iam.5.13. to that in the fifth of *Iames*, *If any man be merry, let him sing Psalmes*: marke how *Iames* joyneth mirth and Psalmes, as *Paul* joyneth *reioycing* and *praying*. All this doth conclude, that as we

Luke 11.2. should doe Gods *Will in Earth as it is done in Heauen*, so wee should *reioyce* in earth, as they *reioyce* in heauen, and then this joy is a figne of another joy: but if we cannot reioyce in praying, how shall we reioyce in suffering? I am now in a large field, where I might shew you *to whom wee should pray*, and the cause *why wee should pray*, and the *things which wee should pray for*, and *the Mediator which wee should pray by*, and *the affections which wee should bring to prayer*: but I will keepe my selfe within my text, which saith no more but *pray continually*. First, we are commanded to *pray*, and then wee are commanded to *pray continually*: of all our duties, this is *onely Gods duty*, which is giuen to

Math.4.10. none but God, according to that, *Him onely shalt thou serue*: such an excellent thing is Prayer, that it is offered to none but to him

Prou.26.10. which *Salomon* calleth *Excellent*.

Secondly, it is such a pleasant thing, that *Paul* joyneth, *Pray continually*, with *Reioyce continually*: to shew that no man hath such joy, as he which is often talking with God by prayer: as if hee should say, If thou haue the skill to *pray continually*; it will make thee *reioyce continually*; for in the company of God is nothing but ioy and gladnesse of heart.

Note. Thirdly, it is such a necessary thing, that Christ calleth his Temple, *the house of Prayer*; to shew, that as we sell in our shops, and as we buy in the market, and as we eate in our parlours, and as we sleep in our chambers, and as we walke in our galleries, so we should pray in the Temple: which is such a necessary trade for men, that God built a house for it, and called it *The house of*

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Prayer, as though prayer brought God and vs to dwell continually in one house together.

Further, he hath made a day for it in euery weeke, as though he would binde vs to pray: and because we cannot pray before we be sanctified, therefore hee set downe an order for vs to obserue and keepe, which is this, that before euery Sabbath he appointed another day beside, in which we should prouide our selues to sanctifie and prepare vs, that we might pray in so effectuall manner as we ought. Note.

Fourthly, if we endeuour our selues to liue vprightly and in the feare of God, according to the precise rule of his Commandements, we shall find it such an heauenly life, that it will make vs like the Angels which are in heauen: for when wee readt, God speaketh to vs, because we reade his Word: but when we *pray*, we speake to God, because we commence our suite to him: and so *prayer* makes vs like the Angels, which are alwaies singing to God. Now if the company of wise men can so change one, that in a short time he representeth their speeches and qualities: how will their nature and their manners altery, which are still talking with God, like the beloued Disciple which leaned on Christs bosome? Iohn 13. 23.

Fifthly: it is such a sweete thing, about other things that we do for God, that in Reuel. 7. *The prayers of the Saints* are called *Incense*, because when they ascend to heauen, God seemes to smell a sweet sauour like *Incense*. Commendation of prayer.

Sixthly, it is such a profitable thing, that it doth more good then almes: for with mine almes I helpe but three or foure; but with my *prayer* I helpe thousands. *Prayer* is the rich mans almes as well as the poore mans. For *Pharaoh* begged for *prayer*, as well as *Lazarus* begged for crummes. Note.

Lastly, it is so victorious and powerfull, that it ouercommeth God himselfe which ouercommeth all things. For if we will ouercome our Lord as *Iacob* did, wee must ouercome him with *prayer*. This God sheweth, when he saith to *Ieremiah*: *Pray not for this people*. Shewing that the prayer of the righteous is of such force and power, that God is faine to forbid them to *pray*, when he would not grant, lest he should be ouercome. This Christ sheweth againe, when hee resembleth his Father to the deafe Genes. 32. 28. Ier. 14. 11. Luk. 18. 2.

The powerfulnes of prayer.

iudge, and his suppliants to the importunate woman which cried vpon him, and made him hearken vnto her, as if she had compelled him. Therfore one compareth *prayer* vnto *Sampsons* haire:

Iudg. 16. 17.

As all *Sampsons* strength lay in his haire, so all our strength lyeth in *prayer*. I haue read of many which write, that they did learne more by praying, then they could by reading. And I haue heard some say, that they haue done that by *prayer*, which they could not doe by counsell. In *Exod.* 17. we reade that the Iewes preuailed more by *prayer*, then they could by fight. Therefore one saith, that he which can pray, can doe all things, because he can ouercome God which helpeth him to doe all things: And hee which can ouercome God, can ouercome the diuell too, which hindreth all things.

Who euer fel into Heresie, or into Apostasie, or into despaire, before he fell from prayer, the preseruatiue of the soule? *If thou hadst been here* (saith *Martha* to Christ) *my brother had not died*: so if prayer had been heere, these euils had not happened. This is the *Holy-Water* which driueth away vncleane spirits, as Christ sheweth when he speaketh of the Diuell which is not cast out but *by fasting and prayer*. This is the *Crosse* which saueth vs from euil, as Christ sheweth when he teacheth vs to pray (as it is written in the 11. of Luke) *Deliuer vs from euill*. This is the oyle which healeth our sicknes, as *Iames* sheweth in his fifth chapt. vers. 15. when he saith, *The prayer of faith shall saue the sicke*. It hath such a hand in all things, that it is like the sanctifier of euery thing. It blesseth our thoughts, and blesseth our speeches, and blesseth our actions. As *Abraham* blessed his seruant before he went from him: so prayer blesseth our workes before they goe from vs. Whatsoeuer thou doest before thou hast blessed it with prayer, thou hast no promise that it shall prosper or doe good; because he which should blesse it, is not made a counsell to it. Therefore we should not presume to vse any of Gods gifts, or any of Gods graces without prayer, lest that which is good doe not good, but hurt vnto vs.

John 11. 32.

Math. 17. 21.

Gen. 24.

In all things pray.

For this cause S. *Paul* in the 14. of the *Romans*, and the sixth verse, teacheth vs to *pray before wee eate*. For this cause *Paul* prayed before he iournied. For this cause *Eliah* prayed before he sacrificed, as it appeareth in the first booke of *Kings*, 18. 36.

Act. 20. 36. 38.

For

Smith, H.

For this cauſe the Iſraelites prayed before they fought: and for this cauſe wee pray before wee preach. It is a good thing to preach, and yet you ſee we do not preſume to preach before we pray, becauſe *Paul planteth, Apollo watereth, but God giueth the increaſe.* Euen ſo, we ſhould not preſume to giue almes, nor to giue counſell, nor to giue helpe, before wee haue prayed that it may do good. Nay, we ſhould not preſume to exerciſe our faith, nor our repentance, nor our obedience without prayer; becauſe there is no faith ſo perfect, but it had need of prayer to ſtrengthen it. Alſo there is no loue ſo perfect, but it had need of prayer to confirme it. There is no repentance ſo perfect, but it had need of prayer to continue it: there is no obedience ſo perfect, but it had need of prayer to direct it. Therefore he doth ſin which preſumeth to do any good worke without prayer, becauſe he ſeemes to doe it by his owne power; for that he craueth not aſſiſtance from God, which giueth power to faith to bring forth workes, as well as he doth to trees to bring forth fruits, or to Phiſick to bring forth health. Therefore no vertue hath done ſo much as prayer hath done, for all vertues haue had their power from prayer: and therefore one ſaith, that prayer hath done as many exployts as all vertues beſide. 1. Cor. 3. 6.

The Apoſtle *Paul* in the eleuenth to the Hebrewes ſaith, that *by faith Noah did this*, and *Abraham did this*, and *Dauid did this*, and *Enoch did this*: but did their faith any thing without prayer? For their faith was ſtrengthened by prayer: and therfore the Diſciples prayed Chriſt to ſtrengthen their faith. By prayer *Eliah* made the clouds to fall: by prayer *Ioſhua* made the Sunne to ſtand ſtill: by prayer *Eliſha* raiſed the dead to life: by prayer *Moſes* made the enemies to flye: by prayer *Salomon* obtained wiſedome. So that as *Paul* in the firſt to *Timothy*, and 4 chapter, ſaith of godlines; *Godlines is profitable to all things*: ſo I may ſay of prayer; *Prayer* is profitable to all things. The Doue could find no reſt for the ſole of her foot, vntill ſhe returned to the Arke; ſo the ſinner, when he can flie no longer, nor ſuffer any longer, nor helpe himſelfe any longer; at laſt he turneth to prayer, which is like the City of refuge, where no enemie, where no aduerſity, and where no tentation hath power to hurt him. Luke 17. 5. 1. King. 18. 45. Ioſh. 10. 12. 13 2. King. 4. 33. 34. 35. Exod. 16. 1. 1. King. 3. 12. Genes. 8. 9. Num. 15. 11.

Laſtly, as prayer is excellent in reſpect of God, to whom only

it is offered, so it is excellent in respect of the godly, who onely offer it. For as *Paul* saith of faith, in the second to the Thessalonians; *All men haue not faith*: so I may say of prayer, All men haue not the *guift of prayer*: and therefore *Zacharias* speaketh of *a spirit of prayer*. And when we pray, *Paul* saith, *That the spirit helpeth our infirmities, and prayeth in vs*: as though there were a peculiar spirit for *prayer*, and none could pray but they which had that spirit.

Zach. 12. 10.

Rom. 8. 29.

I haue knowne many wicked men *heare*, and I haue knowne many wicked men *study*, and I haue knowne many wicked men *fast*, and I haue knowne many wicked men *preach*, and I haue knowne many wicked men *counsell*: but I did neuer know any wicked man that could *pray* well; nor any that could *pray* well, liue wickedly. This *Peter* proueth in his first Epistle, and fourth chapter, when he saith, *Be sober and watchfull in prayer*: shewing that *all cannot pray*, but they which are *sober* and *watchfull*.

This *Peter* the Apostle proueth againe in his first Epistle, and third chapter, when he exhorteth the husband and wife to loue one another, lest their prayers be interrupted: shewing that sin doth hinder our *prayer*, and that a man cannot *pray* heartily, when wrath and malice, or lust doth carry his mind away. This *Paul* witnesseth againe when he saith; *How should they call vpon him in whom they haue not beleeued?* shewing that none can *pray* but they which haue faith: and that it is a signe that the spirit is within, if he can *pray*: and therefore one saith, So long as God doth not take away thy *praying*, hee hath not taken away his mercy. Seeing then that *prayer* is such a sacrifice as is offered to none but God, and none can offer it but they which haue faith, and loue, and repentance to bring it to him; as *Aaron* did not stand before the Lord before he was washed: so let no man call vpon God before he be sanctified. For as *Isaac* did first taste *Iacobs* meate, and then blessed him when he liked his offering: so God will haue an offering which pleaseth him, before hee giue the blessing which pleaseth vs. Therefore as *Iacob* charged his sons when they went vnto *Ioseph*, *Take the best fruits of the Land and giue vnto him*: so I aduise my selfe and you when we goe to God, let vs take the best fruits of our hearts and giue vnto him: that is, not the show of repentance, but repentance indeed.

Exod. 29. 4.

Genes. 27. 25.

Genes. 43. 11.

As

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As *Abraham* left his Asse at the foot of the hill when he went to sacrifice; so when we goe to pray, we must leaue our passions, and affections, and lusts behind, least they trouble vs like the fowles which hindred *Abraham* in his sacrifice. And when our prayers doe please God, as *Iacobs* meate pleased his father, then God will heare our prayers, and blesse vs, as his father blessed him.

Now to informe vs what prayer delighteth God, the Apostle *Paul* in his first Epistle to the *Corinthians*, and the 7. Chapter, shewing that hee had the minde of Christ, teacheth vs to *Pray continually*. This hee expoundeth in the second Epistle to the *Thessalonians*, the 3. Chapter, and the 13. verse, when hee saith, *Bee not Weary of Well-doing*. Therefore if you doe well when you pray, you must not be weary of praying.

The like saying is in the 12. Chapter to the *Romanes*, where it is said, *Continue in prayer*. The like saying is in the 1. Chapter to the *Romanes*, where it is said, *Pray at all times*. The like saying also is in the 18. Chap. of St. *Luke*, where it is said, *Pray alwayes and bee not faint*. We are not commanded to preach continually, nor yee to heare continually, nor to fast continually, nor to watch continually, nor to giue continually; but we are commanded to *pray continually*, as though prayer were more needfull then all the rest. We want continually, and we are tempted continually, and we sinne continually; and therefore wee had need to pray to God continually, that God would supply our wants, and forgiue our sinnes, and preuent our temptations. Marke.

To shew that we should pray daily, Christ teacheth vs in the 11. chap. of S. *Luke*, to say, *Giue vs this day our daily bread*. This day we aske no more but *our daily bread*: and if we liue till the morrow, then we aske no more but *our daily bread*: so the word *daily*, doth teach vs to *pray daily*: for there is great reason, that they which haue continually need of God, should *Pray continually vnto him*. But as some answered Christ, as it appeareth in S. *Johns* Gospell, *Who is able to doe this?* so you will say vnto me, Who is able to pray continually?

Saint *Paul* in his twelfth chapter to the *Romans*, teacheth vs a reasonable seruice of God. Heere he seemes to inioyne vs an vnreasonable seruice of God. For who did euer pray continually?

nually? or if we should pray continually, when should we heare, or preach, or when should we study, or when should we worke? so one seruice seemes to hinder all seruices: but indeed it doth further all seruices, and therefore wee are commanded to *Pray cantinually*, because we can doe nothing without prayer. But if you imagine that this commandement is broken, if your lippes be not alwayes going, which was the heresie of the Messalians, or if you dwell not alwayes in the Church like the golden Candlestickes, then you are out of *Pauls* minde: for *Paul* did not pray continually with his lips; and therefore he doth not meane a lip-prayer: neither did *Paul* liue day and night in the Temple, and therefore he doth not meane a Church-prayer: and further, it seems that the Iewes were not appointed to pray at all times, for they had set times of prayer; and therefore wee reade how *Peter* and *Iohn* went vp to the Temple at the time of prayer: Therefore to *pray continually*, is to lift vp our hearts continually vnto God, and to *pray* in our thought, as *Moses* did, though we open not our lips; and so we may *pray continually*. As when a good man is to answere before the persecutor, a thought prayeth in his heart that hee may answer wisely: when he is to giue *Almes*, a thought prayeth in his heart that it may do good: when he is to giue counsell, a thought prayeth in his heart that it may prosper: when he is to heare a Sermon, a thought prayeth in his heart that hee may bee edified and sanctified by it. Thus wee may pray and heare, pray and speake, pray and eate, pray and study, pray and worke together, as the Iewes built and fought together: and therefore prayer seemes a harder thing then it is. For if it had been irksome for any to pray, *Paul* would not haue joyned *Praying* and *Reioycing* together. It is not hard which a man may doe and reioyce too. If a man loue intirely, he hath no such delight as to talke often, and to conferre daily with him whom he loueth; for by this, his loue is increased, and his joy is doubled: but the seldomer wee commune together, by little and little our affections abate, till at last wee become strange one to the other, as though wee had neuer bin acquainted. Euen so our affections and familiaritie doth grow toward God by often praying vnto him: and when wee leaue off to pray, then our affections draw from him, and his affections from

Act. 3. 1. How to pray continually. Nehem. 4. 7. Dan. 6. 19. Psal. 119. 164.

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from vs: therfore we reade how often the good men were wont to pray. In times past *Daniel* saith, that *hee prayed thrice a day*: *Dauid* saith, that *he prayed seuen times a day*: it is said, that *Cornelius prayed continually*: it is said, that the Disciples *prayed continually*: and in the first to the Romans, *Paul*, which teacheth vs here to *pray without ceasing*, saith, that he himselfe *prayed without ceasing*. As *Iacob* would not let the Angell goe, before hee had blessed him; so a Christian should not let God rest, before hee heare him. This is the state that a Christian should striue to, and neuer thinke that he is sound at the heart, till all his thoughts be a kind of prayer. Now if we should examine our selues whether wee pray as wee should, as *Paul* teacheth vs to examine our selues, whether we beleeue as we should: I am of opinion, that there is no such want in this land as the want of prayer: for it is neglected, as though it were neuer commanded, as if there were no God to worship, or as if wee had no need of him. In the Papists time, none were called Beads-men (that is, men which were bound to pray) but the poore men: as though none were bound to pray but poore men: but now the world goeth, as though neither rich nor poore were bound to pray: one would thinke that our deliuerance out of Egypt, that our victory against the Spaniards, that the weather which threatneth sickneſſe, that the dearth which threatneth famine, should make vs pray, and yet doth not: for where is the person that prayeth now more then he did before? Some are like *the foole, which saith in his heart, There is no God*: for they pray *neuer*, though *Paul* say, *Pray euer*. *Cain* was rejected for offering an vnworthy sacrifice: what shall be done to them which offer no sacrifice at all? Some are like Exorcists, which cannot adiure but in a circle: so they cannot pray but in the Church, and then they pray, when they should heare. Some are like the Ephramites, which can pronounce euery word but that which they should: so they neuer want words, but when they speak to God. It is strange to thinke how liuely they are to euery thing else, and how dead they are to pray. As many come to Sermons, and neuer marke what the Preacher saith vntill he come to this, *To whom bee all praise, power, and dominion for euer*; so, many pray, and neuer marke what they say, vntill they come to this, *Giue vs this day*

Rom. 1.

1. Cor. 11. 28.

Psal 14. 1.

Gen. 5.

Iudg. 12. 6.

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our dayly bread: Doest thou thinke that God doth marke that prayer which thou doest not marke thy selfe? Some come to God as if they did fetch fire, a spurt and away, like a messenger which is gone before he haue his answere. If God will take a *Pater noster* of them, and heare them for that, so it is, for they neuer made any other prayer in their liues: but euen as a childe sayeth grace, so they say, *Our Father*: put them out of that, and they cannot pray a word, no more then the childe can make a grace, if he be put out of his owne. Some are like *Nadab* and *Abihu*, which neuer looke with what fire their sacrifice is kinled; so they neuer respect with what motion their prayer is kindled, whether it be from the Spirit, or from the flesh: but sometime they pray of malice for reuenge: sometime of greedinesse for riches: sometime of lust for pleasure. Now as no sacrifice was accepted with God, but that which was kindled with the fire which came downe from heauen: so no prayer is accepted with God, but that which is kindled with some motion from heauen. Their prayer neuer ascendeth to heauen: for *Abels* heart made *Abels* offering accepted. Some are like the builders of *Babel*, which cal for one thing, when they should cal for another: so they pray for one thing, when they should pray for another: when they called for stones, they brought them timber; when they called for timber, they brought them stones: so when they call for health, God sends them sickneſſe; when they call for rest, God sends them trouble; when they call for riches, God sends them wants; when they call for honour, God sends them shame; when they call for ease, God sends them a yoke: for it is a just thing with God, that they which doe one thing for another, should receiue one thing for another. Some are like the Prodigall sonne which prayed but vntill hee had gotten his patrimonie, and then he forsooke his father which gaue it him: so they pray no longer, but vntill they haue that which they would haue, and then they flye from God, as he did from his father, and liue like swine in another country, till extremity and penury send them home againe. These are the Beads-men of our age, and these are the prayers which we offer to him which made heauen and earth. Wouldest thou regard his suite which should intreate thee so contemptuously as thou intrea-

Numb. 3. 4.

Leuit. 3. 5.

Genes 4. 4.

Genes. 11. 13.

Luk. 15. 12.

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intreateſt God? Let vs conſider, how that prayer ſhould obtaine remiſſion of ſin, which is ſin it ſelfe. *Paul* ſaith, *Let all which call vpon the name of the Lord, depart from iniquitie:* as if hee ſhould ſay, the Lord will heare none which pray vnto him, but them which depart from iniquitie. *Salomon* ſaith, *The prayer of the wicked is an abomination:* if his beſt worke be an abomination, what are his worſt deeds; and the ſinner himſelfe? Therefore he aduiſeth, *Prepare thy heart before thou goe into the Temple, leſt thou offer the ſacrifice of fooles:* as if he ſhould ſay, He which offereth a preſent vnto a Prince, which the Prince likes not, is a foole for his paines. This is the cauſe, ſaith one, why God doth not heare our prayers as he did our fathers, becauſe we pray not with ſuch humilitie and perſeuerance as they did. Many touched Chriſt, but one drew vertue out of him: ſo many pray vnto Chriſt, but few draw comfort from him.

Note. 2. Tim. 2. 19. Prou. 28. 9. Eccleſ. 18. 9.

Now if you will know what prayer is accepted with God, *Iames* ſaith, *The prayer of the juſt auayleth much, if it bee feruent.* Hee ſaith not that the prayer of the wicked auayleth any thing, though it be neuer ſo feruent; but the perſon muſt bee juſt, and the prayer muſt be feruent too: by this thou knowеſt then whether thy prayer be accepted with God. As God ſent downe fire from heauen to conſume *Eliah* his ſacrifice, becauſe it pleaſed him; ſo he will ſend downe a kind of joy and lightnes vpon thy heart, which ſhall kindle thee within, as the fire kindled *Elias* ſacrifice, and ſend thee away with ſuch a joy, like a ſuiter which commeth from the Prince when his petition is granted. This is the end of euery prayer which is made in faith, as Chriſt anſwered the Centurion, *Be it vnto thee as thou beleeueſt:* ſo thy heart ſhall anſwer thee, *Be it vnto thee as thou beleeueſt.* When we begin to pray, we are going from the diuell; and when we end our prayer, we are come to God: at firſt, many temptations wil hinder thee, but with earneſtnes thou ſhalt driue them away. *Then make no haſte* (as *Salomon* ſaith) *to get out of the Kings preſence:* for the Lord and thy prayer are met together in Heauen, like Chriſt and the woman at *Jacobs* Well.

Iam. 5. 6. Note. 1. King. 18. 38 Gen. 15. 17. Iohn 4.

Seeing then that prayer is ſuch an excellent thing that it is giuen to none but to him which is called *Excellent*, and ſuch a pleaſant thing that *Paul* joyneth, *Pray continually*, with *Reioyce*

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continually, and such an heauenly thing that it makes vs like the Angels which are in heauen; and such a neceſſary thing, that God built a houſe for it, and made a day for it; and such a holy thing, that none but the holy can deale with it; and such a ſtrong thing, that it ouercommeth God, which ouercommeth all. How is it then, that our Fathers ſpent ſo much time in prayer, and wee make no account of it? Haue wee nothing to pray for as well as they? Nay, they prayed for nothing but we had need to pray for the like. The Turkes and Idolaters pray to them that cannot heare: but he which ſaith, *I will heare*, hath not ſo many ſupplications to him as Noble men. What will we giue God, if we will not affoord him thankes? What will wee doe for him, if we will not praiſe him? *If thou be wiſe* (ſaith *Salomon*) *thou art wiſe vnto thy ſelfe*: ſo if we doe pray, wee doe pray for our ſelues. Shall the birds ſing vnto God, and not they for whom he created birds? What a foole is he which will fight and trauaile, and watch for himſelfe, and will not ſpeake for himſelfe? If God had required ſuch coſtly ſacrifices of vs, as hee did of the Iewes, it is to bee feared, that hee ſhould not be ſerued at all: for wee are ſuch *Gergeſites*, that we would not part from our beaſts to ſacrifice to him. Therefore let vs not ſay, God will not heare; but let vs ſay, we doe not aske, for God is readier to giue, then we to aske: therefore let vs pray that our neglect of prayer may bee forgiuen.

FINIS.

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THE BETRAYING OF CHRIST.

Matth. 27. 1, 2, 3, 4.

1 *When the morning was come, all the chiefe Priests, and the Elders of the people tooke councell against Iesus to put him to death?*

2 *And led him away bound, and deliuered him vnto Pontius Pilate the Gouernour.*

3 *Then when Iudas which betrayed him, saw that he was condemned, he repented himselfe, and brought againe the thirtie peeces of siluer to the chiefe Priests and Elders:*

4 *Saying, I haue sinned, betraying the innocent blood: but they said, What is that to vs? see thou to it.*

THe last time you heard how a Publicane receiued Christ: now you shall heare how an Apostle betrayeth Christ. But first here is set downe what the Priests and the Elders did against Christ; of whom it is said, *When the morning was come, all the chiefe Priests and the Elders of the people took counsell against Iesus to put him to death: 2. And led him away bound, and diliuered him vnto Pontius Pilate the Gouernour.* The Priests were Ecclesiasticall persons, and the Elders were ciuill Magistrates: so they which should haue stood most for Christ, stood most against him. *Marke* putteth in the Scribes too, and *Luke* putteth in the whole multitude: as if he should say, The Priests, and the Scribes, and the Pharisies, and the Elders, and the people. He which stood for all, had all against him. Here is fulfilled that which was prophecied in the second Psalme, *They banded themselues against the Lord, and against his anointed.* But why did they band themselues against the Lord, or against his anointed? What was their desire of him? To haue his goods? Nay, he hath none for himselfe; but they were richer then he. To haue his liberty? Nay, that would not suffice them; for they had bound him before. To bring the people into dislike of him? Nay, that would not serue them: for they had done so already, vntill euen his Disciples were fled

Mark. 15. 5. Luke 22. 66.

Psal. 2. 6.

from him. What would they haue then? his blood? Yea, *they took councell* (saith *Mathew*) *to put him to death.* They had the diuels mind; which is not satisfied but with death: and how do they contriue it? He saith, *They tooke councell about it.*

Exod.1.10. When *Pharaoh* did most foolishly, he said, come *Let vs worke wisely.* So when they did worst, then they seemed to doe it in best manner, for they will not sinne without councell: a wise councell to consult of murther, like the Papists councels when they giue licence for treason. They may bee fitlier said to take armes, then to take counsell. For Christ saith before, that they came with swords and staues to take him. *Dauid* speakes of a malignant Church; that is, a Church of malicious persons; such a Church was this: for they called themselues the Church, and went about to kill the head of the Church. In the beginning of the night Christ instituted the Sacrament, and consulted how to saue *them*; and at midnight they instituted their treason, and consulted how to destroy *him*. The time which they chose, and the Iudge which they chose, are specially to bee noted; The time. *In the morning, &c.*

Matth.16.25.

This therefore is not to bee expounded of the beginning of their counsell, but of the end of their counsell: for they tooke counsell in the night, and executed it in the morning. When they agreed to goe vnto *Pilate*, it was night, but when they brought him to *Pilate*, it was morning. But marke how vniustly they handled him before they brought him to the Iudge. They should haue done nothing against him before hee came to his judgement: but they did all against him, except condemning him, and crucifying him, before they came to the Iudge. For all that is spoken before of examining him, and mocking him, and reuiling him, and buffeting him, and spitting in his face, was done before they came to the Iudge: which shewes that they were euen angry that they could not kill him without the Iudge too.

Matth.26.31. All this was done in the night, and therefore Christ said to his Disciples in the euening: *This night all of you shall be offended for me*: shewing that all these things should be done in the night. Therefore S. *Marke* saith, that *Peter*, and *Iames* and *Iohn* were asleepe, when *Iudas* and his companions came against him:

Mar.14.41.43

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him: which sheweth that it was the time of sleep: and in the 51. verse he saith, that a young man ran after with a linnen garment vpon his bare body: which sheweth, that he hearing a tumult and an vprore to grow in the night, ran forth of doores in great haste without his clothes, as they doe in a fire, (to see what was done:) and it is added, that they stroue to take him, and that he was faine to slip off his linnen, and run away from them naked, as *Ioseph* did when he left his cloake with his light Mistris, when he slipt from her: which sheweth how voide of shame and modestie they were, to offer such violence to a stranger, that hee could scarce scape their hands naked, although they had nothing against him. This I note, to shew that their conspiracie against Christ was a night-worke; like them which hate the light, because they doe euill. It was not their wont to sit in counsell in the night, but in the day. It would haue troubled them to watch so long for a good cause: but it was fit that the worke of darknes should be done in darknes; and therefore Christ saith, *This is the houre of darknesse:* the houre of darknes, and the power of darknesse, and the worke of darknesse met together. When they should rest, malice would not suffer them to rest, but they became like Owles which watch in the night, and cannot sleepe. Here was fulfilled *Salomons* saying, *They cannot sleepe before they haue done euill:* so eager we are vpon reuenge more then any thing else. They say, that he cannot stay which rideth vpon the diuell: for malice driueth him, and furie spurs him. Therefore *Zacheus* went not so hastily to receiue Christ, as his enemies hast to destroy him: nay, rather I may say to destroy themselues, For as they prayed at Christs death, so it came vpon them. They said, *His bloud be vpon vs, and vpon our children:* so his bloud is vpon them, and vpon their children: which haue beene vagabonds ouer the earth euer since, and haue no Country of their owne: for if they be cursed which doe the Lords businesse negligently, they must be cursed too which doe the diuels businesse diligently.

Luk. 22. 53.

Prou. 4. 16.

Math. 27. 25.

Ierem. 48. 10.

If men were so hastie in executing justice, as they were in executing malice, so many men should not be vndone by suites of law: for in one day, they could apprehend, and accuse, and examine, and condemne, and execute him which was innocent:

A note for Lawyers.

cent: but he which is iuſt cannot be quit in one Terme nor two; nay, if he haue right in a yeere, it is counted quick diſpatch, and hee is glad that he met with ſuch a ſpeedy Lawyer. How then when they take a bad cauſe in hand, and prolong it too, which keeps their Clients in ſuſpenſe from day to day, and from week to weeke, in great charge and ſin together? I would to God that ſome did not ſit in counſell againſt good Chriſtians, as theſe Prieſts did againſt Chriſt: but God in his mercy daily doth confound and bring to nothing the accurſed counſels of the wicked Antichriſt, and all his rebellious confederates. So when the wicked tooke counſell together, wickedneſſe was the end of their counſels: for there is nothing worſe to the vngodly, then to meet together: for before they meet, their wickednes is a little hid like the poyſon in a Serpent; but when they meet together, one ſetteth on another, and the poyſon breakes forth into vile ſpeeches, and deteſtable works, and vngodly practiſes; as we ſee in Tauernes, and ſuch like aſſemblies as this.

For now they are met together, they haue conſpired amongſt themſelues to accuſe vnto the gouernour the moſt innocent man in the world, as if hee were the worſt man liuing: they abuſed him, and mocked him, and reuiled him, and buffetted him, before they brought him to the Gouernour; which ſheweth that they would haue killed him too, if they durſt, without the Gouernour: but ſinne is craftie, and therefore they obſerue the order of law, and forme of judgement, leſt they ſhould bee taken in the ſnare which they made for him.

Firſt, becauſe *Pilate* had the authoritie ouer judgements of death, and not they; therfore they are inforced to ſeeke vnto his judgement ſeate to ſaue themſelues from blame, and to bee deliuered out of trouble, if they did vſurpe any thing vpon the Magiſtrates office.

Then, becauſe they might not runne vnto the Gouernour before day, without ſuſpition of tumult, they ſtayed vntill it was morning: but ſo ſoone as they could come, they came poſthaſte; for the Sunne did no ſooner peepe, but euen at the very breake of the day, they were all ready to flocke vnto the Iudge againſt him. This they did without knowledge: but God directed euery thing vnto a right end. For it was meete that the

Sonne

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Sonne of God should be cleared in a solemne manner by an earthly Iudge, to shew how we shall be cleared by the heauenly Iudge: and therefore as it appeareth *Mat.27.24. Pilat* saith, that *hee found no euill in him*, before hee gaue sentence against him; which sheweth that he died not for his owne sinnes, but for our sins: and therefore though they went to the Iudge to saue themselues from blame, yet God sent them to the Iudge, that his word might be fulfilled.

Lastly, this *Pilat* was a Roman Gouernor, which ruled for *Cæsar*, as *Zacheus* was a Roman collector which gathered for *Cæsar*: for at that time the Romans had brought much of the world into their subiection: as since that time they haue brought much of the world into Idolatry: and therefore God would haue his Sonne to be iudged by the Roman policie, and to be condemned by a Roman Iudge, and to be slaine with a Roman death, as it were joyning the Iewes and the Romans in impietie together; to shew that these two Nations should be the odiousest people vnto him in all the world, and how his seruants should be crucified there, where he was crucified himselfe: for as the Romans did then crucifie Christ vpon a Crosse, so they crucifie him now vpon their Altar, and resemble the Dragon which when he could not preuaile against *Michael* himselfe, then hee sought against the woman and her seede; that is, the Church and her children, which are slaine in Rome, as the Prophets were in Ierusalem. Thus Rome began with the head, and ends with the members. So much of the Priests, and the Scribes, and the Pharisies, and the Elders, and *Pilate*, what they did against Christ, of whom was fulfilled *Dauids* praier; *Lord turne the councell of Achitophel vnto folly*: so their counsell was turned vnto follie. For as *Paul* reuiued when he was stoned, so Christ rose againe when he was buried; to shew, that there is no counsell against God: and therefore let all our counsels bee for God. Reu.12. 1.Sam.15.31.

Now we come to *Iudas*: to aggrauate this tragicall counsell, the Euangelist annexeth vnto it, the desperate end of the cursedst man that euer was. Three things are specially noted of this traitor; his death, the cause of his death, and the confession which he made before his death. His death in the fift verse; *Hee went*

and hanged himselfe. The cause of his death in the third verse; *For that hee had betrayed his Lord, and now did see him condemned, and had no joy of the money which was giuen vnto him for his treason.* His confession in the third verse; *I haue sinned in betraying the innocent blood.* I will speake of euery word as they lie, for your memory. Therefore, first of his treason: *When Iudas the traitor,* Before he was called *Iudas* the Apostle; now he is called *Iudas* the traitor, to distinguish him from other of that name: lest any of his name should be defamed for him, a brand is set in his fore-

Gen 4. head like the letter *Tau*, or *Caines* marke, to make him hatefull like a Rogue which is burned in the eare: so *Esau* was called Edom, which signifieth *Red*, to keepe his wickednes in remembrance, because hee sold his birth-right for a messe of red pot-

Acts 8. tage. So *Simon* is called the Sorcerer, as though God would note him for the worst of that name: so God knoweth *Simon Peter* from *Simon Magus*; and *Iudas his brother*, from *Iudas his betrai-*

1. King. 22. 52 *er:* and therefore as *Ieroboam* comes in with his traine after him; *Ieroboam which made Israel to sinne*; so *Iudas* comes in with his traine after him; *Iudas which betrayed the Lord.* For when God said, *I will honour them which honour me*: hee signified how hee would dishonour them which dishonour him: and therefore this name is a word of reproach vntill this day: and all traitors are called *Iudasses* for his sake, that the Propheſie might be ful-

Prou. 10. 7. filled, *The names of the wicked shall rot*: that is, they shall bee named with lothsomnesse, and remembred with disdaine, as a man passeth by a rotten carrion, and stoppeth his nose vntill he be past it. This is the just wrath of God. As Christ promised that *Maries* good worke should be spoken of to the worlds end: so hee hath caused *Iudas* euill worke to be spoken of vnto the worlds end too. For there were three euils in one. First, his practise was impudent, because he offered himselfe to be a traitor before hee was asked. Then it was couetous, because he was contented to betray his Lord for thirty pence. And lastly, it was crafty, because he betraied him with a kisse, which is a signe of loue. Like this traitor doe all other traitors, and therefore are all called *Iudasses:* that is, impudent, and couetous, and craftie like their master.

The next consideration is, how *Iudas* his repentance came

vpon

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vpon him, in these wordes; *When hee saw that Iesus was condemned, &c. Peter* heard three crowes before hee felt any remorse: so *Iudas* saw his Lord apprehended, and yet he repented not; then he saw him accused, and yet he repented not; then he saw him mocked, and yet he repented not; then he saw him buffetted, and yet he repented not; at last he saw him condemned, and then, saith *Mathew*, he repented; like one which slaieth his friend in his rage, and sorroweth when it is past. In *Gen.* 6. God is said to *repent*, but God repenteth *not like men*: so here the wicked are said to repent, but the wicked repent not like the faithfull. But as it is said of *Esau*, that he sought repentance; so they may be rather said to repent, then to repent indeed. For if *Iudas* had repented like *Peter*, he should haue beene forgiuen like *Peter*: but to shew that he did not repent well, when he had committed one sinne, hee addeth another to it: for when hee had murthered his Master, hee murthered himselfe too. Therefore if you aske how hee repented; I thinke he repented so as most Vsurers repent, vpon their death-beds. There is a shame of sinne, and guilt of conscience, and feare of judgement euen in the reprobate, which is a fore-taste of hell which the wicked feele: euen as the peace of conscience and joy in the holy Ghost is a fore-taste of heauen, which the godly feele before they come thither. So *Iudas* was displeased with the vglinesse of his treacherie, and had a mishapen sorrow like a Beares whelpe, but without any conuersion to God, or hope of mercy, or prayer for pardon, or purpose to amend. Onely hee felt a shame, and guilt, and anguish in his heart, which was rather a punishment of sinne, then a repentance for his sinne, and a preparatiue to Hell, which he was going vnto. For hardnes of heart, and despaire of mercy, are sinnes, and punishments for sinne too: but true repentance is such a sorrow for one sinne, as breedeth a dislike of all sinnes, and moueth to pray, and resolueth to amend; which falleth vpon none but the Elect: And therefore *Paul* calleth the heart of the reprobate, *A heart which cannot repent*. Rom. 2. 5. But if the Papists doctrine of repentance be true, there is nothing wanting in *Iudas* repentance; for in him may be found all the parts of their repentance. For wee see in this reprobate, contrition of heart, confession of mouth, and satisfaction

of worke, which is all the Papists repentance. For contrition, it is said, *Hee repented*: for confession, he saith, *I haue sinned*: for satisfaction, he *restored the money againe*; and yet he is *Iudas the sonne of perdition*. And therefore as Christ told the Lawyer, that one thing was wanting in his obedience: So *Iudas* telleth the Papists, that one thing is wanting in their repentance; that is, the conuersion of a man to God, and change of minde: when a sinner renounceth himselfe for shame of his sinne, and yeeldeth to righteousnesse with as great loue as euer hee loued wickednesse. If *Iudas* had repented so, he would rather haue suffered paine like *Iob*, then by vnlawfull meanes rid himselfe out of paine, like *Caine*, which thought to preuent Gods judgements against him. This was not a signe of repentance, but a signe of despaire. Therefore let euery one learne this, that so long as Gods mercy is greater then mans iniquitie, there is no cause to despaire, but to hope. For why did our Sauiour saue *Mary Magdalen*, which had seuen diuels, and spare the thiefe which neuer did good, but lest as great sinners as they should despaire of mercy, if they preuented? If thou canst knocke, his promise bindeth him to open. Therefore say not, God will not giue; but, I doe not aske: for God is readier to giue, then we to aske.

The next consideration is, how *Iudas* restored his bribe againe. In the first of the Prouerbs 31. *Salomon* saith, *The wicked shall be filled with their owne deuices*. And in the fourteenth chapter, vers. 14. he saith, *They shall be satiate with their owne wayes*: for, *Iudas* hath sinned so long, that now hee is wearie of his sinne, and would restore his bribe againe, euen the same day that he tooke it. It was giuen him in the night, and in the morning he brought it backe: so soone is the pleasure of sinne eclipsed. Euen now his thirty pence was the sweetest siluer that euer he fingered: and now it is the bitterest money that euer he pursed. Therfore let all consider what *Abner* said vnto *Iob*, *Knowest thou not that it will bee bitternesse in the latter end?* 2. Sam. 2. 26. The sting of the Serpent is in his taile: so the taile of sin hath the sting, that is, the end. There is no sinne but it hath three punishments which follow it like handmaids; *Feare*, *Shame*, and *Guilt*: feare of judgement; shame of men; and guilt of conscience.

Three handmaides of sin.

All

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All these did surprise *Iudas* at once, so suddenly as *Adam* spyed his nakednes: and though they come after euery sinne, yet they are neuer looked for. *Gehezi* tooke his bribe merily, but he did weare it heauily. *Iezabel* thought that she had got a vineyard for nothing; but shee payed more for it then she would giue for all the world. So *Iudas* thought that hee was made for euer, when he was vndone for euer. Here was the Scripture fulfilled; *The bread of deceit is sweete to man, but his mouth shall bee filled with grauell.* So this gaine of treason was sweete to *Iudas*, but when hee digested it, it cracked like grauell in his teeth. Who would suffer for millions of gold, that which *Iudas* suffered for thirtie pence? and yet many are content to sinne for lesse: *Iudas* was a traytor for thirtie pence; but a thousand are liers, and deceiuers, and swearers for a penny. If they can get any thing by lyes, or oathes, or wiles, it is like the mysterie of their occupation. Bee not deceiued, the time commeth when you would restore this gaine againe, as *Iudas* did, and peraduenture you shall not finde the owners where to make restitution. How many at the houre of death haue offered their prayers and their supplications and seruice vnto God, as *Iudas* offered his money to the Priests, and God would not accept it? but they died as they liued, and went from despaire vnto destruction: therefore *to day heare his voyce.* If you will not be so good as *Zacheus*, to restore fourefold for all that you haue gotten by vsuric, or bribery, or extortion, or deceit, yet be so good as *Iudas* to bring againe so much as you haue taken: and if you doe it, not with *Iudas* minde, but with *Zacheus* minde, it shall bee accepted as *Zacheus* was.

1. King. 21.

Prou. 20. 17.

Note.

The last consideration is, the confession which he makes before his death; *I haue sinned, &c.* Oh *Iudas* (saith one) doest thou know that thou hast sinned, and didst not know that thou shouldest sinne? It is not enough to say, *I haue sinned*: so said *Saul*, and *Caine*, and *Pharaoh*, *I haue sinned.* But who saith, *I will not sinne?* When sinne is past, then we know it: but if we did looke to it before, then we need not say, *I haue sinned*: for sinne is chosen in the darke, like bad wares when the faults are not seene. Sinne seemes no sinne vntill it come to *I haue sinned*; that is, vntill it be past. If *Iudas* had shewed his repentance to God,

God, as he ſhewed it but to men, happily his offence might haue found mercy: but he did ſeperate himſelfe further from God by his deſpaire, then he was ſeparated before by his treaſon, and choſe rather to runne vnto them which would mocke him, then vnto him which ſhould ſuccour him: therefore his confeſſion was without remiſſion: and though hee ſaid, *I haue ſinned*, yet God anſwers not, I haue forgiuen: to ſhew, that except our repentance bee better then his, it ſhall not weigh againſt one ſinne. Yet *Iudas* doth not onely acknowledge himſelfe a ſinner, which is the moſt that many of vs confeſſe, becauſe hee would not be counted worſe then other, but reckoned his ſinne without an accuſer: as if one ſhould come forth and ſay, I haue ſtolne a horſe; ſo he ſaith, *I haue betrayed my Maſter*. In what did *Iudas* ſinne? In treaſon; then treaſon is ſinne, and yet the Papiſts count it a merit, as though they ſhould merit by ſinne. There was neuer any heretike which maintained treaſon but the Papiſts. *Touch not mine anoynted* (ſaith God:) Yes, kill his anoynted ſay they. How farre are they from *Dauid*, which would not lay his hand vpon *Saul*? If he were a man after Gods heart, as he is called, then they muſt be men after the diuels heart. After that *Iudas* had receiued meat of Chriſt, he went about to betray him: ſo after they haue receiued peace & plenty, and proſperity of their Prince, they goe about to betray her. As *Dauids* enemies longed and ſaid, *When will Dauid die, and the name of Dauid periſh*? So they long and cry; when will *Elizabeth* die, and the name of *Elizabeth* periſh? But *Elizabeth* liueth, and they die which ſeeke her death.

Iohn calles the Phariſies a generation of Vipers, which neuer are borne, but their mother dyeth for it. How right this fitteth with the Papiſts; for they cannot liue without the death of their mother. For the Spaniard which would ſlaughter them, they would ſlaughter the Nurſe which cheriſheth them. Had *Zimri* peace (ſaith *Iezabel*) *which ſlew his Maſter*? So I may ſay, Haue they died in peace which would haue ſlaine their Miſtres? They which haue not hanged themſelues like *Iudas*, haue beene hanged by others like *Haman*, as though they had beene ſent ouer but to viſite Tiborne. So God hath bleſſed them that bleſſe her, and curſed them which curſe her. Therefore ſome traytors haue

haue confeſſed, that they haue ſinned in betraying the Lords anointed, as *Iudas* confeſſed that hee had ſinned in betraying the Lord himſelfe. Hee betraied him, as though hee had not been innocent: and now hee muſt die, he ſaith, *I haue betraied the innocent blood.* Innocent indeede; for when he had asked his enemies which of them could accuſe him of ſinne, they had nothing to anſwere. Innocent in life: innocent in ſpeech; and innocent in thought. The Infants which he calleth innocents, were not ſo innocent: therefore how ſhould hee be innocent which betrayed the innocenteſt of all? We are taught to doe good vnto all, but eſpecially to the good: but *Iudas* was naught to all, but worſt to the beſt. If hee had betraied any, hee might ſay, I haue ſinned: becauſe all diſſimulation and guile is condemned: 1. *Pet.* 2. 1. But when the innocents are betraied, nay when the innocenteſt is betraied, it ſeemeth more then ſinne, becauſe neuer any betraied innocent Chriſt but *Iudas*. Thus Chriſt was juſtified of his Diſciples, and his enemies. Hee which betrayed him, ſaid hee was innocent. Hee which condemned him ſaid, he was innocent. And the diuels which made *Iudas* betray him, and *Pilate* condemne him, ſaid before, that hee was the Sonne of God, and called him holy. Thus euery ſinner ſhall bee condemned of himſelfe before hee bee condemned of God, that the Lord may bee juſtified when hee judgeth. If *Iudas* could haue ſaid, I beleeue, when hee ſaid, *I haue ſinned*; God would haue anſwered him as *Nathan* anſwered *Dauid*, *Thy ſinnes are forgiuen*: but hee confeſſed and amended not. What ſhall be to them which doe not confeſſe, but defend their ſinnes? Is not thy ſinne worſe then *Iudas*, when *Iudas* ſaith, *I haue ſinned*, and thou ſayeſt, I haue not ſinned? This is our manner, to pleade not guiltie ſo long as wee liue: ſinnes and excuſes are twinnes, borne at a birth: and one followeth another, as *Zarah* came after *Phares* out of the wombe: Gen. 38. 30. *Iudas* ſaith *I haue ſinned*: but we ſay; I haue not ſinned, or I haue ſinned but a little, or I haue ſinned againſt my will: ſo we mince our ſinnes as though they needed no forgiuenеſſe. *Salomon* ſaid, *I am more fooliſh than any man*: but wee would bee counted wiſer then any man. *Paul* calleth himſelfe the greateſt ſinner: but wee would bee judged the

Chriſts innocencie.

Note.

the least sinners: so we are ashamed of sinne, and yet not ashamed to sinne. If wee would judge our selues, we should not be judged. Bee not deceiued, for sinne doth not end as it begins. When the terrors of *Iudas* come vpon the soule, the tongue cannot hide his sinnes: for despaire and horrour will not bee smothered: but hee which hath *Sauls* spirit haunting him, will rage as *Saul* did. There is a warning conscience, and a gnawing conscience. The warning conscience commeth before sinne: the gnawing conscience followeth after sinne. The warning conscience is often lulled asleepe: but the gnawing conscience wakeneth her againe. If there bee any hell in this world, they which feele the worme of conscience gnawing vpon their hearts, may truly say, that they haue felt the torments of hell. Who can expresse that mans horror but himselfe? Nay, what horrors are there which he cannot expresse himselfe? Sorrowes are met in his soule as at a feast: and feare, thought, and anguish diuide his soule betweene them. All the furies of hell leap vpon his heart like a stage. Thought calleth to Feare; Feare whistleth to Horror; Horror beckneth to Despaire, and saith, Come and helpe me to torment this sinner: One saith, that shee commeth from this sinne, and another saith, that she commeth from that sinne: so he goeth through a thousand deaths, and cannot die. Irons are laid vpon his body like a prisoner. All his lights are put out at once: he hath no soule fit to be comforted. Thus he lieth as it were vpon the racke, and saith that *hee beareth* the world vpon his shoulders, and that no man suffereth that which hee suffereth. So let him lie (saith God) without ease, vntill he confesse, and repent, and call for mercy. This is the goodly way which the Serpent said would make you Gods, and made him a diuell. Therefore at the last learne the sleight of Satan in this wretched traitor. His subtilties are well called the depth of Satan; for he is so deepe, that few can sound him. Now hee lets *Iudas* see his sinne: before, he hid it from him. Vntill he had sinned, he made as though it were no sinne, but with promises and bribes muffled his face, and couered the vileneſse of his fact, lest shame should keepe him from it. But when hee had done, hee made it seeme as vile as hee could, to make him despaire for it. All his baites are made of this fashion, that the sinne is done

Two Consciences.

before

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before the punishment be considered. Let vs not looke for *Iudas* to come out of hell to warne vs, for this is written for our learning: and therefore, *Bee as wise as Serpents*, that the Serpent may not deceiue you.

FINIS.

THE PETITION OF MOSES TO GOD.

Deut. 3. 23, 24.

And I besought the Lord the same time, saying; O Lord God, thou hast began to shew thy seruant thy greatnesse, and thy mighty hand: for where is there a God in heauen or earth, that can doe like thy workes, and like thy power? &c.

HEre *Moses* teacheth vs how to pray; he beginneth first, and telleth God that hee hath begun to shew him fauour: and well might *Moses* so say, for hee was no sooner borne, but the Lord began to shew him his greatnesse, in sauing him when he was cast into the riuer, & deliuering him vnto a Kings daughter to be brought vp: and after, by his mighty prouidence, bringing him to his mother to be nursed. If all that the Lord hath done for him til this time be considered, he had great cause to say, *O Lord, thou hast begun to shew thy seruant thy greatnesse.* Herein *Moses* in some part sheweth himselfe thankfull for that he had receiued, trusting thereby to intreat God to continue his benefites and louing kindnesse towards him, which is a thing which pleaseth God: for which of vs hauing a friend, at whose hands we haue receiued a benefit heretofore, if we should stand in need of him againe, would not say vnto him; Sir, you haue beene my friend heretofore, and many waies done good vnto me; the consideration whereof at this time hath imboldened me to come vnto you againe. Who is it but will account this a thankfull fellow, and say; See, it is a good deed to doe for one which sheweth himselfe Exod. 2. 6.

selfe so thankfull? Euen so *Moses* commeth to God, hee is not like one who sitting in his doore and seeth one day by day come by him and salute him, and yet taketh no acquaintance; so that if he stand in need of him, either he knoweth not where he dwelleth; or else because he is not acquainted with him, he is abashed to aske any thing of him. *Moses* is not such a one, but he is acquainted with the Lord, who so often passed by him, and therefore he now saith, *Thou hast begun (O Lord) thou hast begun to shew thy seruant thy greatnesse and thy mightie hand.* Of this is already spoken: what this greatnesse and mightie hand which God shewed to *Moses*, was, wee haue already heard: namely, that mightie deliuerance which the Lord euen from his birth to this time, had sent him in the time of need.

For where is there a God in heauen or in earth, that can doe like thy workes, or like thy power? Here *Moses* challengeth all the Idol-gods, and telleth them, that amongst them all, there is not one of them that can doe like his God. So God, when he is opposed and set against his enemies, is then most glorious, and confoundeth them all. Now *Moses* proceedeth in his prayer, saying; *I pray thee let me goe ouer and see the good land that is beyond Iordan, that goodly mountaine and Lebanon.* *But the Lord was angry with me for your sakes, and would not heare mee. And the Lord said vnto me, Let it suffice thee, or be content, speake no more vnto me of this matter. Get thee vp into the top of Pisgah, &c.* Herein are foure things to be considered. First, the prayer of *Moses*, in these words, *I pray thee, &c.* Then the answer of God for his prayer. Then the mitigating of his anger, set downe in these words, *Let it suffice, or be content, &c. Speake no more vnto me of this matter.* Then, the promise which God maketh vnto *Moses*, that *he shall see the land of Canaan, though not possesse it.*

Psal. 87. 6.

Deut. 3. 25, 26.

First, for the prayer of *Moses*, set downe in these words, *I pray thee let me goe ouer, and see the good land, &c.*

Here *Moses* prayeth like one of vs, who are alwayes crauing, but neuer haue respect to the will of God, to say, *Thy will bee done:* Christ hath not taught vs to aske *Our daily bread*, before he taught vs to say, *Thy will be done:* and therefore Christ when he went to pray, after he had prayed that *if it were possible that houre might passe from him*; yet afterward remembring how he

Mark. 14. 33. 36.

had

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had taught his Diſciples before, returned againe, and ſaid, *Neuertheles, not that I wil, but that thou wilt, be done.* And our prayer made after this ſort, is the cauſe many times why we are not heard: therefore let vs hereafter learne in our prayers to pray that Gods will may be done.

What this mountaine Lebanon is: ſurely *Moſes* meaneth the place where the Temple ſhould be built, and God honoured: for after that *Ioſhua* had quietly poſſeſſed the land of Canaan, he builded a Tabernacle, wherin to call vpon the Lord not perfect. Ioſh. 22.10.

Now it followeth in the text; *But the Lord was angry with me for your ſakes, and would not heare me, &c.*

So ſoone as *Moſes* changed his prayer, God turneth from him, and will not heare him: ſo ſoone wee make God to forſake vs, if we doe not according to his will. *Moſes* ſheweth the cauſe why God would not heare him: although he were a great man, and in high authoritie, yet hee is not aſhamed to confeſſe his fault, which he might haue kept ſecret if he would: for the people knew not that hee had ſinned, becauſe the ſinne which hee committed was not open, but ſecret: yea it was a little repine, as in the 11. of Numbers, the 11. verſe, and therefore *Moſes* might haue kept it from them: but becauſe he would not juſtifie himſelfe, he telleth them that the Lord was angry with him; and becauſe he would not haue the people to juſtifie themſelues, hee telleth them it is for their ſakes. Thus when *Moſes* changeth his prayer, God will no longer heare him: ſo we ſee, that where ſin is, there prayer is not effectuall: ſo that if we will hope to receiue by prayer any thing at Gods hands, we muſt firſt remoue & take away the cauſe of our hinderance (which is ſin) before we can receiue the thing we pray for. For here we ſee that prayer, which before pacified the wrath of God; which healed *Miriam* being ſtricken with Leproſie; which raiſed the widowes ſonne from death to life; by which *Dauid* obtained victory; which brought downe fire from heauen to conſume the Idolaters ſacrifices; which brought *Ieremiah* out of priſon, and *Ionah* out of the fiſhes bellie, and made the Sunne to ſtand ſtill, and the raine to fall from heauen, and triumphed ouer all, is here by a little ſin quite ouerthrowne, euen like a great Monarke poiſoned with a little ſpider.

Num. 11. 11. 12. 13.
Exod. 5. 22.
Num. 14. 19.
Exod. 31. 14.
Numb. 12. 14.
1. King. 17. 22. 23.
2. King 4. 25.
Acts 40. 19.
1. Cor. 18.
2. Cor. 7. 1.
Ier. 34. 14.
Ionah 1. 1. 10.
Ioſh. 1. 12.

But the Lord was angry with me for your sakes, and would not heare me. God when *Moses* had prayed, did not grant his request, but was angry with him: but lest *Moses* should bee quite discouraged, he straight wayes mittigateth his anger; and biddeth him *be content, and speake no more vnto him of that matter.* God doth not bid him, that he should not pray any more vnto him, but that he should pray no more for that thing. First, God biddeth him to be content; as if he should haue said, Although thou maist not enter into the land, yet I will content thee otherwaies. Thus God would haue vs in what estate soeuer we be, to be content with our calling, for it is his appointment. And seeing hee hath enough to content vs all, therefore wee should not murmur nor grudge one at another, but be thankefull vnto him, because it is his good will and pleasure it should bee so. And surely *Moses* would, and was willing that the Iewes should profit by his doctrine, for he hath set it downe in the 20. of *Numbers* twice, and in the 27.13. in *Deut.* 32.49. and in this place, all to the intent to shew that God is able to content all. He is not like to *Isaac*, who when he had blessed one of his sonnes, could not blesse the other: but he when hee had blessed the poore, blessed the hungrie; and when he had blessed the hungrie, hee blessed them that wept; when he had blessed them that wept he blessed them that were reuiled, and suffered for Christs sake. There is no end of his blessing, *because his mercy endureth for euer.* God is so mercifull, that though wee are not able to pray aright, yet he considereth of our prayers, and turneth all to the best for our good, not granting our requests many times, but a better thing then we doe desire of him: as when *Dauid* prayed that the child gotten in adulterie might liue, God heard him, and did consider of it, yet did not grant his request, but a better thing; that was, that his sonne *Salomon* should raigne after him. And when our Sauiour Christ prayed that that houre might passe ouer him, God heard him, and did consider it, yet did not grant his request, but a better thing, that his death should take away the sinnes of the world: and here in this place where *Moses* prayeth, God heareth his prayer, and doth consider of it, yet doth not grant his request, but a better thing, that is, *that he shall goe into heauenly Canaan.* Thus we see that God is so

Numb. 20 12. 14. & 27.13. Deut. 32.29. Genes. 27.33. Psal. 135.

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merciſull that he can ſcarce puniſh ſinners; he is ſo louing, that often he giueth vs better things then we can deſire; who then will offend ſo merciſull and louing a father? Let vs, ſeeing God is ſo merciſull vnto vs, take heed that we abuſe not his mercies, leſt in ſo doing we prouoke him vnto judgement. Now God hath told *Moſes* that he ſhall not go into the land, he beginneth to teach him how he ſhall doe to ſee it, *and biddeth him go vp into the top of Piſgah, and caſt his eyes Eaſtward, and Weſtward, and Northward, and Southward, and behold it, &c.*

As a bird ſtayed with a little ſtring, or a ſtrong man in ſwimming held backe by a ſmall twigge; ſo a little ſinne ſtayeth this great Captaine, that hee cannot come within the land of Canaan. Firſt, God is angry with him, and enuies him altogether, as though hee were not worthy ſo much as to goe vp the Mount: thus we may ſee, how one of the leaſt ſinnes is able to turne from vs all the goodneſſe, and all the fauour which God beareth to vs. After, God commands *Moſes* to goe vp the Mount. Heere *Moſes* obeyeth Gods commandement: but if he had beene like many a murmuring man, hee would haue denied to goe vp the Mount, ſaying, What banquet is this to mee, but a dainty diſh ſet before one forbidden to eate? But *Moſes* had rather die then anger the Lord againe, when he had bid him be content. Thus wee may learne of *Moſes* to bee content with our calling whether we haue little or much: for God contented *Moſes* as well with the ſight of Canaan, as thoſe who poſſeſſed it. So when God hath not ordained vs to ſee great ſubſtance, as he hath ſome of our brethren; yet becauſe wee ſhould not bee diſcontent, hee will giue vs as much pleaſure at the ſight of them in others, as though we our ſelues enioyed them. So God contenteth *Moſes*, and he contenteth *Ioſhua*: for as *Ioſhua* came into the land as *Moſes* could not, ſo *Moſes* ſaw it as *Ioſhua* could not. So I ſay God contenteth all; that *Ioſhua* ſhould not enuie *Moſes*, nor *Moſes* enuie *Ioſhua*. And this was the great power of God, who although *Moſes* were very old, yet was his eye-ſight moſt perfect, in ſo much that he could ſee further then any of his company: for *being vpon the Mount, he ſaw all the land of Gilead vnto Dan, and all Nepthaly, and the Land of Ephraim and Manaſſes, and all the land*

Note.

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Deut. 34. 1. 2.

of Iuda vnto the vttermoſt Sea, &c. The like to this did neuer any ſee being of the age of *Moſes*, who was one hundred and twenty yeeres old. Many things might *Moſes* haue obiected, which might haue hindered him from going vp the Mount: for ſurely it muſt needs be a griefe to him, when hee conſidered that great paine which he had taken in bringing them thorow the wilderneſſe, and conducting them forty yeeres together, and now when he had no further to go, but euen ouer Iordan, to be taken away then; and another which neuer took any paines, poſſeſſe all his labours. This I ſay, muſt be a great and intollerable thing to fleſh and blood: for when one hath laid a foundation, and another come and build vpon it, ſurely hee will thinke himſelfe hardly dealt withall. Or if one haue drawne a picture, head and face, and all ſauing the legs, if one come and draw the legs, and ſo take his labours, he would hardly take it well. You
Mat.20.11. know how they which were hired and wrought all the day long, becauſe they had not more then thoſe which began the laſt houre, murmured againſt the Maſter of the houſe. Such is our nature, and yet notwithſtanding all this *Moſes* is content. Hee knoweth that God doth him no wrong, but is juſt and
Gen.49.55. mercifull alſo. He bleſſeth all alike, as *Iacobs* children were bleſſed.

Moſes ſo long as he was vpon the plaine ground, could not ſee the type of heauen: but when he was vpon the Mount, hee
Climbe the mount if thou wilt ſee Canaan. ſaw it before he came to heauen it ſelfe. So let vs euen now ſcale the Mount as *Moſes* did, that wee may ſee and conſider theſe joyes. Which thing ſhall be to reclaime our hearts from earthly matters. As *Peter* went vp the Mount to ſee Chriſts glory, and *Moſes* went vp the Mount to ſee the Land of promiſe: ſo let vs aſcend from theſe earthly things, to the contemplation of heauenly. This ſhould be our journey till we come vp to heauen it ſelfe, to climbe the hill: for we are low men of ſtature like *Zacheus*, who cannot ſee Chriſt before wee bee lifted from the earth; that ſo if we will euer poſſeſſe heauen, we muſt plucke our hearts from the earth, and then ſhall wee ſee God neerer then we can poſſibly, if wee keepe our minds from earthly matters. God ſheweth himſelfe to ſome neerer, to ſome farther off, and to ſome in Parables: as the Prophets ſaw God

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nearer then the Patriarckes; and the Apoſtles nearer then the Prophets: as to *Abraham* he ſaid, *In thy ſeed: Eſaiah* came nearer and ſaid, *Vnto vs a Child is borne, &c. Iohn* yet came more neere, and ſaid; *Behold the Lambe of God.* Gen.12.18. Eſay,9.6. Ioh.1.36. 2.Pet.1,18.

Get thee vp into the top of Piſgah, and lift thine eyes Weſtward, and Northward, and Southward, and Eaſtward, and behold it with thine eyes; for thou ſhalt not goe ouer this Iordan.

Now *Moſes* is in his proſpect, as *Dauid* was in his Tower. Here he muſt prepare himſelfe to die, while hee is looking vpon the land which ſo long he hath bin in comming to. Who would not haue grieued at this, that after ſo long as fortie yeeres trauell in hope to poſſeſſe it, ſhould now in the end bee content with a ſight of it, and ſo vaniſh away? Yet *Moſes* (for all this) murmureth not, but like *Iob*, taketh it patiently. And as he was vpon the Mount where God vaniſhed; ſo here he is vpon the Mount, and vaniſheth away himſelfe; as it appeareth in *Deut.*34. and the ſixth verſe: no man knoweth his toombe, nor which way he is gone, leaſt the Iewes ſhould haue worſhipped his reliques, as the Papiſts doe theirs. So good Rulers are taken away in a time when death is leaſt ſuſpected. As *Lot* was taken away before the people of Sodome knew, as is ſhewed in the 19 chapter of *Geneſis*, and the 10. verſe: ſo we ſee that when our time is come, and our glaſſe run out, that neither our riches, nor our wits, nor our friends, nor any thing that we haue in this world can carry vs any further. No, no more then *Moſes* could goe ouer this Iordan.

But, *Charge Ioſhua, and incourage him, and imbolden him: for hee ſhall goe before this people, and he ſhall diuide for inheritance vnto them the Land which thou ſhalt ſee, &c.*

Now *Moſes* fainteth, here commeth *Ioſhua* a figure of Chriſt, who leadeth the people into Canaan, as Chriſt doth leade them into heauen. *Moſes* is no ſooner dead, but God chuſeth another Captaine to goe in and out before his people. And now God chuſeth a Gouernour, ſee what a man hee chuſeth. O would that God might haue the chuſing ſtill, for then all Gouernors ſhould be ſuch as *Ioſhua*: for ſuch is our corruption, that if wee chuſe our ſelues, wee ſtill chuſe ſuch as God would not haue choſen; and therefore wee had need to pray to the Numb.27,19. Deut.17.16.

Lord God as *Moses* did, that hee would appoint a man which may goe in and out before vs, that we be not as sheepe without a shepheard.

But, *Charge Ioshua, incourage him, and imbolden him.* God would not haue *Moses* to incourage *Ioshua* in words onely, but in deeds too: and therefore *Moses* giueth him all the glory he can, as *Iohn* gaue it vnto Christ.

Charge Ioshua, incourage him, and imbolden him. Here God would haue *Ioshua* incouraged with all the incouragement that may bee, as though hee could neuer bee incouraged enough. God had incouraged himselfe before, as in the 21. verse. *And I charged Ioshua the same time, &c.* And in the 27. of *Numbers*, *Moses* setteth him before *Eleazer* the Priest, *and hee put his hand vpon him, and gaue him a charge, &c.* And in *Deut.* 31. 23. God bids him, *Be strong, and of a good courage.* And in 1. *Iosh.* 5. God tels him, *That there shall not bee a man able to withstand him all the dayes of his life*: for hee will be with him, and neuer leaue him nor forsake him. And againe in the ninth verse hee saith, *Haue not I commanded thee not to feare? for I will bee with thee whithersoeuer thou goest.* And in the 31. of *Deut.* v. 7. when *Moses* prepared himselfe to die, he called *Ioshua*, and bids him, *Be strong, and of a good courage.* And in the 8. of *Ioshua* vers. 10. the Lord biddeth him, *not to feare when his enemies came vpon him.* Thus is *Ioshua* incouraged of all: and thus should *Ioshua* be incouraged still. But, who incourageth *Ioshua* so? Nay, where is that he, that doth not discourage *Ioshua*? Now *Ioshua* is contemned and scorned of the vilest. And is this to incourage him? No, *Ioshua* had need of better incouragement then this: else *Ioshua* and all the *Ioshuas* in this Land will faint, and so shall the people bee left without a guide to goe in and out before them, and then shall they bee ready and a fit prey for the Woolfe. Well, we see that *Ioshua* here is better incouraged: and it is not without a cause that God would haue *Ioshua* thus incouraged: for if hee had an eare at euery mans mouth, hee would rather wish to die with *Moses* vpon the mount, then take in hand to bring such wicked *Caines* into the land of Canaan. That which olde *Iethro* taught *Moses* (that a Gouernour had need to bee a man of courage) here hee findeth truth: for nothing

Deut. 3. 21. Numb. 27. 22. Deut. 31. 23. Iosh. 1. 5, 6, 7, 8, 9, 10. Deut. 31. 7. Iosh. 8. 10. Note. Courage in Magistrates.

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more hurteth iustice then feare. Therefore a Magistrate had need to bee such a one as shall not feare the face of any whatsoeuer: which caused *Moses* to speake so often to *Ioshua*, bidding him to be of good courage. And to that end God commandeth *Moses* againe and againe, to encourage him, vsing these three words, *Charge, encourage, and imbolden him*; as the Cocke crowed thrice, that if *Peter* were asleepe the first and the second time, yet he might at last awake him.

This Sermon was his farewell.

Now it resteth, that I should encourage *Ioshua* which succeedeth mee. But how should I begin to encourage him, or where should I begin? Shall I tell him, that hee shall liue now at ease, and in security? No, why, how should I encourage *Ioshua*? shall I tell him you will loue him, and follow him, and that hee shall find you willing, and forward in euery good action? If I promise it, shall I not lie? If I become bounden for you, shal I not forfeit? I feare yes. Why, how then should I encourage *Ioshua*? shall I tell him, all will speake well of him? or shall I tell him, none will slander him? No. For if he be as righteous as Christ, yet some of the Scribes and Pharisies will seeke to persecute him. If he will liue in quietnesse, hee must not vtter all the counsell of God, though God command him. Nor hee must not reproue some sinnes, for then he shall be thought to beare enuie against some persons. Nor he must not keepe company with the godly, for then he shall be accounted a partaker. No, he must not deny the company of the wicked, for then he shall be accounted a Precisian, a Puritane, and I know not what. But thou wilt say: What then, is there no comfort for *Ioshua*? I answere, Yes: and that is, it may be after some three or foure yeeres labour and trauell, he shall win some two or three vnto Christ, which shall extinguish all griefe: for God will one day reward him for his labour, and glorifie him in heauen. But if *Ioshua* should be in trouble, as hee cannot almost otherwise chuse, if hee keepe a good conscience, and reproue the mighty vnder his charge, then he shall see most of the great ones will quite forsake him, which now seeme to fauour him; and they will see him persecuted like Christ, and stand a farre off like *Pilate*, and wash their hands, as though they were innocent, when it is in their power and authoritie to amend it.

If hee ſtand out like a valiant ſouldier and preuaile, then all will draw vnto him: but if hee faint for lacke of ſtrength, although he weepe like *Peter*, yet none will pitty him. Therefore ſtand you to him both in proſperitie and aduerſitie. Loue him and obey him in all righteouſnes, as the Iewes did their *Ioſhua*: and here I deliuer you vnto him; and with my loue, leaue, and good will, I giue him my poſſeſſion, my labours, and my twelue moneths trauels. And here (becauſe I would not keepe you ouer-long) like as *Ioſhua* kept the people before his death, with an exhortation to feare God, or as one friend holdeth another by the hand being loth part, I will make an end, beſeeching you, as *Ioſhua* beſought the people of Iſraell, that you will henceforward feare the Lord, and ſerue him in truth, and put away all enuie and vngodlines: that it may not be ſaid, they haue returned with the Dog to his vomit, or with the Swine to the puddle; but that you may goe on forward in all goodneſſe, ſeruing the Lord in ſpirit and truth. Then ſhall the God of heauen bleſſe and proſper you in all temporall graces, and in the end glorifie you in the kingdome of Heauen:

To the which, the Lord for his mercies
ſake bring you all,
AMEN.

This was the laſt Sermon that HENRY SMITH
made at Clement-Danes.

FINIS.

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THE DIALOGVE BE-TWEENE PAVL AND KING AGRIPPA.

Acts 26. 27.

O King Agrippa, beleeueſt thou the Prophets? I know that thou beleeueſt.

Then Agrippa ſaid vnto Paul, Almoſt thou perſwadeſt me to become a Chriſtian.

Then Paul ſaid, I would to God that not onely thou, but alſo all that heare me this day, were both almoſt, and altogether ſuch as I am, except theſe bands.

IN this Dialogue betweene *Agrippa* the King, and *Paul* the Apoſtle, firſt, you ſhall heare what *Paul* ſaith: then you ſhall heare what *Agrippa* anſwers: after, you ſhall heare what *Paul* replies. In *Agrippa* you ſhall ſee what we are; in *Paul* you ſhall ſee what we ſhould be: for the King ſhewes that he is almoſt a Chriſtian, and the Apoſtle ſhewes that he ſhould be altogether a Chriſtian. This is the ſumme of their confeſſion. Firſt, *Paul* begins and ſpeakes, as though he would teach vs a way to win ſinners; euery word is a motiue, and ſhewes that he which fiſheth for ſoules, had need to haue many nets, and obſerue time, and place, and calling, and fit all words before in his mind, leſt he loſe his bait. For vnleſſe he ſeeke the vantage, and get the vpper ground of ſin, before he incounter, it is liker to giue him the foile, as the diuels did to the Exorciſts, then to be driuen out by him. Therefore as *Iacob* came to *Eſau* with ſeuen curteſies, to prepare his heart, and turne his wrath before they met together; ſo *Paul* vſeth (as it were) three preambles before he imbraceth this King. Gen. 33. 3.

Firſt, with a reuerent title, *O King Agrippa*. Secondly, with a profitable queſtion; *Doeſt thou beleeue the Prophets?* Thirdly, with a fauourable preuention, *I know that thou beleeueſt.* With theſe three congies, he clozeth ſo with King *Agrippa*, that hee could not ſtart out of his circle: the holy Spirit ſo placed euery word when hee meant to doe good, that it was not poſſible Act. 19. 16.

to correct them: so they hit in their speeches, which haue that prompter, and seeke not themselues, but would faine speake that which might touch the heart, and win the hearer to God. *O King Agrippa.* I note heere a question, and an obiection as though he were Opponent and Respondent too, for hee askes the question, and answeres himselfe: *O King, dost thou beleeue?* Now *Agrippa* should say, yea or no, and *Paul* takes the word out of his mouth; lest he should say no, he answeres for him, *I know thou beleeuest.* This is his preparatiue to *Agrippa*, before hee come with that hard lesson *to be a Christian altogether.* Before, *Paul* had to deale with *Festus*, the President of Cesaria, which came now from the idolatrous Gentiles, an obstinate, brutish, and barbarous man; which, because he sauoured not the things of God, but flesh and blood, thought that *Paul* was beside himselfe when he spake of Christ, and said, that *too much learning had made him mad:* as some giddy spirits thinke now, that they which are zealouser then themselues, know not what they say or doe, and impute all the troubles of the Realme, and the inuasion of the Spaniards, vnto the preaching of the Word, and to the fasts and prayers that were exercised about that time; like *Achab*, which said, that the Prophet troubled Israel, when he himselfe was the cause of all their plagues. What will not dogs spue out when they are set to vomit? When *Paul* saw such a brutish President, he turned his speech from him to *Agrippa*, in whom he did see better tokens of faith; thinking to kindle the sparkes which he saw in him, thus boldly he sets vpon him, *O King Agrippa, beleeuest thou the Prophets?* As if hee should say. If thou beleeuest the Prophets, it is easie for thee to beleeue that which I teach out of the Prophets: for all that I speake of *this Iesus*, is written in the *Prophets*, and fulfilled in *Christ.* Looke vpon the Prophets, and looke vpon him; there thou shalt see all that I say: that it is no report of mine, but that which I haue receiued from good witnes, and thou maist heare it of the same, if thou do but reade the Prophets: therefore before other questions, he askes, *Doest thou beleeue the Prophets?* Like a wise schoolmaster which examines his scholler, before he begins to teach him, to know what he hath learned already, and how hee vnderstandeth that hee may goe forward with him: So *Paul* examines this King

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when he intended to make him a ſcholler of Chriſt, he asks him what he hath learned already, before he teach him further? and poſing him, he begins at the foundation, which is *faith*, ſaying, Tell me, *Doeſt thou beleeue the Prophets?* Yet if we ſhould aske ſome of you, before you come to the Lords Table: Do you beleeue the Scriptures? Do you know Chriſt? Can you giue a reaſon of your faith? You will thinke your ſelues much diſgraced to be chatechized as this King was: we muſt not aske you with *Paul, Doe you beleeue?* but ſay with *Paul, We know that yee beleeue*, before we aske you. Is this like the child which Chriſt ſet in the middeſt of his Diſciples, and ſaid, *That whoſoeuer receiued the Kingdome of heauen, he ſhould receiue it as a child?* That is, he ſhould humble himſelfe, and take correction, and learne like a child, for heauen gate is low, and he muſt ſtoope that goes in at it. The ſouldiers and Publicans and harlots had ſuch remorſe, that they came to *Iohn* before they were baptized, *confeſſing their ſinnes, and asked, Maſter what ſhall we doe?* They were not aſhamed to acknowledge both their ſinnes and their ignorance: which made *Iohn* wonder and aske who had taught them, as though this ſhould be a ſtrange thing in time to come, and ſo it is: if ye be not like Publicans, when will ye be like Chriſtians? They confeſſed before they were baptized; but we muſt thinke that you know, though you know that we thinke wrong: we muſt take you for religious, though you know we take you amiſſe. Shame of face was ordained for ſinne, but ſhame is turned from ſinne to righteouſneſſe; for they which are aſhamed of no euill, are aſhamed of any good: this is a baſhfull diuell.

Now when *Paul* had asked him, he anſwered himſelfe: *Doeſt thou beleeue, I know that thou beleeueſt.* He askes *Agrippa* whether hee beleeue, and ſaith, hee knoweth that hee doth beleeue. What need he aske that which he knowes.

Heere you may ſee that we haue need to ſuſpect our iudgement, when we conceiue not the cauſe, when they which are wiſer and holier then our ſelues, doe thus or thus, ſpeake thus or thus. Let vs remember that the ſpirituall man iudgeth all, and is iudged of none, becauſe no man knoweth the counſels of the Spirit, but he which hath it: wiſe men haue large exceptions, and it becomes vs to conſtrue their ſayings and doings better

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then others shall construe ours. As the Disciples reuerenced many sayings of Christ, when they knew not his meaning: so we should rather thinke that we know not the reason then that they spake without reason. Christ did know that *Peter* loued him; yet that he might get a confession of him, and instruct him further, he did aske him that which he knew: so *Paul* catechising *Agrippa*, doth aske him that which he knew, to teach him that which he knew not. But why doth *Paul* say flatly, that he knowes that, which no man thought of this king before? Either because he did perceiue that *Agrippa* did beleeue in part, and therefore he reioyced, like the Father to see his sonne comming towards him: so he meets him in the way, and imbraceth him as it were with this commendation; *I know that thou beleeuest*: that is, I know thou hast a kinde of faith, and beleeuest that the Prophets said truly, as many of the Gentiles did, though thou canst not apply it vnto thy selfe: So to bring him from faith to faith, from knowledge to knowledge, from loue to loue, hee commends those sparks in him, which deserueth not to be called faith, but almost faith, as *Agrippa* saith. Or else he saith, *I know thou beleeuest*, because he would haue him beleeue. Therefore he preuents him, and answeres for him, lest *Agrippa* should goe backe, and mislike with his boldnesse, and say, No, *I beleeue not the Prophets*; as it is like he would haue said, if *Paul* had not spoken mildely to him: therefore he begs the question, and answers him, *I know that thou beleeuest*; as when we wil make a man our friend, and willing to doe vs a pleasure, we speake as though hee were willing already, and that wee made no doubt of him. *Doest thou beleeue?* yea, *I know that thou beleeuest*. And yet it was but *almost beleeue*, as *Agrippa* confessed himselfe: but if hee had not beleeued, this was the way to make him beleeue: for this makes many zealous, to be counted zealous. and many studious, valiant, and bountifull, to haue a name of more then is in them: as if ye mark, ye shall see, generally to speak well of a man, rather then euill, doth stirre him to vertue, and incourage him in the vertue; for no man is so humble, but he leanes to fame; and a good report doth tickle and please him which deserues it, and him which deserues it not. Therefore *Paul*, which knew by long experience what bait was best to catch soules, when hee

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caſt forth ſuch a ſtrange queſtion, anticipates the anſwere, leſt *Agrippa* ſhould anſwere otherwiſe then he would haue him: he will not truſt him with ſuch a queſtion, but ſpeakes for him, *I know that thou beleeueſt*. *Salomon* ſaith, *That hee is wiſe who winneth ſoules*, Prou. 11. 30. And ſo you may ſee in this example, here zeale and diſcretion were met together; the Doues ſimplicitie, and the Serpents policie kiſſeth each other, to win one ſoule to God: what ſtudy *Paul* took, and how he beat his brains, and picked his words to win a King to Religion! becauſe many turne with their head. He doth not ſo much flatter *Agrippa*, as he perſwades him to doe that which he ſaith he doth. This was *Pauls* drift, to draw him (as it were with the cords of joy) and make him confeſſe Chriſt before he was aware, that ſo he might get more and more of him; euen as *Nathan* made *Dauid* by a ſleight to confeſſe againſt himſelfe, & repent his adultery; when as it is like that plaine and blunt ſpeeches would haue done more hurt then good. This is the ſubtilty of wiſedome (as I terme it) which *Salomon* intendeth, when ſhe ſaith, *I Wiſedome dwell with Prudence*, Prou. 12. where Prudence ſignifieth Chriſtian policy, which Chriſt commends when he ſaith, *Bee wiſe like Serpents*, Math. 10. 10. Thus you haue a patterne before you; they which conuert ſoules to God, may ſee how *Paul* incounters with *Agrippa*: whereby no doubt the holy Ghoſt would haue vs learne how to gratulate our brethren in their ſmall beginnings, and praiſe the mite which comes from them that haue learned but a while, and take hold of ſuch as are comming forward, and draw them further with all the ſignes of loue: and not diſdaine thoſe which come at the laſt houre to the Vineyard, though wee our ſelues haue laboured ſince the morning. *For hee which is firſt, may be laſt; and he which ſeemes laſt, may be firſt*. Therefore let no man inſult beyond the liſts of humilitie; as many make themſelues vnprofitable ſeruants, by counting themſelues more profitable then other. It is a fault among the beſt, which are like *Aaron* and *Miriam*, a little proud of the ſpirit, and contemne them which are ſo ignorant as *Agrippa*, whom *Paul* beares in his armes like the loſt ſheepe to the fold againe.

Now *Paul* hath ſpoken, *Agrippa* anſweres, *Almoſt thou perſwadeſt me to become a Chriſtian*. Whereas ye may ſee how *Pauls*

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ſpeech wrought with him, that he was almoſt conuerted with a word, when it was ſpoken in wiſedome and loue: what power is in one Sermon, if ye heare attentiuely! *Agrippa* was an heathen euen now, and worſhipped Idols, and neuer heard a Preacher before; yet one Sermon made him *almoſt* a Chriſtian. As *Luke* ſaith of *Stephen*, when he diſputed againſt the Cyrenians, *Acts* the ſixth Chapter, and the tenth verſe, they could not reſiſt the wiſdome and the ſpirit by which he ſpake: ſo *Agrippa* could not reſiſt the wiſedome and the ſpirit by which *Paul* ſpake, but was ſo fettered with the holy chaine, that as *Paul* was captiue to *Feſtus*, ſo *Agrippa* was captiue to *Paul*; the Word had him in bands like a priſoner, and made him confeſſe againſt himſelfe before *Feſtus*, that he was *almoſt* a Chriſtian. For *Pauls* ſpeech was to the amaze of that obſtinate Preſident, and wonder of all that ſtood by; to ſee a King, an heathen, and an Idolatour, which ſate to judge, to bee ſo changed with a word of a captiue from his opinion, whom they thought all the words in Gods Booke could not alter, if *Paul* and Chriſt had ſpoken to him all his life. Then it was verefied which before was prophecied, *They ſhall binde Kings in chaines, and Nobles in fetters of iron*, Pſal. 149. 8. Oh the maieſty and force of the Word! when faith doth kindle it, and zeale doth vtter it, it flies like the ſtone out of *Dauids* ſling, and ſtrikes ſinne and ſinners both together at the heart.

This *Paul* did in bands: when hee was bound, he was ſtronger then they that bound him: when he was a captiue, he was freer then they which kept him: and when his Iudges examined him, he examined them, and made them free which were bound to Satan, before he was free from them. Send for *Paul* out of Priſon to inſtruct *Agrippa*, and hee is in bands which ſhould conuert. O that ſuch Doctors might preach vnto the Romiſh Princes of Europe; or that the Kings that honour yet the moſt Antichriſtian Beaſt, would heare like this King! But they haue ſome *Amaſiahs*, which haue an eye to *Amos*, that he cannot ſpeake in the Court: *Goe, thou Seer, flie into the Land of Iuda, propheſie to the Lambes, and keepe ſheepe: Speake no more at Bethel, for this is the Kings Chappell, and the Kings Court.* A goodly reaſon, why none but flatterers ſhould preach to Princes,

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ces, becauſe it is the *Kings Court*. Should not Kings heare the truth as well as others? Muſt not Bethel heare of ſaluation as well as Iudah, becauſe *Amaſiah* doth feare his fall, leſt *Amos* get his honor from him? When wil he conuert *Agrippa*, which will not preach in bonds, nor in libertie? Happy *Agrippa*, not by the name of a King, but by the name of a Chriſtian. Happy *Agrippa*, not by the preſents which thou receiueſt of *Feſtus*, but by the words which thou heardſt of *Paul*; thou cameſt to ſee, but God brought thee to heare; thy intent was to gratulate *Feſtus*, but now thou mayeſt gratulate *Paul*. The Captiue is better to thee then the Preſident: for *Feſtus* hath ſhewed thee but his pompe, but *Paul* hath ſhewed thee his Sauiour, and perſwaded thee to become a Chriſtian.

Almoſt ſaith *Agrippa*, but not *altogether*. Here you may ſee your pittance, how you meaſure God with *almoſt*, and ſerue him by halues, which hath giuen all, like *Ananias*, which brought a part, and kept a part behind.

This is our worſhip of God: though wee will not ſay for ſhame with *Agrippa*, that we are but *almoſt Chriſtians*: yet we are not *almoſt*, when we would be counted *altogether*. We goe before him in hypocriſie, and come behinde him in modeſtie: for *Agrippa* would not ſhew more then he had, to be counted better then hee was. Though *altogether* had beene as ready as *almoſt*, as it is to vs; yet when *almoſt* was all, he ſaid *almoſt*, not *altogether*. It ſeemes that the flaxe began to ſmoke, though it did not burne. The firſt temper is cold, the next is luke-warme, the laſt is hot: *Almoſt* is firſt, and *altogether* is laſt: and many come betweene, before wee can goe from one to another. *Agrippa* confeſſeth that *almoſt* is all, and here hee ſtayes to heare what *Paul* will ſay to inſtruct him further. *Paul, thou haſt perſwaded me almoſt to become a Chriſtian*. It is like the faint confeſſion of him that wept, and ſaid, *I beleeue, Lord helpe my vnbeliefe*: I am a Chriſtian, teach me to be a Chriſtian. Therfore they which deſcant vpon his name, doe note that *Agrippa* is as much as *Aegrè pario*, which ſignifies him which hardly laboureth and brings forth with paine as *Agrippa* did. *Nabal is his name* (ſaith *Abigail*) *and folly is with him*. So *Agrippa* is his name, and difficultie is with him: for hard and ſcarce was his conception, in

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ſtead of a Chriſtian, he brought forth almoſt a Chriſtian.

Shall we now behold our face in *Agrippaes* glaſſe, whether we be *altogether like Paul*, or *almoſt like Agrippa*, or *like Feſtus not at all?* Chriſtians are no Chriſtians, or what kind of Chriſtians are we? There be many degrees vpon earth, but this is the higheſt degree: there be many names of honour, but this is the honourableſt name: there be many profeſſions of men, but this is the beſt profeſſion, To be a Chriſtian; that is, the Son of God, the fellow of Angels, the heire of heauen: yet whether we ſhould be Chriſtians, or Chriſtians *almoſt*, or Chriſtians *altogether*, is a queſtion which troubleth euery man; and when *altogether* is approued for beſt, yet we chuſe *almoſt* before it.

There is ſomething alwayes behind, like the eye which looked to Sodome: as an Owle peepes at the Sun out of a barne, but dares not come to it: ſo we peepe at religion, and will not come neere it, but ſtand aloofe off pinking and winking, as though we were more afraid of God then the diuell. For ſelfe-loue, and regard of perſons, and feare of lawes, and ſway of time, more are afraid to bee too holy, then too prophane, becauſe holineſſe is worſe intreated then prophanenеſſe.

Goe away and ſinne no more, becauſe thou art healed. Nay, goe away and ſinne againe becauſe thou art healed. As *Naaman* intreated for one ſinne; that he might ſtand before the Idoll when his Lord leaned vpon his ſhoulder: ſo this ſinne and that ſinne, will not let vs paſſe the compaſſe of *almoſt*, leſt we ſhould haue a perfect reward. God would haue nothing ſo perfect as a Chriſtian, for whom he hath giuen his welbeloued Son, his Spirit, his Law, and his Prophets, *That the man of God may bee perfect*, as *Paul* ſaith. Yet euery thing growes vntill it be perfect; the builder builds till it be an houſe, the Taylor ſeweth till it bee a garment, the Painter paints till it be a picture; onely the Chriſtian leaues off before hee attaine to be a Chriſtian, and makes a full period at *almoſt*.

That which God would haue to be perfectеſt of all, men had rather haue vnperfect then perfect, halfe then all: a little wealth, a little reſt, a little honour, and a little pleaſure ſeemes nothing; but a little faith is enough, although it bee neuer ſo ſmall a mite. We haue a weight for all kind of mettals, a touchſtone for

gold,

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gold, a measure for graine, and wee will not take one jot lesse then measure of any man; onely we cut God of his waight and measure, and waigh our seruice in halfe ballances: This I wil do, and this I will not doe: God shall haue one part, and the world shall haue another part, and the flesh shall haue another part, and the diuell shall haue another part. Thus wee haue brought God to his stint: aske while hee will, hee shall haue no more but *almost*: *Almost zealous*, *almost faithfull*, *almost righteous*, as though *almost* were better then *altogether*; that is, the counterfeit then the truth, the shadow then the body. *Paul* saith, that the Athenians *were too religious in worshipping an idoll*: Acts 17.22. But where doth *Paul* finde that excesse in worshipping God? We are not too diligent, but too negligent where we should be diligent. *Iames* speaking of our sinnes, cals them the superfluitie of our maliciousnes; whereby he sheweth, that though our wickednesse bee a superfluous and vaine thing, yet it ouerfloweth, and exceedeth the bankes. But Christ speaking of his Disciples progresse in righteousnesse, calles them all by this name, *O yee of little faith, &c.* So he may say, of *little loue*, of *little zeale, &c.* For all our vertues are little ones, and the waters of life are at such an ebbe, that the least tentation may wade ouer them, and not be drowned. *God hath a controuersie with vs*, as he saith, Hos. 4.4. *with Israel*: and this is it, we were borne when wisedome cried in the streetes, and yet she may call vs fooles and say; *How long wilt thou hate knowledge?* Prou. 10. *For What could God doe more vnto his vineyard that he hath not done?* Thirtie yeeres we haue bin dressing, and pruning, and watering, and yet what is in Ierusalem more then in Samaria? In the vineyard then in the mountaines, which wery neuer tilled nor dressed? How long shall he dresse a barren figge-tree which is dead at the roote? Our Church is in a consumption; her heads are sicke, her members weake, her Phisitians fearefull: from little to little, our zeale is come to the last gaspe, readie to take her leaue of all, because she sees not that we loue religion, but chase it from vs. Her enemies are placed aboue her; she growes amongst thornes: she is fed with checkes; she mourneth in a corner; shee speakes in a reede. Her garments are clipt; her friends dare not defend her for her enemies. What shall I say? we had rather be whole Note.

sinners

ſinners then halfe Chriſtians. White is counted no colour: ſo zeale is counted no vertue. But meere hypocriſie is counted true Chriſtianity; and true Chriſtianity is counted but hypocriſie. Our wealth is in an *Epha*, our zeale is in a *Gomer*: our ſin like an oake, our faith like a muſtard ſeed. They which haue no religion are counted honeſt men: for they count it as eaſie a matter to be a Chriſtian, as to ſay the Lords Prayer, the Apoſtles Creed, the ten Commandements, and to go to the Church; this is country Diuinity, this is City Diuinity, and I may ſay, S. *Clements* Diuinity. He which can ſweare that the Pope is Antichriſt, and that fleſh is good on Fridaies, is a Proteſtant; at leaſt a Chriſtian euery inch: he hath zeale, knowledge, and religion in *Folio*. This is the rampier in our dayes, like a Lyon in the paſſages; *Almoſt* ſtandeth in the way before we can come to *altogether*: and they which will goe beyond *almoſt*, are counted curious, factious, preciſe, phantaſticall, as though *almoſt* were more then *altogether*, and *altogether* were not ſo much as *almoſt*. *If his righteouſneſſe exceed the righteouſneſſe of the Scribes and Phariſies*, which is but hypocriſie, he ſhall be puniſhed for his righteouſneſſe, as if it were a fault; as *Caine* perſecuted *Abel* becauſe his ſacrifice was better then his.

Our Sauiour ſaith, *Learne of me to be humble, and zealous, and righteous*: but now we muſt learne of other, and ſet a crooked patern before vs, leſt we go too ſtraight. We may preach like *Iohn*, as in Matth. 3. *Bring forth fruits*: but we may not preach like Chriſt; *Bring forth much fruit*: Ioh. 15. For that is counted an vnreaſonable ſeruice of God. If we giue him the ſeuenth day, the ſeuenth part, the tenths or tithes of our liues, & of our thoughts, and of our ſpeeches, and of our works, it is enough: ſo we define *altogether* out of meaſure. Thus we dodge with God, and draw backe from our promiſe which we made in Baptiſme, as though hee were not worthy of ſuch a godly creature, to haue that which he giues. Euer ſince we were borne, we haue ſerued two Maſters. If one foot ſtand in the Church, the other foot ſticketh in the world. If one hand carry fire, the other hand carries water: If one word ſauour of religion, the next word whatſoeuer ſauoureth of pride, or enuie, or luſt.

How few of our thoughts are conſecrated to God? How few

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of our ſpeeches taſte of grace? How few of our works are ſquared to the Word of God, which ſhould be the line and leuell of all our thoughts, ſpeeches, and actions? Tell thy ſinnes which thou haſt committed ſince thou didſt riſe in the morning, and record thy good deedes which thou haſt done euer ſince thou waſt borne, and the firſt ſhall exceed the laſt. Thou which ſaieſt thou art a Chriſtian, haſt rebelled more ſince thou roſeſt, then thou haſt obeyed ſince thou wert borne.

Almoſt a Chriſtian.

Is this *altogether like Paul*, or *like Feſtus not at all*? Now if we be *almoſt Chriſtians*, let vs ſee what it is to be *almoſt a Chriſtian*. *Almoſt* a ſonne, is a baſtard. *Almoſt* ſweet, is vnſauorie. *Almoſt* hot, is luke-warme, which God ſpueth out of his mouth, Reuel. 3. 15. So *almoſt a Chriſtian*, is not a Chriſtian, but that which God ſpueth out of his mouth. A Chriſtian *almoſt*, is like a woman which dieth in trauaile: *almoſt* ſhe brought foorth a ſonne, but that *almoſt* killed the mother and the ſonne too. *Almoſt a Chriſtian*, is like *Ieroboam*, which ſaid, *It is too farre to goe to Ieruſalem to worſhip*, and therefore choſe rather to worſhip Calues at home. *Almoſt a Chriſtian*, is like *Micah*, which thought himſelfe religious enough, becauſe he had gotten a Prieſt into his houſe. *Almoſt a Chriſtian*, is like the Ephraimites, *which could not pronounce Shibboleth but Sibboleth*. *Almoſt a Chriſtian*, is like *Ananias*, which brought a part, but left a part behind. *Almoſt a Chriſtian*, is like *Elies* ſonnes which polled the ſacrifices: like the figge-tree, which deceiued Chriſt with leaues: like the Virgins, which carried lampes without oyle: like the willing vnwilling ſonne, which ſaid he would come, and came not. What is it to be borne *almoſt*? If the new man be but borne *almoſt*, he is not borne. What is it to bee married *almoſt* vnto Chriſt: He which is married but *almoſt*, is not married. What is it to offer a ſacrifice *almoſt*? The ſacrifice muſt be killed or euer it can be ſacrificed. He which giues *almoſt*, giues not, but denieth. He which beleeueth *almoſt*, beleeueth not, but doubteth. Can the doore which is but *almoſt* ſhut, keep out the thiefe? Can the cup which is but *almoſt* whole, hold any wine? Can the ſhip which is but *almoſt* ſound, keepe out water? The Souldier which doth but *almoſt* fight, is a coward. The Phiſician which doth but *almoſt* cure, is but a ſlubberer. The ſeruant which doth

but *almoſt* labour, is a loyterer. I cannot tell what to make of theſe defectiues, nor where to place them, nor how to call them, nor vnto what to liken them: *They are like vnto children which ſit in the market place, where is mourning and piping, and they neither weepe nor dance,* but keepe a note betweene them both, they weepe *almoſt*, and dance *almoſt*. Beleeueſt thou *almoſt*? *Be it vnto thee* (ſaith Chriſt) *as thou beleeueſt*. Therefore if thou beleeueſt, thou ſhalt bee ſaued. If thou beleeueſt *almoſt*, thou ſhalt be ſaued *almoſt*. As a pardon comes while the thiefe hangs vpon the gallowes, he is *almoſt ſaued*, but the pardon doth him no good. So he which is *almoſt* a Chriſtian, *almoſt* zealous, *almoſt* righteous, which doth *almoſt* loue, *almoſt* beleeue, ſhall be *almoſt* ſaued: that is, if he had beene a Chriſtian *altogether*, hee ſhould not be damned. Thus euery man is a Chriſtian *almoſt*, before he be a Chriſtian *altogether*.

Now I muſt leade you from *almoſt* to *altogether*, as it were to Chriſtians to the figure of Chriſtians. This is the ſtep which we muſt treade at this time. *I would to God* (ſaith *Paul*) *that thou were not almoſt, but altogether as I am.* When hee ſaw *Agrippa* comming on, and ſaid *almoſt*, then *Paul* caſt vp his lure againe: Commeſt thou, *Agrippa*? Come *Agrippa*, I will not haue thee ſtay at *almoſt*, if any thing will bring thee to *altogether*. I did not aske thee whether thou didſt beleeue the Prophets, that thou mighteſt be a Chriſtian *almoſt*, but a Chriſtian *altogether*. Art thou come thus farre, and ſtayeſt thou at *almoſt*. Nay, *Agrippa*, thou muſt take out this leſſon, for there is no meaſure in Chriſtianity. *Come vnto me* (ſaith Chriſt) not, Come toward me: yet he was glad like the father to ſee his ſonne comming toward him, for it was a ſigne that he would come to him: he was comforted with *almoſt*, but he was not ſatisfied without *altogether*. Is this thy offering *almoſt*? it will not ſerue, *Agrippa*: it is light, it is ſothered, it is crackt, correct it again: for our Maſter ſaith, *Be ye holy as I am holy*: therefore *almoſt* a Chriſtian will not pleaſe him. But if thou be *almoſt* a Chriſtian alreadie, how eaſie is it for thee to be a Chriſtian *altogether*? Therefore come, *Agrippa*, let vs go forward to heauen. The ſeed is ſowen to grow. Euery thing muſt increaſe and multiply. *Almoſt* is thy firſt anſwer, and *altogether* thy laſt, I muſt not take this for an anſwer. Shall I tell

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Christ, that *Agrippa* is *almost* a Christian? O *Agrippa*, God would haue thee hot or cold, as it appeareth in the 3. Chapter of the Reuelation of St. *Iohn*, and the 15. verse. Cold to him is as pleasing as luke-warme: he loued *altogether*, and he will not be loued *almost*. Who shall haue the other halfe, if God haue but *almost*? Therfore speake againe, good *Agrippa*. Thus he pleadeth vnkindnes with him, like an importunate suiter which will not be answered. Shall I goe with *almost*? then thou vsest mee but hardly, if thou wilt giue me no more. Thus he stands in an argument with him. What shall I say to *Agrippa*, if he will giue me but *almost*? I will pray for thee till thou commest off with all. If I can get no more of *Agrippa*, I will craue more of God. Hee which hath made thee *almost*, can make thee *altogether*.

I would to God, &c. So now he conuerteth himselfe to prayer. Thus we must learne to fish for soules with prayers and intreaties, and questions. Change the baite: cast thy lure againe: follow the siege: pursue the blow, cloze with sinne, and gather more of it: at first he will call the enemie, as *Achab* did *Elias*: *Art thou heere, mine enemie?* But if thou wilt not bow to him, hee will bow vnto thee, and hearken what thou saist, and change his robes, and put on sack-cloth, and mourne, and fast, and doe all that thou wouldest haue him. A Preacher must not looke to find them Christians, but make them Christians. Thou shalt not find them conuerted, because thou commest to conuert them. If *Paul* will not yeeld to *Agrippa*, *Agrippa* will yeeld to *Paul*. But if *Paul* had fallen to *almost*, he had neuer brought *Agrippa* to *altogether*. Therefore they which fish for soules, must take *Pauls* net, and remember what God saith to *Ieremy*, 15. 19. *Let them be conuerted vnto thee: but be not thou conuerted vnto them: for then thou shalt neuer conuert them.* Signifying, that our constancy in goodnesse shall induce others to turne from their wickednes, and make him which is but *almost*, come to *altogether*. This is the substance of *Pauls* reply, that it is not enough to bee a Christian *almost*, that is, to haue a kinde of religion, a little knowledge, a little faith, a cold zeale, a flattering holinesse, like the touch of the hem: but we must march to perfection, and *doe his will vpon earth, as it is in heauen*, and contend *to be holy as hee is holy*. This is religion (saith *Iames*) *to keepe thy selfe vnspotted*,

like a glaſſe which is ſtil wiped. To this end, ſaith *Paul*, 2. Tim. 3. the Scripture doth teach, and reproue, and inſtruct, and comfort, *That the man of God might bee abſolute.* And in the firſt to the *Epheſ.* verſ. 4. *To this end wee are elected, that wee might bee holy and without blame.* And *Rom.* 1. He deſcribes our journey *from faith to faith*, not from faith to diſtruſt. As *Dauid* deſcribes the way of the righteous, Pſal. 84. 7. *From vertue to vertue*, as a traueller goes from towne to towne, till he come to his Inne. What a fooliſh thing were it for the Scribe to ſtay there, when our Lord tels him, *Thou art not farre from the Kingdome of heauen?* For therfore Chriſt telleth him, that he is not farre from heauen, to incourage him, leſt he ſhould giue ouer before hee come to it. So if ye ſtay at *almoſt*, and repent in ſome ſort as *Eſau* did when he wept, you may hunt for the bleſſing as *Eſau* did, and go without it; for God is not mocked: but God is mocked, if colours and ſhewes will ſerue.

When God ſaid, *Seeke yee my face: mine heart anſwered* (ſaid *Dauid*) *I will ſeeke thy face*, Pſal. 27. 8. So we muſt anſwere the Lord to that which he asketh: and not when hee bids vs ſeeke his face, ſeeke his backe: when he requireth all, giue him halfe. God askes, Art thou a Chriſtian? and thou anſwereſt: O Lord, I am almoſt a Chriſtian. What niggardly anſwere is this to him which deſerueth a thouſand times more then the beſt can giue? If thy maſter aske thee, Art thou my ſeruant? Wilt thou anſwer him, I am almoſt thy ſeruant? If thy Prince aske thee, Art thou my ſubiect? wilt thou anſwere, I am almoſt thy ſubiect? If thy father aske thee, Art thou my ſonne? wilt thou anſwer, I am almoſt thy ſonne? If thou art but almoſt his ſonne, then hee is but almoſt thy father. And ſo it is with God, a ſonne or no ſonne: halfe a ſonne is a baſtard. How doeſt thou know God to be thy God, but as thou art his ſeruant? How doeſt thou know God to be thy father, but as thou art his ſonne? By thy loue thou ſhalt know Gods loue: for according to thy minde towards him, is his minde of thee, whereby thou mayſt truly judge whether hee fauour thee or hate thee, and no way elſe.

God loueth nothing almoſt, therefore hee doth not loue almoſt. Therefore loue as thou mayſt be loued, or elſe thy loue is loſt. Thou muſt ſeeke as thou maiſt find, or elſe thy labour is loſt.

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They shall seeke and find me (saith God) *because they shall seeke with all their hearts*; as in Ieremy 29. Chapter, and the 13. verse: as though they should not find him though they sought him, vnlesse they sought him with all their hearts.

Naaman is not only commanded to wash himselfe in Iordan, but to wash himselfe seuen times, and then hee shall bee healed: so, man is not onely commanded to obey God, but to obey him while he liues, and then he shall be saued. *Be faithfull* (saith the Angell) *vnto death, and then I will giue thee the crowne of life*: Reu. 2. 10.

When *Saul* was commanded to kill the Idolatrous beastes, hee was commanded to kill all: and because he spared some, God reiected him. Yet God hath more mercy on beasts, then on sinnes. Would hee haue the beasts of sinners die, and their Vices liue? No (saith Christ) *Make cleane within*: that is, leaue no filth behind. Whensoeuer Christ cast out one diuell, wee reade that hee cast out all, euen the legion together: so when thou castest out one vice, cast out all: for one is not worthier then another.

The Prophet doth teach vs to powre out our sinnes like water, which leaueth no taste or colour or sent behind. There is a whole old man, and there must be a whole new man. The old man must change with the new man, wisedome for wisedome, loue for loue, feare for feare; his wordly wisedome for heauenly wisedome, his carnall loue for spirituall loue, his seruile feare for Christian feare, his idle thoughts for holy thoughts, his vaine words for wholesome words, his fleshly workes for righteous workes. This is a Christian *altogether*, as if he were cast in a new mould. As if a Painter would draw a beautifull picture which should be fairer then all women in the world, hee would marke the speciall grace of euerie one, and make one beautie of all: so we must make vp a Christian, and take modestie from him, faith from him, loue from him, patience from him, zeale from him, and humilitie from him, vntill it bee like the image of Christ. This is the building of a Christian. First, his foundation is laid, and then his wals, and then his roofe, and then a Christian like *Adam* in Paradise. *God made all things good*: therefore if we be but *almost* good, all things are better then we. The wicked man speaketh

Gen. 2.
Gen. 1.

ſpeaketh out of the corruption of his fleſhly heart, and ſhall not the righteous ſpeake of the abundance of his ſpirituall heart? Hee which is merry, would be merrier if hee knew how. Hee which is enuious, would looke sterner if he could. He which is proud, would goe brauer if he had it: and al, if we could be worſe we would: but let them amend which looke to die. For what kind of man ſhould he be which muſt beare the image of God, be the Temple of the holy Ghoſt, and inherit the kingdome of heauen? Who is fit for theſe things (ſaith *Paul*)? Nay, who is not vnfit for theſe things? Do ye know no enough in your riches, nor pleaſure, nor ſinne, and thinke that you haue enough of religion, before ye haue any? The good are knowne, becauſe none but they which are good, ſtriue to be better. We are inuited to a banquet, and ſhall wee goe but halfe the way vnto it? Were it not better that the figge-tree had borne fruit, then leaues? that the Virgins had carried oyle then lampes? So, is it not better for vs to be veſſels of gold that come to the Lords Table, then like the image in *Daniel*, part of gold, part of ſiluer, part of braſſe, part of yron, and part of clay, which was after broken? if the crowne did lie in the mid way, then thou needeſt run but halfe the way; but to ſhew that there is no reward for them that begin well, all the promiſes are made to him that continueth to the end. He is curſed not only which doth euill, but he which doth the work of the Lord negligently, or by halues; that is, he which offereth a maimed ſacrifice for a ſound, almoſt a Chriſtian for altogether. Therefore *Dauid* before he prayes, ſummoneth his thoughts, his ſpeeches, and actions, and ſaith; *All that is within me praiſe the Lord*: as a man giueth that which he thinketh will be accepted, that he may be welcome for it. If we did ſerue an vngratefull maſter, then we might thinke Almoſt enough. But Chriſt did not loue almoſt, when he ſhed his heart blood for vs, and therefore he cannot aske more then he gaue, and yet the inheritance of his bleſſing is behinde: why ſhouldeſt not thou giue as much for them as *Abraham*, or *Dauid*, or *Simeon*, which would haue ſerued God till this time if they had liued, and ſtill reformed themſelues, and yet thought they had done nothing, as *Iacob* counted his ſeruice for *Rachel* nothing, becauſe hee loued her: but thou thinkeſt, If thou giueſt thy pleaſures,

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thou ſhalt want thy pleaſures. No, as *Abraham* did not loſe his Son when he would haue ſacrificed his ſonne, ſo God can keepe his pleaſures when thou reſigneſt thy pleaſures. Thou thinkeſt that God will not miſſe it, as *Ananias* thought that *Peter* would not miſſe it: but if *Peter* did miſſe it, will not God miſſe it? So we pare the offering like *Elyes* ſonnes, which kept the beſt and fatteſt to themſelues; which made the people abhorre the ſacrifices: and ſhall not God abhorre ſuch ſacrifices? If *Ely* reproued his ſonnes, how will God reproue them which reproued *Ely* for not reprouing them enough? A ſpirituall eare can heare God reprouing this Land, for this mincing of his worſhip. Can the preaching of the Word, the ſignes of heauen, the ſhaking of the earth, the victorie of your enemies, and all the bleſſings of God make you but almoſt Chriſtians, almoſt religious, almoſt thankfull? Is this my reward (ſaith God) as though you were afraid to be too good? If you thinke that you ſhall be mocked if you bee too zealous, as *Michol* ſcorned *Dauid* when he danced before the Arke: *Dauid* tels you how you ſhal ſtop ſuch ſcorners mouths: O (ſaith *Dauid*) *I will be more humble yet before my God.* When *Michol* ſawe his reſolution, ſhe mocked him no more, but reuerenced him euer after. So tell the diuell, and all his mockers, I will be more zealous, more feruent, and more holy yet, vntill I be like him which ſaid, *Follow me*; and they which mocke thee, ſhall reuerence thee, as *Michol* did *Dauid*. Note.

Thus when thou art in the way to heauen, remember that thou muſt goe forward or backward: for *Iacob* did ſee none ſtand vpon the Ladder which aſcended vp to heauen, but either they went vp or downe: they which go not forward, goe backward. They which will not come ſo forward, as *altogether*, ſhal not ſtay at *almoſt*, but fall from their faith, and loue, and knowledge, and zeale, by deſcents, til Chriſts threatning be fulfilled: *That which they ſeeme to haue ſhall be taken from them*, as though they neuer had any taſte at all. Note.

Thus I haue ſet you a glaſſe to behold whether you are in *almoſt*, or *altogether*. Yet *Paul* lured for *Agrippa*. Now he ſues to the people. When he had caught the King, he ſpred his net for the people.

I would to God, that not onely thou, but all that heare mee, were

not onely almost, but altogether, as I am. Hee might wish rather then hope, and therfore he prayes; I would to God that all were Christians: as *Moses* wished that all could Prophecy. *Peter* was taught both to feed the sheepe and the lambes, great and small, old and young, rich and poore: so *Paul* prayes for the King and for the people too, and wisheth that they were all Christians. This prayer wee may say for them that doe not pray for themselues, to make them ashamed when they see other more carefull for their soules then they themselues. The Pastors care extendeth to all: although some are more to be laboured, yet none is to be despised, which is but a lambe of the flocke. *Paul* doth not wish *Agrippa* more honour, or more wealth, or more friends; but more religion, which is the greatest want of Princes. Although they haue receiued a Kingdome, yet they are not so thankefull as they which haue receiued nothing, but from hand to mouth. Though they haue done a thousand times more euill, yet they are not so penitent as he which hath done least of all. They sit in Gods seate, and are called Gods; but are not like God, but like Mammon, more then their names, and their Crownes: except *Dauid*, or *Salomon*, or *Iosua*, a few which remember whose persons they beare: the rest are like *Herod* and *Saul*, and *Nabuchadnezzar*, which know not from whom their kingdomes come. *As I am*; saith *Paul* directly. *Paul* should haue replyed, altogether a Christian, and not, *altogether as I am*: but who shall teach the Spirit to perswade? He chose to say, *as I am*: that *Agrippa* might see his single heart and loue toward him, who went not about to seduce him, but wisht vnto him as vnto himselfe: *Euen as I am.* If any thing will perswade, most fit is the example, when he which teacheth vs goes before vs: for then we see that he dealeth plainly, and speakes of loue, and meanes no deceit, when we see him doe as he saith; *Saul hath slaine his thousand, but Dauid his tenne thousand*: So where another conuerts a thousand, he shall conuert tenne thousand, which can say like Christ, *Follow mee.* Oh what is this when a Christian and I am all one? that ye might say to your children, I would to God thou wert a Christian, when you say, I would to God thou wert like me.

The King should be like *Paul* by this saying: How then doe

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ſome ſay with *Feſtus*, *Too much Zeale hath made thee mad*? If the people know the Lords Prayer, the ten Commandements, and the Articles of Beliefe, it is enough; Is this to be like *Paul*? No *Feſtus*, the knowledge of the Word doth not make a man mad, but makes him wiſe to Saluation. Can that which makes a man wiſe, make him mad? Therefore they which ſay that we are the worſe for knowledge, or worſe for religion, or worſe for zeale, are like *Feſtus*, which had neither knowledge, zeale, nor religion in him. And they which teach the people that they ſhall not need to bee as *Paul*, but that a mediocritie will ſerue, incurre that curſe of *Paul*, *He which teacheth another doctrine then that which yee haue receiued of vs, (which wiſheth all as perfect as himſelfe) let him be Anathema*; that is, accurſed. They which loue you like *Paul*, doe not wiſh you zeale by weight, and knowledge by ounces, and workes by number, a Sycle, or an Omer, or an Epha, but that yee abound in all knowledge, and all zeale; and let them be luke-warme which will be ſpued out.

Except my bands. Yet *Paul* excepteth ſomthing: not his knowledge, nor his zeale, but his bands; *Not altogether as I am, but altogether as I am, except theſe bands.* He excepteth nothing but his troubles. Charity had rather ſuffer then other ſhould ſuffer; as *Dauid* prayed God to turne his wrath from the Iſraelites, vpon him. Now if you aske me who can loue his neighbour as himſelfe? Heere is one had rather ſuffer himſelfe, then *Agrippa* ſhould ſuffer: he would haue him partaker in all his good, but not in his troubles: *As I am, except theſe bands. Paul* glories in his bands, and ſhewes his chaines like his enſignes: theſe are the markes of Chriſt; this is the cogniſance of my Lord. his ſweet yoke and eaſie burthen. But he wiſheth faith to them without a burthen: the battell is to the ſtrong, and the Croſſe is not to be wiſhed for, but to be borne.

Thus the Spirit of wiſedome hath ſet vs an example how men are wonne to the truth, and led forward by little and little with lenitie and ſoftneſſe, putting difference betweene them which know not the truth, and them which reſiſt the truth. *Paul* did not ſpeake ſo to *Elimas* the Sorcerer which withſtood the truth, Act. 13. 6. but ſet his eyes vpon him and ſaid, *O full of all ſubtiltie and miſchiefe, the child of the diuell, and enemy of all righteouſneſſe.*

Neither

Neither did *Peter* speake so to *Simon Magus*: Act.8.23. But as *Salomon* saith, *A wise man knoweth the time and place.* And as *Paul* saith, *The spirituall man discerneth all things:* so he knoweth when to be soft, and when to be rough. They which resist the truth as *Elymas*, and labour to keepe the Rulers from it, as *Elymas* did *Sergius Paulus*, the Deputie of *Cyprus*, and many like him now, must not bee intreated like *Agrippa* which is comming to the truth, but as *Elymas* was. He which hath *Pauls* spirit knoweth how to handle both in their kind. Though we may not discouer the nakednesse of some, yet wee may not hide the nakednesse of other: an humble heart is a good schoole-master, both to apply comfort and reproofe. Now the Lord Iesus which hath made you Christians *almost*, make you Christians *altogether*.

FINIS.

THE HVMILITIE OF PAVL.

Rom. 12. vers. 1, 2.

I beseech you therefore brethren by the mercies of God, that yee giue vp your bodyes a liuing Sacrifice, holy and acceptable vnto God; Which is your reasonable seruing of God.

And fashion not your selues like vnto this World; but bee you changed by the renewing of your mindes, that yee may proue What is the good-will of God, and acceptable and perfect.

Rom.11.13. PAVL an Apostle of the Gentiles, writing to the Romanes, which were Gentiles, after he had shewed what God had done for them, in receiuing them into his couenant, which were out of his couenant, and making them his people, which were not his people, that the Gentiles might triumph now ouer the Iewes, asmuch as the Iews triumphed ouer the Gentils, because the Iewes were rejected, & the Gentiles receiued in their place: Now he sheweth what they should doe for God; *Giue your bodies*

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dies a sacrifice to him: that is, as Christ gaue himselfe for you, so you must giue your selues to him: as he was sacrificed for you so you must be sacrificed for him; not your sheepe, nor your oxen, nor your goates, but your selues. You must be the sacrifice: this sacrifice *Paul* calleth *a liuing, and holy, and acceptable sacrifice: a liuing sacrifice*, because the Iewes sacrifices were dead sacrifices: *an holy sacrifice*, because they might sacrifice beasts and not be holy; but they cannot sacrifice themselues, but they must needs be holy: *an acceptable sacrifice*, because the sacrifices of beastes did not please God, vnlesse they did sacrifice themselues too. But if they sacrifice themselues, it doth please God, though they doe not sacrifice beasts. It is true, that God did require this sacrifice of the Iewes, as well as of the Gentiles: for in Deuteronomie the tenth chapter and the sixteenth verse, he saith; *Circumcise your hearts.* And in the first of *Samuel*, the 15. chapter, and 22. verse, he saith, *Obedience is better then sacrifice:* which shewes, that euen then God did require *the sacrifice of the body*, more then of beasts. But although God did require this of the Iewes also, that they should sacrifice their bodies too, yet *Paul* signifies that God requireth larger of the Gentiles; because as Christ saith, *We haue a greater light.* The Gospell is a greater benefit then the Law, and therefore our thankefulnesse should be greater then theirs. Math. 11. 11.

First, here is an exhortation to sacrifice our bodies to God: then, an explication what this sacrifice is. *It is your reasonable seruice, and not fashioning your selues to the world: and the renewing of your mindes, to the image of God, in which they were created.* Then follow two reasons to perswade; one drawne from the mercies of God, *I beseech you brethren by the mercies of God.* The other drawne from the fruit of our regeneration, *that yee may proue What that good & acceptable, and perfect will of God is.* The exhortation is to sacrifice our selues to God. It seemes that the Iewes grudged to sacrifice their beastes, therefore *Paul* thought that the Gentiles would grudge to sacrifice themselues, and therefore marke how he prepared himselfe for them.

Brethren I beseech you by the mercies of God. This is his preparatiue. First he cals them *brethren*: which sheweth his affection to all Christians, which after Christ were called *brethren*. Secondly, Rom. 12.

ly, our adoption by Christ, which makes vs brethren. Thirdly, the duty which we owe one to another, as if we were brethren. The Apostle doth not vse this name, so lightly as wee, as you may see here; for *Paul* made it a preamble to perswade the Romans to godlinesse: so *Abraham* made it a mediator to keepe peace between *Lot* and him. *Are we not brethren*, saith *Abraham*? As if he should say; Shall brethren fall out for trifles like Infidels? This was enough to pacifie *Lot*, for *Abraham* to put him in mind that they were brethren; when he heard the name of brethren straight his heart yeelded, and the strife was ended. So this should be the Lawyer to end quarels betweene Christians, To call to mind that they are *Brethren*. And they which haue spent all at Law, haue wisht that they had taken this Lawyer, to thinke with *Lot*, whether it were meete for brethren to striue like enemies. With such reuerence then did they vse the name of brethren: but now there is no reuerence in naming of God; for many speake of him when they doe not thinke of him, and many neuer speake of him, but when they sweare by him.

Gen. 13.8. Note. Note.

When he had called them brethren, then he beseecheth them. *Brethren I beseech you.* This is the Apostles stile. If God did humble himselfe for man, much more should man humble himselfe for men. Therefore though *Paul* speake of a matter wherein he might command, as he saith to *Philemon*, *I might command thee*: yet as he did rather beseech *him*, so he doth rather beseech them. Marke the subtiltie of wisdome (as I may call it); As the Serpent did vse pollicie to tempt, so the Preacher may vse pollicie to conuert: and so *Paul* wonne *Agrippa* to beleeue, by perswading him that hee did beleeue. It was *Pauls* office to teach the Romans; but it was *Pauls* pollicie to beseech the Romans: vntill compulsion need, gentlenesse is better then bitternesse: Lenitie deserues to goe first, and correction hath no place if perswasion will serue.

Gen. 3.1. Acts 26.27.

I beseech you brethren. Wee doe not vse to intreate and beseech, but for our profit; but *Paul* did beseech for their profit. We would haue other humble themselues to vs, but *Paul* humbled himselfe to his inferiours, to make them humble themselues to God. Heere the Preachers may take example of the Preacher of the Gentiles, the louing phrase is the Apostles

Rom. 11.13.

phrase,

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praiſe, and he which beſeecheth, ſhall perſwade eaſier then hee which thundreth. Many haue been drawne with the cords of loue, which could neuer be haled with the chaines of yron. God is loue, and his Miniſters muſt ſpeake like loue, or elſe they doe not ſpeake like *Paul*: hee which fiſheth for ſoules, and doth not take this net, ſhall fiſh all day, as *Peter fiſht all night, and caught nothing*. Although a temperate Preacher be a wiſe Preacher, and this be our policie to intreat and beſeech you like *Paul*, yet you ſhould not looke to bee intreated like the gheſts which would not come to the banquet: for you muſt be intreated to your profit. It is no reaſon that Chriſt ſhould pay, and pray: the ſeruant prayeth, but the maſter commandeth. Note. Math. 22.

Yet *Paul* hath not done his preparatiue: hee is loth that his ſuite ſhould take the repulſe, and therefore he vſeth a mediator vnto them, and beſeecheth them by the mercies of God. *I beſeech you, brethren, by the mercies of God*: Mercy is a louing ſolicitor and worthy to be heard, becauſe it heareth againe. God doth intreat vs by the ſame Mediator that wee intreat God; we intreat God for his mercy, and God intreateth vs for his mercy. So that mercy is like a ſigne betweene vs, which calleth God to heare vs, and vs to heare him. What will not a good ſubiect doe for a mercifull Prince? Many ſweet things are in the Word of God, but the name of mercy is the ſweeteſt word in all the Scriptures, which made *Dauid* harpe vpon it 26. times in one Pſalme, ſixe and twentie times hee repeates this in the 136. Pſalme, *For his mercy endureth for euer*. It was ſuch a cheerfull note in his eares when hee ſtrooke vpon mercy, that like a bird which is taught to record, when he had ſung it, hee ſung it againe, and when he had ſung it againe, he recorded it againe, and made it the burthen of his ſong, *For his mercy endureth for euer*. Like a Nightingale, which when ſhee is in a pleaſant veyne, quauers, and capers, and trebles vpon it: ſo did *Dauid* vpon his mercy, *For his mercy endureth for euer*. But here *Paul* ſpeakes in the plurall number, not by the *mercy*, but by the *mercies* of God.

There is a pluralitie of Gods mercies; his leſſer mercies in his corporall bleſſings, and his greater mercies in his ſpirituall bleſſings: his temporall mercies in earth, and his euerlaſting

mercies

mercies in heauen: his preuenting mercies in deliuering vs from sinne, and his following mercies in pardoning of our sinne. How many sinnes came with *Adam*, and how many curses came with sinne, so many mercies came with Christ to answere them both. Therefore when *Paul* could not number them for multitude, hee was faine to lay them downe together in the grosse summe, and in a word cals them *Mercies*: as if he should say, I cannot number the mercies of God, but the lesse I can number them, the more they are. Thus much why *Paul* calleth them brethren, and why hee beseecheth them, and why he remembreth them of Gods mercies.

Gen 3.

Now hee hath prepared the way, he commenceth his suite, *That they would giue their bodies to God*: he speakes not here of the soule, though he would haue them giue their soules too; as you may see in the next verse: but he speakes here of the body, to shew that the body is a seruant to God as well as the soule, both are too little, and therefore one is not enough. And therefore *Paul* saith, *Glorifie God in your bodies and in your soules too.* But here he speakes the rather of the body, to shew that their battaile will be with the flesh, and that the flesh will be vnwilling to this sacrifice, as Christ saith, *The Spirit is willing, but the flesh is fraile.* That is, the flesh will not afford any thing to God: though he doe neuer so much for her, yet she is like churlish *Nabal*, which will do nothing again. Therfore the Apostle vrgeth so to giue the body, as if he should say, Draw forward that which draweth thee backward, and let thy conuersion begin where sin hath his root: if you can win the flesh, which is like *Nabal*, the soule will come like *Abigail*, and bring her traine with her.

1. Cor. 6. 20.

Math. 26. 43.

Now to shew how wee should giue our bodies to God, the Apostle saith, *Giue your bodies a sacrifice to God.* That is, you must giue your bodies to God, as if you did sacrifice them. The Law appointed *a sacrifice, in which all the members were offered together*: So yee must giue your members to God, for the body is all, all is but parts of the body: therfore if you must giue your bodies, you must giue eye, and eare, and tongue, and hand, and feete vnto him: *For the heart* (saith *Paul*) *doth not beleeue*; because it is not enough to beleeue, therefore hee addeth, *the mouth doth confesse*: as it is necessary to confesse vnto Saluation,

Leuit. 19. 13.

Rom. 10.

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tion as to beleeue vnto iuſtification: ſo it is as neceſſary to ſacrifice the tongue as the heart. What then? is the tongue enough? Nay, (ſaith Chriſt) *He which hath an eare to heare, let him heare.* Is the eare enough? Nay, (ſaith *Dauid*) *Lift vp your hands to his ſanctuary.* Is the hand enough? Nay, (ſaith *Salomon*) *Let thine eyes behold the right.* Is the eye enough? Nay, (ſaith *Salomon*) *Remoue thy foot from euill.* So the word paſſeth like a Collector from one member to another, to gather tribute for God, vntill the body haue payed as well as the ſoule. Therefore in Deut. the 6. chap. and fifth verſe, God commandeth, not only, *Thou ſhalt loue the Lord With all thy ſoule, and With all thy minde,* but *With all thy ſtrength*: that is, if thou canſt doe any thing for him with the ſtrength of thine hand, or the ſtrength of thine eye, or the ſtrength of thine eare, or any part elſe: thou art bound by this commandement, to doe it with all thy ſtrength. Therefore when *Dauid* went about the ſeruice of God, he called all his powers together, ſummoning them like a Crier, *All that is within me, praiſe the Lord.* If euery part looke to be glorified of God, it is reaſon that euery part ſhould glorifie him: for this is all that they pay. As euery ſubiect oweth loyaltie vnto his Prince: ſo euery member oweth a dutie to his Creator. The heart to loue him, the tongue to praiſe him, the eye to marke him, the eare to attend him, the hand to ſerue him, the foote to follow him, & euery part ſhould ſerue God as it ſerueth vs: nay, more then it ſerueth vs, becauſe wee are bound to loue God more then our ſelues. For it is ſaid, *Loue God aboue all*: therefore we muſt giue more to Gods deſire then to our owne deſire.

Mat 11.15. Pſal 134 2. Prou. 4.25. Prou. 4 27. Note.

Chriſt hath a part in euery part: Nay, euery part is his part, becauſe he gaue all for all. Shall the hand ſay to the heart, Serue thou him? or the heart ſay to the tongue, Serue thou him? or the tongue ſay to the eye, Serue thou him? or the eye ſay to the foot, Serue thou him? Nay, if Chriſt be the head, euery part will ſerue him, for all the body is ruled by the head: and therefore if he be the Head, euery part of the body will ſerue him like a head.

Now if you will know how euery part may be a ſacrifice, thus it is; When thou canſt ſay with the Virgine, *My heart doth magnifie the Lord*: then thine heart is a ſacrifice to God. When thou canſt ſay with *Samuel, Speake, Lord, for thy ſeruant heareth:* then

Luke 1.46. 1. Sam. 3 9.

then thine eare is a ſacrifice to God. When thou canſt ſay with
Pſal.25.11. *Dauid, Mine eyes are alwayes toward the Lord,* then thy eye is a ſacrifice vnto God. When thou canſt ſay with *Dauid, All the*
Pſal.88.9. *day long I ſtretch out mine hand to thee,* then thine hands are a ſacrifice to God. When thou canſt ſay with *Dauid,* as it appeareth in the 26. Pſalme, and the 12. verſe, *My foot ſtandeth in vprightneſſe:* then thy feete are a ſacrifice to God. So at length by following of theſe examples, euery member is a ſacrifice.

He which offereth this ſacrifice, is freely excuſed of all ſacrifices beſides. For ſince Chriſt ſacrificed himſelfe, God hath required none other ſacrifice of Iewes nor Gentiles, *But that they*
Note. *ſacrifice themſelues.* Now when God doth require of thee to ſacrifice thy body, hee doth but require thee to ſacrifice the ſinnes of thy body, as you may picke out of the next words, *Be changed,* that is; change thy thoughts, change thy words, change thy workes: Let thy tongue ſpeake no more idly: let thine eyes looke no more to vanity: let thine eares hearken no more to folly: let thine hands worke no more iniquity: and then thou haſt ſacrificed thy body.

This ſeemes a deare ſacrifice, to ſacrifice thy body, yet thou ſeeſt it is but a cheape ſacrifice, for it is nothing, but to ſacrifice thy ſinnes, which would ſacrifice thee. If God had required thee to ſacrifice thy ſonne to him, as he required *Abraham,* Geneſis the 22. chapter and 2. verſe, wouldeſt thou not giue him? But now he requireth nothing of thee but thy ſinnes, it is as if hee ſhould ſue vnto thee for thy ſhame, and thy trouble, and thy guilt, and thy feare, that hee might haue all which hurts thee. What wilt thou part from, if thou wilt not part from thine hurt? *Therefore ſacrifice thy body,* and thou haſt ſacrificed all that hurts thee.

Heere Chriſt is the Altar, and wee the ſacrifice, and the fire which kindleth it, *the loue of God,* and the ſmoake which goeth vp, *the conſumption of our ſinnes*; but a worldly man killed, and a ſpirituall man reuiued, and the ſacrifice is ended.

This ſacrifice goeth vnder three titles, *liuing, holy,* and *acceptable.* Euery one perſwades with the Apoſtle, that they ſhould offer it: for in that it is a *holy ſacrifice,* it cannot but pleaſe, becauſe he is holy which takes it: in that it is a *liuing ſacrifice,* it

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cannot loſe them any thing, becauſe there is no death nor loſſe in it, as there was in the Iewes ſacrifices: in that it is an acceptable ſacrifice, it muſt needs benefit them, for when the ſacrifice is accepted, the ſacrificer is accepted too: as *Abel* pleaſed, when his ſacrifice pleaſed. Genes. 4.

Firſt, it is called a *liuing Sacrifice*, becauſe the beaſts dyed when they were ſacrificed: but men liue when they are ſacrificed, nay they dye vnleſſe they bee ſacrificed. As *Abraham* did not loſe his ſonne, when hee was content to ſacrifice him to God; ſo men doe not loſe their pleaſures, when they ſacrifice them to God. But as Chriſt ſaith, *He which leaueth father or mother for mee, ſhall receiue an hundred-folde*: ſo, he which leaueth any comfort for God, ſhall receiue an hundred comforts for it. For Gods demands are not onely demands, but guifts. He bids thee ſacrifice thy body, that thou mighteſt partake the ſacrifice of his body. Heere then is but one ſacrifice for another, one body for another, a beggers body for a Kings body. Well may he require a *liuing ſacrifice*, which hath giuen a dead ſacrifice. Chriſt dyed for vs, but hee deſireth not our death, but our life, that we ſhould ſerue him with our life. It is called an *holy ſacrifice*, becauſe *our bodies are the temples of the holy Ghoſt*; that is, if they are not, they ſhould be *the temples of the holy Ghoſt*. But as the Iewes abuſed the Temple of ſtone, ſo wee haue abuſed the temple of fleſh; and there is no way to make it holy againe, but for the holy Ghoſt to dwell in it, that is, to ſacrifice to God, and then it is holy: becauſe as vertue came out of Chriſt to heale the womans diſeaſe, ſo holineſſe commeth out of Chriſt to heale euery mans ſins, & then they are holy. As nothing doth pleaſe vs, vnleſſe it be ſome way like vs, and agreeable to our nature: ſo nothing doth pleaſe God, but that which is like God: therefore becauſe God is holy, no ſacrifice doth pleaſe him, but the holy ſacrifice, therefore *Holy* goeth before *Acceptable*, to ſhew that our ſacrifice is not acceptable, vnleſſe it bee holy: *A liuing, holy*, and *acceptable ſacrifice*. 1. Cor. 6. 19.

3 It is called an acceptable ſacrifice, becauſe no ſacrifice is ſo accepted, as when we offer our ſelues. Therefore *Samuel* ſaith, *Obedience is better then ſacrifice*: that is, it pleaſeth God better then ſacrifice. Now if we muſt ſacrifice to God, we ſhould doe 1. Sam. 15. 22.

as we doe to Princes, that is, offer that which may be accepted, that wee may be accepted for our guifts, or else better vndone then done. When *Caine* had sacrificed to God, because his sacrifice was not accepted, therfore *Moses* saith, that *his countenance was cast downe*: but if we sacrifice our bodies, our countenance need not be cast downe: for *Paul* saith, that *this sacrifice is accepted*. All other Sacrifices were kindled with the fire of the Temple: but this sacrifice is like the sacrifice of *Eliah*: which God kindled himselfe with fire from heauen; and therefore this must needs be acceptable, which man doth not onely offer, but God himselfe doth offer.

Genes. 4. 5.

1. King. 18. 39.

When the Apostle ends our Sacrifice, with this clause *acceptable*, hee meaneth that this should be the leuell of all our thoughts, that whatsoeuer we thinke, or speake, or doe, be *acceptable* and liking vnto God. As *Dauid* thought to build the Temple, but would not build it, when *Nathan* tolde him that *God would not haue him build it*: As *Ananias* would not baptise *Saul*, but did baptise him when he vnderstood that God would haue him baptised: As *Ioseph* would not take *Mary* to wife, so long as hee thought God did disallow his marriage, but did marry her when the Angell told him that hee should marry her: so a good man will doe nothing before he doe consult with Gods word: and all that he doth hee approueth vnto God before he doth it: if it be not his word and will, then he turneth backe as if the winde and weather were against him, alwayes reforming his owne will to Gods will, that his thoughts, and words and workes may be acceptable. If reason teach vs this, that when we offer vnto God, we must giue him an *acceptable sacrifice*, an *acceptable honour*, an *acceptable seruice*: then why doe we not giue him that which he asketh? for hee knoweth what is acceptable to him. If he aske the first fruites, we must not offer him the last fruits, for the first is acceptable: So if he appoint his discipline, wee may not set vp our discipline: for that is not acceptable to him, but to vs.

1. Chron. 17. 1. & 16.

Act 9. 13.

Math. 1. 16.

Now *Paul* shewes what this Sacrifice is, *It is your reasonable seruice of God*, least they should grudge to sacrifice their bodies, he sheweth that he meaneth but the sinnes of their bodies. *For this sacrifice* (saith *Paul*) *is your seruice, your reasonable seruice.*

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He calleth it *a reasonable seruice*, because it is not in ceremonies like the Iewes *seruice*, but in spirit (as *Peter* saith:) then because it is that *seruice*, which euery mans reason and conscience doth tell him that he oweth vnto God; it may well be called *a reasonable seruice*, because it is so reasonable. Therefore if we will not serue God thus, that is, as our reason teacheth vs, then wee serue him not like men, but like beasts void of reason, whom God may be said to rule, but they cannot bee said to obey; because they are ruled perforce. All things doe yeeld a seruice to God, but *all things doe not yeeld a reasonable seruice*, which hee requireth of man: there was no reason why Christ should serue vs; but there is great cause why we should serue Christ, because he serued vs without cause: so that I may say, Christ requireth but *a reasonable sacrifice*, for *an vnreasonable sacrifice*; *a liuing sacrifice*, for *a dead sacrifice*; *a cheape sacrifice*, for *a precious sacrifice*; counting vs as it were like to the poore widow, of whom he is content to take a mite, because we are needy. Thus much of our reasonable seruice. The law of this seruice is laid downe in these words, *Fashiō not your selues to the world*: the world followeth the world; *But I*, saith Christ to his disciples, *haue chosen you out of the world: therfore doe not you follow the world*. The world is taken sometime for heauen, & earth, and sea, which are parts of the world: sometime for the men of the world, sometime for the elect in the world; but most commonly it is taken for the wicked in the world, because the wicked are most common: like a man which by often faulting is growne to an euill name, so the world which doth not signifie euill of it selfe, is taken for euill, because it is accustomed to doe euill. And therefore the diuel is called *the God of this world*, because the worlds fashions are the diuels fashions: *therefore fashion not your selues vnto the world*, lest you bee in the diuels fashion. Then you must not prankeyp your selues like Players, for this is the fashion of the world: then you must not respect persons more then justice, for this is the fashion of the world: then you must not flatter to please, for this is the fashion of the world: then you must not deceiue to grow rich, for this is the fashion of the world: then you must not seeke reuenge for euery word, for this is the fashion of the world: then you must not take scorne

Acts 17.24. Iohn 15.19.

Matth. 16.7. Iohn 1.24.

Iohn 7 7. Iohn 8.23. 2. Chron. 4.

to be told of your faults, for this is the fashion of the world, then you must not giue almes to be seene, for this is the fashion of the world: then you must not obey for feare of the law, for this is the fashion of the world: then you must not receiue the Sacrament for order, for this is the fashion of the world: then you must not come to Church for custome, for this is the fashion of the world: then you must not make religion but a table-talke, for this is the fashion of the world: then you must not turne with the time, for this is the fashion of the world: then you must not defer to do good till you die, for this is the fashion of the world. The world is a bad paterne to follow, because as the flesh followeth the diuell, so the world followeth the flesh. Therfore say no more, we must do as the world doth; but rather, we must not doe as the world doth. You say you goe so, because it is the fashion: God saith, *goe not so*, because it is the fashion. If you come but in the fashion, you shall bee in the abuse: There is no man that weareth the cutters fashion, but he is a cutter: none which cutteth his haire like them which are proud, but hee is proud: none that coloureth her face like them which are wanton, but she is wanton: none which sweareth like them which lie, but he will lie as well as sweare.

Therefore make not your life of the worlds fashion; the *Wedding garment* was of another fashion then all the rest: therefore if thou fashionest thy selfe like the rest, thou hast not on thee the Wedding garmēt, for this was nothing like vnto the rest. Christs garment was of another manner of fashion differing from the world: so thy life must be of another fashion then the worlds: or else as the fashion of the world passeth away, so thou shalt passe and perish with it. God doth not like the fashion of the world, and surely he liketh as ill the fashion of Idolatrie, or the fashion of Antichrist, as the fashion of the world. Hee which biddeth vs *to refraine from euery shew of euill*, would haue vs refraine from the shew of Idolatrie, and the shew of Heresie: for these are the greatest euils. But if we be not Idolatrous, yet we haue the shew of Idolatrie. If we be not of Antichrists religion, yet we be of Antichrists fashion, so long as we shew foorth the same badge, and cognisance; you know what I meane. This is to jump with the world, and leape to hell. This is not to

Matth. 22.

Iohn 19. 23.

1. Thes. 5 22. Note.

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be in fashion, but out of fashion, therefore nowyee shall heare the best fashion.

It followeth, *Bee you changed by the renewing of your mindes.* This is the second part of your reasonable seruice: *The changing and renewing of the mind to the likenes wherein it was created.* As before he required you to giue your bodies, so heere hee requireth you *to giue your mindes.* Outward seruice is like a tinkling Cimball, though it hath neuer so pleasant a sound, yet it doth not please God, because it hath no minde to please him: so is the seruice of the eye, or the eare, or the hand, or the foote, if the minde bee away: it may please other like the Cimball, but it pleaseth not God.

The body is a seruant as well as the soule, but there is no promise made to the bodily seruice, but to the spirituall seruice: for vnlesse the minde worke, the body will serue but a while; *Therefore make cleane within,* saith Christ. *Sanctification* begins within; vntill the mind be renewed the body is neuer sacrificed. Therefore now *Paul* shewes as it were the knife that must kill this sacrifice, that is, the mind: the minde must sacrifice the bodie. *Be yee changed,* as if he should say, *Suffer your selues to bee changed,* as *Noah* suffered himselfe to be couered, that is, *Grieue not the spirit,* doe not resist God, be not against your conuersion, and God will conuert you, God will comfort you, God will renew you. *By this renewing of our mindes, Paul* calleth to our remembrance, that once we had a pure mind, & that we come the neerer vnto God, the neerer we draw to that similitude againe. And therefore the Scripture calleth so often for a new man, a new creature, a new heart: As ye may reade, Psal. 51. 10. *Dauid* prayeth the Lord to *create him a new heart;* not to correct his old heart; but to *create* him *a new heart,* shewing that his heart was like an old garment so rotten and tattered, that hee could make no good of it by patching or peecing, but euen must cast it off, and take a new. Therefore *Paul* saith, *Cast off the old man;* not picke him and wash him till he be cleane, but cast him off, and begin a new as *Dauid* did. Will ye know what this renewing is? It is the repairing of the image of God, vntill we be like *Adam* when hee dwelt in Paradise. As there is a whole olde man, so there must bee a whole new man, the olde man must

Math. 3. 26.

Gen 12.

1. Thes. 5.

Psal. 51. 10.

change with the new man, wisdome for wisdome, loue for loue, feare for feare, his worldly wisdome, for heauenly wisdome, his carnall loue for spirituall loue, his seruile feare for Christian feare, his idle thoughts for holy thoughts, his vaine words for wholsome words, his fleshly workes for sanctified workes.

If the minde must be so renewed, I would know of the Papists where are their pure naturals? If our naturals were pure, our mindes need not to bee renewed, for it is good to be pure, and euill to change it: but because there is no pureneſſe in vs, therefore the Apostle would haue vs changed. Againe, let them tell me why our mindes should be renewed, if we haue free-will to doe good if we list: but because our mindes are so corrupted, that we haue no free-will to good, nor will to doe good neither, therefore the Apostle would haue our mindes renewed. Thus one word of God hath battered two castles of Antichrist.

FINIS.

A LOOKING-GLASSE FOR CHRISTIANS.

Romans, 12. 3.

I say through the grace that is giuen vnto me, to euery one that is among you, that no man presume to vnderstand aboue that which is meete to vnderstand, but that hee vnderstand according to Sobrietie, as God hath dealt to euery man the measure of faith.

FIrst of the preface, and then of the counsell. In the first verse of this Chapter, *Paul* perswaded the Romanes *by the mercy of God towards them*, here he perswadeth thē *by the grace of God towards him*. *Paul* speaks like a man in his death-bed, which is set to giue good counsell, & goeth from one lesson to another, as though he would speake all with a breath. First, he counselled them to make their bodies serue God, because the body is a seruant as well as the soule: then he forbad them to *fashion themselues to the world, because no man can serue two contrary masters*: then he aduiseth them to *renew their minds*, because except the minde be reformed, the body will serue but a

while,

while. And he setteth them to seeke Gods will, because the will of man doth seduce him. And now to make vp his Testament (as it were) hee admonisheth them to rest in the knowledge of Gods will, and not to search further, nor to be proud of their knowledge, but to vse their knowledge to humble their pride. This lesson may seeme vaine to the Romanes: for they were not yet come to be wise, and he counselleth them not *to be too Wise.* 1.Cor.1.22: *Paul* saith, *That the Gentiles sought after Wisedome:* but he saith here, *That the preaching of the Gospell seemeth foolishnes vnto them,* which was wisedome: & therfore God calleth them *a foolish nation,* because they counted the true wisedome foolishnes, Deut.32.21. and their owne folly wisedome: For this cause there was such emulation between the Iew and the Gentile; one despised another, because they did not accord what wisedome was, although both sought for it. Therefore that yee may not onely seeke wisedome as the Gentiles did, but find wisedome, as *Salomon* did, *Paul* layeth a foundation for wisedome to stay vpon, which he calleth *sobrietie.* Be wise according to *sobrietie,* which is this, *By the grace of God which is giuen to me.* Because he speaks to all, and his charge is of great moment, and they which thinke themselues wise, will hardly bee perswaded but they are wise: therefore he comes with authoritie, like an Ambassadour from God, and saith, *By the grace of God which is giuen to me,* that is, by the vertue of my Apostleship, which I haue not receiued from men, but from God, not from earth, but from heauen; *I charge you that no man among you,* whether he be learned or vnlearned, whether he be an hearer or a teacher, *presume to know aboue that which is meete to know:* that is, make himselfe wiser then he is, or boast of the graces which God hath giuen him, or despise the guifts of God in other; or roue beyond his calling, or trouble his head with curiosities, but *that hee be Wise according to sobrietie,* that is, walke within his vocation, be humble in his knowledge, and vse his guifts to the profit of other, *as God hath giuen to euery man the measure of faith:* that is, remembring that it is a gift of God, which hath dealt gifts to other as well as to him, that they might doe him good, as he may do them good. So that if you aske *Paul* as the Iewes aske Christ, *By What authoritie dost thou this?* he sheweth his Letters Patents from the

A word of his preface.

king himselfe, *By the grace of God, &c.* Well doth hee call his Apostleship *the grace of God*: for hee was a persecutor of the same doctrine which hee preached, and therefore if it had not beene Gods marueilous grace, he should neuer haue beene an Apostle. It was as strange to heare that persecuting *Saul* was amongst the Apostles, as to heare that King *Saul* was among the Prophets: but *By the grace of God* (saith *Paul*) so it is. I did not vsurpe this calling, but it was giuen me. I came not from men, as I did before when I persecuted, but I am sent from God. I doe not count mine office a labour or a burthen, but I esteeme it a grace, *The grace of God both to me and to you.* By this *Paul* teacheth vs to receiue the ministery of the Word as *a grace from him*: For if *Paul* speake by grace, then you heare by grace, as he said, *I speake by the grace of God which is giuen mee*; so you may say, *Wee heare by the grace of God which is giuen to vs*: and therefore I exhort you, as hee did the Corinthians, *Receiue not the grace of God in vaine.*

Acts 13.

1. Cor. 9. 1.

Now to his counsell: *Let no man presume to vnderstand aboue that which is meet to vnderstand, but let euery man vnderstand according to sobrietie.* When the Apostle speaketh of things meete to vnderstand, he signifieth, that it is not meet to search all things. It seemes that many among the Romanes were sicke of our disease, which is to thinke our selues wiser then we are: therefore hee which taught them to be wise in all his exhortations before, teacheth them here, *not to be ouerwise, but sober wise.* As God appointeth the Iewes a measure, how much Manna they might gather, so *Paul* appointeth the Romanes a measure, how much wisedome they might gather. The Iewes measure of Manna was so much as a Homer would hold, the Romanes measure of wisedome is so much as *sobrietie* would hold. For as the Mãna which the Iewes gathered ouer an Homer did them no good but mould and fust: so the wisedome which men gather more then *sobrietie*, doth no good: but puffe them and corrupt them, and turne them either into pride or into enuie, or into wiles, or into strife, or one cogitation or other, as their superfluous Manna turned into wormes. When *Paul* entred into this sage doctrine, which I may call the lopping or pruning of wisdome, which must be kept low, like a man which is giuen

to

to be pursie and grosse; he summoneth all sorts of men to heare him, as though he spake of a fault, like the darknes of Egypt which went ouer the whole land: therefore he excepts no calling nor person, but crieth, *I say vnto euery one, &c.* The wise and the ancient and the learned are to learne this lesson. *One thing is behind* saith Christ, to him which thought he had done all: to one thing is behinde to him which thinkes that he knoweth all: Art thou wise? bee not too wise like thy mother *Eue*, which would know as much as God. *Paul* hath two suits to moue vnto you: The first is, that ye would be wise: the other is, that ye would not be too wise: for too good (we say) is starke naught: so he which is too wise is a very foole. Nay, (saith *Salomon*) *There is more hope of a foole, then of him which is wise in his owne conceit*: there is hope of a foole that hee may be wise, because hee will heare instruction; but of him that is wise in his owne conceit, there is no hope to make him wise, because he thinketh he knoweth that which he should learne. For this cause Christ pronounced his woes to the Pharisies, and his doctrines to the people. *Because the whole* (saith Christ) *haue no need of a Physician*, that is, they which thinke themselues wise like the Pharisies, thinke they haue no need of a teacher, and therefore Christ doth not teach them, but rate them, and teach them which did not thinke themselues wise. Therefore if wee will bee Christs schollers we must be *Pauls* schollers, that is, *presume to know no more then is meete to know*, and then he will teach vs as much as is meete to know.

There is as much neede to warne men with *Paul*, *that they be not ouerwise, as to warne them with Salomon to seeke wisdome*: for there is an errour of the hand, and of the right hand. A man may be as wel too wise as too simple, too carefull as too careles, too hastie as too slacke, and therefore *Salomon* saith, *Turne not to the left hand, nor to the right*. And againe; *Be not too just, neither make thy selfe too wise*. And againe, *If thou haue found hony, eate not too much*. All which places do shew, that men are giuen to ouer-reach; like *Moses*, which when he had heard God, would needs see him too, which was not possible for man to behold. This is the last slight of Satan, when he cannot keepe men from knowledge, then hee casteth how to puffe them vp with their know-

Prou. 4.

Prou. 4.27.
Eccl. 7.18.
Prou 15.16.

knowledge, which makes them as vaine, as ignorance made them before. *Festus* did not apply truly when he said, that *too much learning had made* Paul *mad*: but it is true, that too much learning hath made other mad, and would haue made *Paul* mad too, if he had been as proud of his learning, as *Festus* was of his honour: and for all hee was an Apostle, yet it began to worke vpon him: As hee saith, *I was almost puft vp with the multitude of reuelations*: he was not *wise aboue sobrietie*; but he was *almost wise aboue sobrietie*. And therefore hee might well sound the retire of wisedome. Looke to your wisedome, and learning, and knowledge, for I my selfe was almost puft vp with it. If *Paul* might learne his owne lesson, then it is like that none here haue learned it. The Scribes and Pharisies did not come to Christ, as the people came to *Iohn*, to aske, *Master what shall we doe*? But these Rabbies might haue come to Christ, as well as their schollers came to Christs Disciples: to whom hee would haue answered like *Paul*, *Be wise vnto sobrietie*.

Acts 26. 24.

2. Cor. 12.

Fiue things in my judgement, are to be noted in these words. The first is, that wisedome is a thing to be desired: for when he saith, *not aboue sobrietie*, he would haue vs wise *within sobrietie*. The second is, that euery man affecteth a kinde of wisedome, *either according to sobrietie*; as *Paul* counselled the Romanes, or *aboue sobrietie*, as the Romanes did before. The third is, few are wise, as God counteth wisedome, and therefore *Paul* speaketh to all, as though all were to learne this lesson. The fourth is, that *sobrietie* doth shew like a glasse, who are wise, and who are not. The last is, that the wisedome which goeth beyond *sobrietie*, doth hurt him which hath it and others. For when *Paul* saith, *Be wise to sobrietie*, he implyeth that who is not so, is in a kind of distemperature, like one scarce sober. As the meate which is not digested with exercise, doth rumble in the stomacke: so the knowledge which is not digested with *sobrietie*, troubleth the braine.

Touching the first point, the forbidden tree seemed to *Eue* a tree to bee desired, because it would teach them knowledge. Nature taught her that knowledge was a thing to bee desired: though the Serpent pointed her to a wrong tree. For indeede the tree of life was the tree of knowledge, and when they went

Gen. 3. 6.

to

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to the other tree, they changed their knowledge for ignorance; Prou.4.7.
as they changed their holineſſe for wickednes. Beſide, all other
vertues are called Wiſedome, to ſhew that wiſdome is *the bond* Prou.5.7.
of vertues, and as much to be deſired as all the reſt. Beſide, God
himſelfe is called Wiſedome, to ſhew that in nothing wee can
come neerer God, then in the ſtudy of wiſedome. Beſide, the
Word, the Spirit, and the Miniſterie, are all appointed to teach
wiſedome: becauſe other things are not ſo neceſſary, therefore
they haue not ſo many ſchoolemaſters.

Salomon ſpeaking of Wiſedome, preferreth it before ſiluer, to Prou.2.15.
ſhew that we ſhould deſire it before ſiluer: then before gold, to
ſhew that we ſhould deſire it before gold: then before precious
ſtones, to ſhew that we ſhould deſire it before precious ſtones.
Therefore *Salomon* prayed for wiſedome, and *Moſes* ſtudied for
wiſedome, and the Queene of Sheba trauelled for wiſedome, to
ſhew that Wiſdome will requite all the labours and paines that
are taken for her. As wiſdome is excellent aboue all, ſo it is affe-
cted of all, as oyle was, both of the wiſe Virgins and the fooliſh
Virgins: nay, the very name to be wiſe, is ſo plauſible, that *Paul*
ſaith, the Grecians ſought after wiſdome, they whom God cal-
led a fooliſh nation, *The fooliſh nation* (ſaith *Paul*) *ſought after* 1.Cor.1.12.
Wiſedome, though he do not ſay that they found wiſedome. And Deut.32.2.
in the 2. of *Mathew* wee finde, that the Gentiles called thoſe Math.2.
men that were ſingular amongſt them, by the names of *Wiſe-*
men, as we call them Noble men, which are ſingular amongſt vs,
ſhewing that wiſe men ſhould bee noble men, or noble men
ſhould be wiſe men, according to the ſaying of *Dauid*, *Be wiſe* Pſal 2.10.
yee which iudge the earth. And likewiſe in *Paul*, we reade that
they which neuer knew what wiſedome meant, yet named
themſelues Philoſophers, that is, *Louers of Wiſedome*, as though Coloſ.2.8.
there were ſuch a thing behind which all men ſhould loue. Thus
wiſedome hath beene a marke which euery man hath ſhot at,
euer ſince *Eue* ſought to be as wiſe as her maker. But as an hun-
dred ſhoote, and not one hit the white: ſo ſome come ſhort of
wiſedome, and ſome flie ouer, and ſome goe beſide, like the
arrowes which *Ionathan* ſhot at *Dauid*. Therefore *Salomon*
ſpeaking of wiſe men, ſaith; *I haue ſcarce found one among a* Eccleſ.7.30.
thouſand. Therefore *Paul* makes a generall charge, *I ſay to euery*

one

one bee Wise according to sobrietie, as though euery one had too much wisedome, or too little. Vertue is a meane betwixt two vices, which couch so close beside her, that one can scarce see her. *Couetousnesse* on the one side, and *Prodigalitie* on the other side, and *Charity* in the midst: *Pride* on the one side, *rusticitie* on the other side, and *comelinesse* in the midst: *Flatterie* on the one side, *malice* on the other side, and *loue* in the midst: *Carefulnesse* on the one side, *carelesnesse* on the other side, and *diligence* in the midst: *Diffidence* on the one side, *presumption* on the other side, and *faith* in the midst: *Superstition* on the one side, *Atheisme* on the other side, and *Religion* in the midst: *Ignorance* on the one side, *curiositie* on the other side, and *knowledge* in the midst. So, that there is but one vertue still for two vices, therefore extremities beare rule in this world. Either we cry *Hosanna,* or else *Crucifige*; either Christ must not wash our feete, or else he must wash our feet and body too; either we will haue *Paul* a God, or else we say he is cursed of God; either wee say, *Touch not, taste not, for it is vncleane,* or else we say, *Let vs eate and drinke, for to morrow we shall dye.* If we loue, we doe ouer loue; if we feare, we ouer-feare; if we be careful, we are ouer carefull; if we be merrie, we are ouer-merrie; if we be solemne, we are ouer solemne; if so, we cannot be wise, but we are ouer-wise; so soone as we are thought to know something, wee would be thought ignorant of nothing. There is a kind of downe or curdle vpon wisedom, like the train of Gentlewomen, which is more then needs, which we call *the crotchets of the braine*, which must be weeded out, as the tree is lopt when it groweth too thicke, or else they will perish in the braine, like a skimme which seetheth into the broth. The Scripture speaketh of many ancient, and may rich, and many strong, and many mightie; but of one wise man, and yet that wise man too before hee dyed, stept beyond *sobrietie.* Therefore euen as yee looke lest other mens wisedome should deceiue you, so looke lest your owne wisedome deceiue your selues. There is a kind of wisedome, which is more contrary to wisedome then ignorance: as good corne and bad corne come both to the market to be solde, and the bad would haue as much money as the good: so true wisedome and false wisdome come both, shew both, offer both, praise both, and as *Iacob* tooke

Acts, 28. 3.

Leah

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Leah for *Rachel*; so many take the worse for the better. *Pharaoh* said, *Come, let vs do wisely*, when he went about that which destroyed him. The Scribes, and the Pharisies, and the Elders took councell against Christ, as though they would most wisely preuent their saluation. *Iudas* would betray his master wisely, and therefore he came with a kisse, and said, *Haile Master*, when he betrayed him. *Cain* thought to murther his brother wisely, and therefore he called him aside into the field, as though he would walke with him, that none might see. *Iezabel* thought to kill *Naboth* wisely, and therefore she suborneth false witnesses, and proclaimed a fast before the murther. *Eue* thought it wisdome to eate the forbidden fruit. *Absolon* thought it wisedome to lie with his fathers Concubines. The idle seruant thought it wisedome to hide his talent. The false Steward thought it wisdome to deceiue his master. All these were wise aboue *sobrietie*. Of whom we may say with *Paul*; *presuming to be wise they became fooles*: because they were wise to euill, their wisedome had but an euill end. All these examples are recorded to giue credit vnto this doctrine, *Be not Wise aboue sobrietie*.

Exod. 7. 10.

Genes. 4.

Genes. 3. 5.

1. Kings 23. 9.

Rom. 1. 22.

As *Paul* would haue the Galathians zeale according to knowledge, so he would haue the Romanes knowledge according to *sobrietie*. He which forbiddeth vs to trust in our riches, and in our friends and in our strength, forbiddeth vs to trust in our wisdome, *Trust not in thine owne wisdome*. We count the simple, fooles; but God counts the craftie, fooles. He which thinkes himselfe wise, is a foole *ipso facto*. And to shew that they are most fooles of all, the Apostle saith, that God chose the foolish to confound them. It is said *Be merry and Wise*, but it may be said, *Be wise and wise*: for euery wisdome is not wise. As the wisemen went no further then they were guided by the starre: so a wise man should run no further then he is led by the Word. When God hath brought thee vnto goodnesse, hee saith, *Aquiesce*, set downe thy rest; goe no further then goodnesse: so when thou art come to wisdome, rest where thou art wel, as the Doue did in the Arke.

1. Cor. 1.

Matth. 2.

The first blessing which Christ pronounceth to any, is to *the poore in spirit*. As *Paul* would haue you rich in knowledge, so Christ would haue you poore in spirit, that is, humble in your knowledge;

knowledge; for the proud knowledge is the Diuels knowledge: and wisedome to the wicked, is like the Arke vnto the Philistins, which did them more hurt then good. Therefore as God appointed the people their bounds, which they might not passe, when he talked with *Moses* in the Mount: so he hath appointed certaine precincts of wisedome; which when wee transgresse, we may be said to exceed our commission, like *Shemei* when he went beyond the riuer, which *Salomon* forbad him. The raile or paile of wisedome is *sobrietie*. As wisedome is made ouerseer of all other vertues, so *sobrietie* is made ouerseer of wisedome, to measure it forth in euen portions and due seasons, that none of Gods gifts be lost. As water is vnto the wine, to allay the heate of it, and salt is to meate, to make it sauourie: so *sobrietie* is to wisdome, to make it wholesome and profitable to him which hath it, and them which seeke it of him. *If thou hast found hony* (saith *Salomon*) *take not too much, lest thou surfet.* Nay if thou hast found wisedome, take not too much lest thou surfet. There is a surfet of wisedome, which is the dangerousest surfet of all other: when a man begins like *Paul* to bee puffed vp, which was *Aarons* and *Miriams* disease, when they murmured against *Moses*, because they thought themselues fitter to gouerne then he. No vertue is better then wisdome and humilitie: but if a man be proud of his wisedome and humilitie, then the vertue is turned into a vice. *If the light be darknes* (saith Christ) *how great is that darknesse?* So if our humility be pride, how great is that pride? If our knowledge be ignorance, how great is that ignorance? Therefore as we remember, *Be wise as Serpents*; so let vs remember, *Be simple as Doues*. or elle wee drowne in our wisdome, like a light that quencheth in his owne tallow.

Prou. 25. 15.

Numb. 12. 3.

Now that ye may know how to be wise according to *sobrietie*, there be certaine properties of this sober wisedome, which I will shew you. The first is, not to arrogate to our selues more then God hath giuen vs. As the man said, *I beliene, Lord help my vnbeliefe*: So the wise man may say, I vnderstand, Lord helpe my ignorance, for one thing which we know, wee are ignorant of a thousand things which wee should know: yet the foolish Virgins would be thought as wise as their fellers.

Fiue markes of a wise man.

No

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No man can abide to be disgraced in his wit: wee had rather seeme wicked then simple. As euery bird thinks her owne birds faireſt: ſo euery man thinks his owne wit ripeſt. *There is a generation* (ſaith *Salomon*) *which are pure in their owne conceite, but they are not cleanſed from their filthines*: So there is a generation which are wiſe in their owne conceite, but they are not cleanſed from their fooliſhneſſe. Theré is a generation of ſuch wiſe men: but he which is wiſe indeed ſaith, *I am more fooliſh then any man.* Hee which is called *Wiſdome* ſaith, *Learne of mee to bee humble.* And hee which was counted *the wiſeſt man before Salomon*, is called *the mildeſt man vpon the earth.* Therefore *Iames* deſcribing the wiſedome which is from aboue, ſaith, *that it is gentle wiſedome*: the gentle are not arrogant, but the ſcornefull.

Prou.30.12.
Prou.20.2.
Math.11.29.
Numb.12.3.

The ſecond propertie is, not to glorie of any thing in our ſelues. As *Iames* ſaith, *Let him which is merry ſing Pſalmes*: So *Paul* ſaith, *Let him which glorieth, glorie in the Lord.* For as we ſay, *Thine is the kingdome*, ſo we ſay, *Thine is the glorie*: and therfore *Dauid* ſaith, *Not vnto me Lord, not vnto me, &c.* Oh (ſaith Satan) this is a thing to glorie of; knowledge, and learning, and wiſedome: or elſe what ſhould a man bee proud of? But when Chriſt heard his Diſciples glory that they had the gift of miracles, which is a greater matter then knowledge: yet hee ſaid, *Glory not in this, that ye can worke miracles*: therefore glory not in this, that ye know him which can worke miracles. If thy wiſdome be giuen thee, then thou haſt receiued it: if thou haſt receiued it, then I ſay with *Paul, Why doeſt thou glorie, as if thou hadſt not receiued it?* Wiſedome is not ſo baſe a thing, that thine owne glory ſhould be the end of it: but as *Heſter* thought that her honour was giuen her for the glory of God, ſo the learned ſhould thinke that their learning is giuen them for the glorie of God: the rich ſhould thinke, that their riches are giuen them for the glory of God: the wiſe ſhould thinke, that their wiſedome is giuen them for the glory of God: the value, and praiſe, and honor of wiſedome is to do good: if we be wiſe to do euill, we are not wiſe as Serpents, but wiſe Serpents.

1.Cor.4.7.

The third property is, not to deſpiſe other: therefore *Iames* calleth the true wiſedome a peaceable wiſedome, becauſe it makes no ſtrife. As hee which had fiue Talents did not diſdaine him

Iames.3.

him which had but one: so they which haue moe guifts should not contemne them which haue few: For as the Vnicorne doth more good with one horne then other beasts doe with two, so some man doth more good with one guift, then other doe with fiue, because they choke them with pride. When the Pharisie said, I am not like this Publicane, he said true, for then he was not like the Publicane indeed, because the Publicane was better then he.

The fourth propertie is, to keepe within our calling: hee which medleth with that hee hath not to doe, is compared to one that catcheth a dogge by the eares, and dare neither hold him still, nor let him goe: so hee can neither goe forward for want of skill, nor backward for shame. *Paul* saith, he was set apart to preach the Gospell; so to euery worke God hath set some men apart, and fitted them to that worke, as he did *Bezaleel* to the building of the Tabernacle; and therefore vnlesse a man set himselfe a part to this worke, he should thinke of *Peter*, which when he struck with the sword, was bid to put vp his sword againe, for the sword was not committed to him, but the keyes. In *Exod.* 17. 11. we find *Iosua* fighting, and *Moses* praying, and *Aaron* and *Hur* holding vp his hands: so euery man should haue a seuerall worke. God hath giuen certaine guifts to certaine callings; as no man can exceed his guifts, so no man should exceed his calling. It is not meet that hee should be a free-man, which was neuer a prentice, nor that he should leape into *Moses* chaire, that neuer sate at *Gamaliels* feet. If thou dost neuer so well, and be not called to it, the Scripture saith straight, *Who hath required this of thee?* thou art an vsurper of anothers office. *A foole* (saith *Salomon*) *is medling*, shewing that a wise man medleth not, but where he hath to doe. We are compared to a body; some men are like the head, and they must rule; some are like the tongue, and they must teach; some are like the hand, and they must worke: when this order is confounded, then that commeth to passe which we reade of *Eue*, when the woman would leade her husband, both fell into the ditch. Therfore as Christ said, *Who hath made me a Iudge ouer you?* So they which are not Iudges should say, who hath made mee a Iudge? hee which is not a teacher should say, who hath made mee a teacher?

Exod. 17. 11.

Genes. 3.

Luk. 12.

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teacher? he which is not a Ruler should say, who hath made me a Ruler? And this is a better peace-maker then the Lawyer.

The fift propertie is, not to be curious in searching mysteries: this *Paul* meaneth when he saith, Let no man presume to vnderstand aboue that which is meete to vnderstand. The starre when it came to Christ, stood still, and went no further: so when we come to the knowledge of Christ, we should stand still and go no further: for *Paul* was content to know nothing but Christ crucified. It is not necessary to know that which God hath not reuealed; and the well of Gods secrets is so deepe, that no bucket of man can sound it: therefore we must row in shallow waters, because our boates are light, and small, and soone ouerturned. They which haue such crotchets and circumstances in their braine, I haue marked this in them, that they seldome finde any roome for that which they should know, but goe to and fro, seeking and seeking, like them which sought *Elias* body, and found it not. Let men desire knowledge of God, as *Salomon* did, but not desire knowledge as *Eue* did. For these aspiring wits fall againe like Babel, and runne into doubts, while they seeke for resolutions. As the Iewes when they heard the Apostle preach, burnt their curious bookes, and had no more delight to study such toyes; so, as men come to the truth, they are content to leaue these fancies, and say with *Paul*; *I know nothing but Christ crucified*. Curious questions and vaine speculations are like a plume of feathers, which some will giue any thing for, and some will giue nothing for. *Paul* rebuked them which troubled their heads about Genealogies; how would hee reproue men and women of our dayes, if hee did see how they busie their heads about vaine questions, tracing vpon the pinacles where they may fall, while they might walke vpon the pauement without danger? Some haue a great deale more desire to learne where hell is, then to know any way how they may escape it: to heare what God did purpose before the world began: rather then to learne what he will doe when the world is ended: to vnderstand whether they shall know one another in heauen, then to know whether they belong to heauen: this rocke hath made many ship wrackes that men search mysteries before they know principles; like the Bethshamites which were

not content to see the Arke, but they must pry into it, and finger it. Commonly the simplest men busie their heads about the highest matters: so that they meete with a rough and crabbed question, like a knob in the tree, and while they hacke and hew at it with their owne wittes, to make it plaine, their sawe sticks fast in the cliffe, and cannot get out againe; at last in wrath they become like male-contents with God, as though the Scripture were not perfect, and either fall into despaire, or into contempt of all. Therefore it is good to leaue off learning where God hath left off teaching: for they which haue an eare where God hath no tongue, hearken not vnto God, but to the tempter as *Eue* did to the Serpent. This is the rule whereby a man may know whether his wisdome stand right: as a couetous man is needy in the middest of his riches; so a proud man is ignorant in the middest of his knowledge. Now if your wisdome were examined by these properties, I feare as the Angell said, *Thou hast examined them which called themselues Apostles, and found them liers*: so I might say, I haue examined them which call themselues wise men, and found them liers. Indeed *Salomon* saith, *Many boast of their goodnesse, but who can find a goood man?* So many boast of their wisdome, but who can find a wise man? They are wise (saith he) in their owne judgements, but he saith not that they are wise in others judgement. As *Paul* told the Athenians, that they were too religious: so he would tell many now that they were too wise; so wise, that they are fooles againe. The Galathians zeale was without knowledge, but our knowledge is without zeale, *hauing a shew of holinesse*, as *Paul* saith: so they haue a shew of knowledge. But as the shew of holinesse is hypocrisie, so the shew of wisdome is vanity. If they which thinke themselues wise, be wise; then we haue more wise men then beggers, and peraduenture here be more wise men then of any other beside.

Reuel. 3.

Prou. 20. 6.

As you haue heard the notes of them which are wise according to sobrietie: so if you would know such as are wise aboue sobrietie, you shall discerne them by these markes. First, they will haue all the talke whersoeuer they come, like Parats. Secondly, they contemne other, like the Pharisies. Thirdly, they spurne at him which tels them of their fault, like *Abner*. Fourthly,

ly, they jumpe with *Cæsar*, like the Herodians. Fiftly, they turne with the time, like *Demas*. Sixtly, they seeke their owne credit, by the discredit of others, like the enemies of *Paul*. Seuenthly, they loue to heare their owne praise, like *Herod*. Eightly, aboue all things they would haue their owne will, like *Iezabel*. Whensoeuer these eight marks meet, there is a wise man, and a foole; a wise man in his owne conceit, and a foole in proofe: these are the wise men of the North, and the Philosophers of England.

Thus you haue heard the wisedome which is according to Sobrietie. If any man doe see the spots of his owne face in this glasse, let him *Wash and be cleane*. *He that is wise* (saith *Salomon*) *is wise to himselfe*: but he that is ouer-wise, is wise against himselfe. Heere you may see, that note aboue *Ela* is a jarring note, and alwayes makes a discord in the harmony. Christ would not haue vs wise Serpents, but *as wise as Serpents*, least they which are like Serpents should circumuent vs: to be wise to euill is an euill wisdome; and there is no such enemy vnto knowledge, as the opinion of knowledge: for, one which is wedded vnto his owne wit, will neuer be counselled of any. Therefore how necessarie is it to remember this doctrine? And God grant wee may remember it. I cannot tell how, no man can serue God, vnlesse he know God, (for none doe obey him, except they which doe know him) and yet it is said, that there was neuer so much knowledge, and so little goodnesse. Surely as Christ said to his Disciples, *O yee of little faith*; so he might say to vs, O ye of little vnderstanding; for there is not too much wisedome, but too much ostentation: humilitie is none of our vertues. They which should teach others to be wise *according to sobrietie*, passe the bounds of sobrietie themselues: euery man hath a Commonwealth in his head, and trauels to bring forth new fashions. As the Iewes were not content with such rules as God had appointed them, but would haue a King like the Gentiles: as the Papists are not content with such lawes as God hath appointed them, but they will haue traditions like the Iewes: so the wisedome of this world is, to deuise better orders, better lawes, better titles, better callings, better discipline, then God hath deuised himselfe. *Euery plant* (saith Christ) *which my Father hath not planted shall bee rooted vp*: that is, euery title

and euery office, and euery calling, which God hath not planted, shall be rooted vp: to be wise according to this booke, is to be wise according to *Sobrietie*. Therefore seeke the wisdome of Christ; for the wisdome of the Serpent is turned into a *curse*, the wisdome of the Pharisies is turned to a *woe*, the wisdome of *Achitophel* is turned to *follie*, the wisdome of *Nimrod* is turned to *confusion*, the wisdome of the Steward is turned to *expulsion*, the wisdome of *Iezabel* is turned to *death*. This is the end of the deceiuers wisdome, of the extortioners wisdome, of the vsurers wisdome, of the persecutors wisdome, of the flatterers wisdome, of the sorcerers wisdome, of the hypocrites wisdome, of the Machiauellians wisdome. As *Moses* Serpent deuoured the Sorcerers Serpent; so Gods wisdome shall deuoure mans wisdome.

Wherefore, *By the grace of God which is giuen vnto mee*, I say vnto euery one of you with *Paul*, *Bee wise vnto Sobrietie, be not ashamed to seeme ignorant of some things, but remember that it is better to seeme ignorant, then to bee proud.* Thus you haue heard what Wisdome is: now let vs pray vnto God for it.

FINIS.

FOODE FOR NEW BORNE BABES.

1. Pet. 2. 2.

As new borne Babes desire the sincere milke of the Word, that yee may grow by it.

THis Scripture (beloued in the Lord) containeth an exhortation to incite and stirre vp the beleeuing Iewes, that as God had inlightned them with some knowledge of his truth, and sanctified them in some measure with the grace of his Spirit: so they would proceed and goe on, and daily increase more and more in the faith and feare of Iesus Christ, like the glorious Sunne which still augmenteth and redoubleth his heat and light, till it become to the middest of heauen, where is perfect day.

Now

Now the meanes whereby wee receiue all our growth, and increaſe in God, is the liuely preaching of the Word of truth. And therefore the Apoſtle, by a figuratiue and borrowed kinde of ſpeech, earneſtly preſſeth them to thirſt and long for the Word of God, euen the food of their ſoules, as little infants (which are new borne) cry for the mothers milke to nouriſh and ſuſtaine them. For there are two births mentioned in the Scripture: the one fleſhly and naturall, by propagation from the firſt *Adam*, whereby originall and our birth-ſinne, as it were a Serpents poyſon, patſeth and transfuſeth it ſelfe into vs: the other heauenly and ſpirituall by renouation, from the ſecond *Adam*, which is Ieſus Chriſt, whereby grace and holineſſe is deriued and brought vnto vs.

In this latter and better birth, [a] God is our father to beget vs; the [b] Church his Spouſe, our mother to conceiue vs: the [c] ſeed whereby we are bred and borne againe, is the Word of God; the [d] Nurſes to feed, and to weane, and to cheriſh vs, are the Miniſters of the Goſpell; and the foode whereby we are nouriſhed and held in life, is the milke of the Word, as in this place. And therefore in as much as children which are new borne, cannot increaſe in growth and ſtature, but muſt needs die, and come to diſſolution, vnleſſe they be continually fed and nouriſhed with wholſome food: it behoueth all the faithfull and godly, who are quickned and reuiued in the life of God, *As new borne babes, to deſire the ſincere milke of the Word*, that they may grow by it. I thinke we need not many words to cleere the generall drift and ſcope of this Scripture, as we need not many fingers to point at the ſhining Sunne. Let vs now therefore deſcend to the particular doctrines, which iſſue and ſpring from the ſeuerall branches of this Scripture.

Note.
a 1.Pet.1.23.
b Gal.4.26.
c 1.Pet.1.23.
d 1.Theſ.2.7.

Fiue points in this text.

First, here is noted a preparation: if wee will be better and increaſed by the Word, we muſt be *as new borne babes*. Secondly, our affection and dutie when wee are *new borne*, we muſt *deſire*. Thirdly, the matter and obiect of our *deſire*, *the milke of the Word*. Fourthly, the quality *of the milke*, it muſt bee *ſincere*. Laſtly, the end and vſe for which we deſire it, *that wee may grow thereby*. For the firſt point, wee muſt be *as new borne babes*: Children (we know) are principally commended for ſimplicity

Math.18.4.
1.Cor.14.20.

and harmleſſe: and therefore, all thoſe which will profit in the ſchoole of Chriſt, and receiue light and comfort by the preaching of the Word, are here taught to become *as babes*, to lay aſide all maliciouſneſſe, and to bring holy and ſanctified hearts to the hearing of it. *Suffer the little babes to come vnto mee* (ſaith our Sauiour) *and forbid them not: for of ſuch is the Kingdome of heauen*: as if we were neuer fit to heare and learne of Chriſt, till we be reformed, and newly changed into little *babes* againe. For *the ſecret of the Lord* (as the Pſalmiſt ſpeaketh) *is with them that feare him*: to teach vs, that as *Dauid* would admit no vile perſon into his counſell: ſo God will admit no ſinfull ſoules into his ſecrets. *If any man will doe Gods will* (ſaith our Sauiour) *hee ſhall know of the doctrine, whether it bee of God or no*: becauſe no man can learne this doctrine, but he that doth it, as no man could learne the Virgins ſong, but they which ſang it. And *Salomon* to the ſame effect ſaith, *The feare of the Lord is the beginning of knowledge*: as if the firſt leſſon to be wiſe, were to be holy. And therefore Chriſt is ſaid to *haue expounded all things to his Diſciples apart*: to ſhew, that if wee will haue Chriſt to teach vs, we muſt goe apart from the world. So that as a man ſlippeth off all his cloathes, when he goeth into a bath to waſh him: ſo we muſt ſlip off all our ſinnes, when we come to the Word to feede vs: for *Wiſedome will not reſt in the defiled ſoule*, nor in a body that is ſubiect vnto ſinne. As the diuell would not dwell but in a houſe that was ſwept from godlineſſe; ſo the graces of God will not come into the heart which is not cleanſed from wickedneſſe, for God will not powre *new Wine* but into *new veſſels*: therefore vnleſſe you haue prepared new hearts, looke for no new bleſſings to bee powred on you. The Iewes reade the Scriptures daily in their Synagogues, to finde Chriſt: but all in vaine, becauſe the vaile is not taken away in reading them: euen ſo doe we Preach in vaine, and you heare in vaine, becauſe the vaile of ſinne which is drawne like a curtaine ouer your hearts, hideth and eclipſeth the glorious light of the Goſpell from you. And therefore (beloued brethren) if you will haue the Lord to bleſſe your hearing, and to proſper our preaching, you muſt waſh and rince out the dregs of ſinne that are frozen in you; you muſt purge the leauen of maliciouſneſſe that ſowreth

Luk. 18. 16.

Pſal. 25. 14.

Note.

Ioh 7. 17.

Reuel. 14. 3.

Prou. 1. 17.

Luk 11. 25.

Math 9. 17.

ſowreth your ſoules; you muſt caſt vp your couetouſneſſe, and your pride, and your ſlothfulneſſe, and your partiall preiudice, like the Serpent which ſpues vp his poyſon when he goes to drinke: for this is the cauſe why there are ſo many fruitleſſe and non-proficient hearers, becauſe there are ſo many ſinfull and wicked hearers. It is ſaid of Chriſt, *that hee did not many great workes in his owne Countrie, for their vnbelieſes ſake*: ſo it may be ſaid, that God concealeth many great myſteries of faith from vs, for our ſins ſake. Our wickedneſſe ſtops Chriſts mouth that hee would not ſpeake, as the Iewes incredulitie chaind his hands that he would not worke. Will an Embroderer teach another mans ſeruant his trade, if he know he will hurt him? No more will God teach the diuels ſeruants his truth, becauſe hee knoweth they will offend him. The ſeede which fell into the thornie ground, ſprang vp very cheerefully for a time, that it might ſeeme to giue a great hope of a joyfull harueſt; but becauſe thornes grew vp with it, at length they choked it: ſo that vnleſſe we cut vp the thorny ſinnes, which naturally ſprout and ſpring vp in vs, they will ouerthrow all the good plants of holy doctrine that are grafted in vs: and therefore the Prophet *Ieremie* willeth vs to *breake vp the fallow ground, and not to ſow among thornes*: as if the heart muſt firſt be ſanctified, and afterwards inſtructed: as yron muſt firſt be heated, and afterwards bee faſhioned. In regard whereof, I beſeech you (my beloued) in the feare and reuerence of Gods bleſſed name, looke to your feet when you enter into the houſe of God; preaſe not into this marriage feaſt without a Wedding garment; tread not in the holy Sanctuary to heare the word, with an vnſanctified, and defiled filthy ſoule.

Matth. 13. 58.

Mark. 13. 22.

Ierem. 4. 4.

A man will not keepe the Sabbath in his working apparell, but will put on his richeſt jewels, and array himſelfe in his beſt attire: and yet we make no ſcruple at all to come vnto the Sabbaths exerciſe, with a prophane, and a wicked, and our working-day heart. When *Nadab* and *Abihu* offered ſtrange fire before the Lord, God ſaid, *I will be honoured of them that draw nigh vnto me*: to ſhew that the Lord doth then looke for more holineſſe at our hands, when by practiſe of his ſeruice, and the duties of holy religion, wee approach and draw more neere

Leuitic. 10.

vnto him. Wherefore to ſhut vp this point, as the begger (in the Goſpell) caſt off his cloke to come to Chriſt; ſo muſt we caſt off the cloke of our wickednes, when we come to heare. We muſt
Mat.11.15. be *as babes*, if wee will be Chriſts pupils, becauſe hee reuealeth
Note. knowledge and wiſdome to none but *babes*. And yet we muſt not be *babes* only, but *new borne babes*, which haue a new ſoule, a new life, new members, new affections imparted to them. Whereby wee learne, that it is not enough in our regeneration, to redreſſe and reforme ſome one diſordered affection in vs; but
1. Sam. 10.9. we muſt be changed and new faſhioned in euery part. As *Saul*, when the kingly ſpirit came vpon him, was turned as it were into another man: ſo we, when the word begetteth vs anew, muſt bee turned and changed into other men: and therefore they
2. Cor. 5.17. which are implanted into Chriſt, are called *new creatures*, becauſe neither the olde heart, nor the old hand, nor the old eare, nor the old eye, will ſerue the turne; but all muſt be molten and
Iohn 3.6. new framed againe. For *What ſoeuer is borne of the fleſh, is fleſh*: If we will haue it ſpirit (that is, fit for Gods worſhip, who *is a*
Iohn 4.24. *ſpirit, and will be worſhipped in ſpirit and truth*) it muſt be borne againe of the Spirit. The ſence hereof made the Prophet *Danid*
Pſal. 51,10. crie out, *Create in me a cleane heart, O God, and renue a right ſpirit within me*: and therefore wee muſt not patch and piece out our hearts for God, like a beggers cloake which is made of
Epheſ. 4.23. ſhreds, but wee muſt *be renewed*, and thorowly changed *in the ſpirit of our minds*. When *Naaman* the leper had waſhed in Iordan, his fleſh came againe like the fleſh of a young child: if the leproſie of the ſinne be waſhed and purged from vs, all our affections, all our deſires will bee altered and changed like the fleſh of a child. And therefore if we will fit our ſelues to be good hearers, we muſt not entertaine friendſhip with any ſin. As the Adder ſlippes off her skin, and the Eagle caſteth her bill; ſo we muſt quite ſtrip our ſelues of all our luſts, when *as new borne babes* we come to heare.

2. Cor. 6, 17. *Touch no vncleane thing*, ſaith the Lord: becauſe ſinne will
Luke 11.23. cling to the conſcience like bird-lime to a feather; therefore we
Mat. 12.45. muſt not touch it: it muſt not haue a finger of vs. When the Diuell made his re-entrie, hee tooke vnto himſelfe ſeuen other ſpirits worſe then himſelfe: Thus one diuell brings moe diuels,

and

and one ſinne pulles on more ſinnes, as one Crow calleth many Crowes to a carrion: and therefore as the leauen was hid in the meale, till all was ſowred; ſo let vs neuer reſt ſeaſoning our ſoules till all bee ſanctified: for then wee bee fit to vnderſtand euery part of Gods will, when we be in euery part new borne againe.

Furthermore, this point diſcouereth and deſcryeth a groſſe errour in Popery concerning the workes of Nature, which are wrought and effected by the ſingle vertue & power of our owne free will, without the finger and grace of God. For whereas the Papiſts acquit many of them, and cleere them from ſin (as if an vnregenerate man, by the ſtrength and ability of his own will, as it were mounted vpon his own wings, were able to aſpire to the accompliſhment of holy deſire;) we ſee that the Apoſtle in this place maketh no other account of the vnregenerate, then of dead men and therefore that they muſt be quickned and new borne againe, before they can practiſe or performe any vitall action in the life of God. Chriſt is reſembled to a Vine, and we to the branches, for as all the juyce and ſap, whereby the branches ſpring and liue, iſſueth and ariſeth from the roote of the Vine; ſo all the grace and goodneſſe that is in vs, droppeth & diſtilleth from the riches of the perſon of Ieſus Chriſt. Before God bleſſed *Sara*, ſhe was barren and childleſſe: ſo vntill God bleſſe our hearts, they be wicked and fruitleſſe. And therfore as an vncleane fountaine cannot ſend forth ſweet water, nor a bad tree bring forth good fruite: no more can the corrupt and wicked heart of the vnregenerate, bud and bring forth any good & vertuous actions. Thus much of our condition and preparation, whereby we haue learned with how holy, and with how ſanctified affections we ought to repaire to the hearing of the Word. Now followeth our duty and affection when we are *new borne*.

Ephes. 4, 2.

Iohn 15, 5.

Mat. 12, 33 & 71, 8.

As new borne babes deſire. Wee muſt not bee children in wauering and inconſtancie: becauſe the Apoſtle ſaith, that God hath furniſhed his Church with Paſtors and Teachers, *That we be no more children, wauering and caried about with euery winde of doctrine*, reeling from faith to faith, from religion to religion, like a drunken man from wall to wall. Nor we muſt not be children in vnderſtanding and knowledge; becauſe the ſame

Ephes. 4, 14.

Apoſtle

1.Cor 14.10. Apoſtle ſaith, *Brethren, be not children in vnderſtanding, but concerning malicioufneſſe bee children: but in vnderſtanding bee of a*

Matth.7.6. *ripe age.* But we muſt be children in an ardent and burning affection, in thirſting and longing for the Word of God. *Bleſſed*

Luke 1.33. *are they which hunger and thirſt after righteouſneſſe, for they ſhall*

Math.11.12. *be filled; becauſe God fils the hungry with good things, but the rich and the wealthy he diſmiſſeth empty.* The kingdome of God *ſuffereth violence,* becauſe none can enter at the narrow gate, but ſuch as ſtriue, and throng, and thruſt to enter. And therefore as when the dam feedes her young, euery bird gapeth, and ſtrugleth, & ſtretcheth out the neck to receiue the food: ſo when we come to heare, euery man muſt reach and ſtretch out his heart to receiue the Word. For then indeede the Word worketh moſt effectually in vs, when our hearts before are kindled and inflamed with deſire of it, like waxe which receiueth any ſtampe after it is heated. The Shunamites child which was raiſed by *Eliſha*, ſo ſoone as his fleſh began to waxe warme, neezed and opened his eyes, and reuiued againe: ſo when we waxe warme in the Spirit, and conceiue a deſire, & a thirſt of the Word of God, is an vndoubted token that wee are borne againe, and there is breath and a ſoule within vs, and wee are not vtterly dead in the life of grace. As contrariwiſe, they which haue not a ſharpe and hungry appetite to be fedde and ſatisfied with *the milke of the Word*, are but dead carkaſſes, and skins full of rotten bones:

Note. ſo that this City, which ſhould be the glory of the Kingdome, may well be tearmed *Golgotha, the place of dead mens skulles,* in regard there are ſo many thouſand ſoules dead in ſinne, dead in *deſire*, who haue no thirſt and hunger for the Word of God.

Note. If they haue a bare reading Miniſter, as children haue a puppit to play with, they thinke themſelues in a happy eſtate: as if *Eliſhaes* ſtaffe could raiſe the dead child without *Eliſha*, and the Word giue life without a Preacher. It may be they can be content with *Micha*, to accept a Leuite if they light vpon him: but who will ſend to Ieruſalem the ſchoole of the Prophets, as *Saul* ſent to Bethlehem to fetch *Dauid* for his comfort? I thinke you know my meaning, I would not wiſh you to wait till Preachers offer themſelues to inſtruct you, but to ſend to the Schooles of learning to prouide godly and able men, who may miniſter the

Word

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Word in due ſeaſon. *Balak*, becauſe hee longed for *Balaam*, went to the vtmoſt coaſt of the Country to meet him. The father, becauſe he longed for his prodigall ſonne, ranne to kiſſe him a great way off. *Dauid*, becauſe he longed for the Ark, went and brought it vp from Kiriathierim: ſo then indeed wee deſire the Word of God, when we will not ſtay till it come vnto vs, but we will preuent it, and goe to the vtmoſt borders of our Countrey to fetch it home vnto vs. We muſt *deſire the milke of the Word*, and we muſt *deſire* it *as babes*; that is, in three reſpects. Firſt, they ſay, children, ſo ſoone as they are borne into the world, preſently cry out for the mothers dug: ſo muſt we, ſo ſoone as we feele the grace of God to haue renewed vs, while we are yet hot from the wombe, hunger and thirſt for *the milke of the Word*. If the mother ſhould deferre to giue her child ſucke, were it able to liue a moneth, or a weeke, or a day? No more is our faith able to ſuſtaine and ſupport it ſelfe, vnleſſe it be preſently nouriſhed with the foode of life. Chriſt, ſo ſoone as hee had raiſed vp *Iairus* daughter, commanded her meate: as if it were in vaine for vs to be quickned by the finger of his power, vnleſſe we be fed by the Word of his grace: and therfore Eden was watered ſo ſoone as it was planted, to ſhew that we muſt be ſtrengthned ſo ſoone as we are inſtructed: ſo that it is a great fault amongſt vs when God hath quickened vs with his Spirit, and we perceiue his graces to bud and to bloſſome in vs, that we preſently prouide not moiſture to nouriſh and to preſerue them. Wee count it a miracle that *Elias* liued fortie dayes without foode: and yet we, after many yeeres of famine, ſtill poſte off the feeding of our ſoules. Wee thinke it alwayes too ſoone to begin, though we begin then when we are ready to end: as the rich man, who then went in hand to inlarge his barnes, when he was euen at deaths doore to reſigne his life. As Chriſt was then ſent for to heale the Rulers daughter, when ſhe was ready to depart: ſo, many neuer deſire the Preachers company, till they be ready to die. They ſay that the time is not yet come that the Lords Houſe ſhould be built, nor yet time to ſanctifie their ſoules for God, nor yet time to prouide for *the milke of the Word*. And thus we poſte off from day to day, from yere to yeere, till we be arreſted by death, as the bad Lawyer driues off his Client from Terme to Terme, till

Mark. 5. 40.

Gen. 1. 6.

Math. 9. 23.

till the ſuite be loſt. *Lot* was ſo long loitering and trifling in Sodome, that the Angell was faine to plucke him out with violence: and certainly vnleſſe the Lord by the good meanes of his prouidence ſhould plucke vs out of ignorance and darkneſſe, wherein we vſe ſuch trifling, and plunging, and delaying, ſcarce one of a thouſand would bee ſaued. Wherefore (beloued in Chriſt) if *Paul* haue planted you in the true faith, deſire alſo an *Apollo* to water you. If the foundation be laide by a maſter-builder, ſeeke out a skilfull workeman, who may roofe it alſo: if yee haue receiued one grace, ſpeedily deſire the preaching of the *Word*, that it may increaſe and grow vp by dreſſing and manuring, vnto a double grace: for euen the beſt guifts will wither and decay in you, vnleſſe they be preſently watered with *the Word*. Againe, wee know that children are ſo greedily carried with a deſire of the foode, that when hunger aſſailes them, they neither regard leiſure, nor neceſſitie, nor willingneſſe of the mothers; but all excuſes and buſineſſe ſet apart, ſo ſoone as they cry for it, they muſt be fed: euen ſo we muſt not thinke it enough to deſire *the Word*, but wee muſt be earneſt and feruent, and importunate in calling and crying for it. A notable parable is in *Luke*, how one called for bread in the night, the other anſwered, that hee was in bed; which ſeemed a reaſonable anſwere, and yet it would not ſerue: ſo we haue long called (my brethren) and wee haue a great while craued the Bread of life. Though it may ſeeme a reaſonable anſwere, that they cannot giue it vs, without impoueriſhing themſelues and their children, who are fat and inriched with the Miniſters maintenance: yet we ought not to be daunted and diſcouraged ſo; but to continue asking ſtill, as *Peter* continued knocking till the doore was opened. For as *Iehu* was knowne by his furious marching, ſo you may know a faithfull and true Chriſtian by his zealous perfecting of holy purpoſes. The mother doth not alwayes feed her childe for loue; but many times, to keepe it ſtill and quiet, is conſtrained to leaue all, and giue it ſucke: ſo if our mother neither reuerenced God, nor feared men, yet if wee would be earneſt and importunate with her, if we would continually cry and call for it, as babes doe for the milke, ſhee would feed vs at laſt, if not of loue, yet at leaſt to be eaſed of vs. It is an old ſaying,

Luk. 11. 5.

Note.

Act. 12.

Oh that this were practiſed.

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saying, that he which asketh faintly teacheth vs to deny him: if we will teach men to grant vs, we must aske it with courage and constancie. And therefore as *Iacob* wrestled with the Angel, and said, *I will not let thee goe vntill thou blesse me*. so must our request wrestle with the Gouernours of our Land, and say; I will not let you rest vntill you heare me. This doctrine indicteth and conuinceth a great number of vs, who though we haue a desire to the Word, yet we are so chill and so cold, and so loose in it, that in euery crosse euent we stand stone still. If it be but a straw, it is a blocke in our way, because as *Ieremy* speaketh, *We haue no courage for the truth vpon earth*: we haue some loue to the truth, but we haue no courage to labour and aduenture for it; as a Merchant that would gladly gain, but dares not venture the seas for feare of drowning. If the people bee somewhat backward, or a Preacher cannot be procured at the first dash, while the fitte is fresh vpon vs, we take our discharge, and cast off the care for euer after. The sloathfull man sayes, *There is a Lyon in the way*: and so we discourage our selues in seeking good things, because there is a paine in the way. But if we desire the Word, as Babes doe milke, we must neuer rest to desire it, vntill we haue it.

The old sinne of this Land.

Ierem. 9. 3.

Lastly, we know children are continually crauing foode; a little pause, and then to the brest againe: and therefore we must not bee gorged and glutted with once seruing, but continually desire it. We must be of *Elias* his dyet, bread and flesh in the morning, and at euening too: so morning and euening our soules must be fed. The Apostle exhorteth, *Let the word of God dwell in you*, because it must not take vp a nights lodging, and so be gone; but it must haue a continuall residence and abode in our hearts. Though the ground bee good, yet it must haue the former and latter raine to make it fertile: and yet many of vs thinke to grow greene with one shower, and to go vnto heauen with one Sermon. It is reported of the faithfull, that they continued daily in the Temple, as if a Sabbath dayes exercise would not serue the turne, vnlesse we had some ordinary repast in the working dayes also: and therefore as the lampe burneth continually in the Temple without quenching, so the Word must continually sound in our eares without intermission. Thus you

Colos. 3. 16.

Act. 2. 6.

see

ſee (beloued) that if you will *deſire the milke of the Word as new borne babes*, you muſt deſire it preſently without delay, importunately without fainting, and continually without loathing, neuer being ſatisfied with it.

Now we come to the matter and obiect, which we muſt deſire; namely, our food and nouriſhment in Chriſt, which is here called *The milke of the Word*. To this our Sauiour recalleth vs from all our dainties, *Labour not for the meat which periſheth, but for the meate which indures to eternall life*. For *the Word* is euerlaſting food, and immortall ſeed, becauſe it makes vs immortall, and to laſt for euer. Wee deſire wealth, honour, pompe, and pleaſure, and euery thing, ſaue *the milke of the Word*, which we ſhould deſire; like *Adam*, who had all trees, and yet liked none but the forbidden tree. There is a *deſire of the Word*, but it is a tare to choke the good corne: there is a deſire of money, but it is the roote of all euill: there is a deſire of the fleſh, but it fighteth and wageth warre againſt the ſpirit: there is a deſire of preheminence, but it is ſwelling and ambitious: there is a deſire of reuenge, but it ariſeth from a raſh & carnall ſpirit: there is a deſire of praiſe, but it is curſed and phariſaicall: the bleſſed and holy deſire is, *to deſire the milke of the Word*. When *Ionathan* ſaw the hony dropping, he muſt needs be licking: ſo when yee ſee the milke of the Goſpell, ye muſt deſire to be ſucking. Of all the bleſſings of Canaan, this was the chiefeſt, that it flowed with milke and honey: and this incouraged the Iſraelites to trauell thorow the deſert, to poſſeſſe it. The *Word* is a land flowing with better milke and honey, and wee muſt not thinke any paines or toyle too much to attaine it. God hath many names in Scripture to make vs conceiue more honourably of him: ſo hath the *Word* many titles to make it more amiable. It is called a *lanterne* to direct vs, a *medicine* to heale vs, a *guide* to conduct vs, a *bit* to reſtraine vs, a *ſword* to defend vs, *water* to waſh vs, *fire* to inflame vs, *ſalt* to ſeaſon vs, *milke* to nouriſh vs, *wine* to reioyce vs, *raine* to refreſh vs, a *treaſure* to inrich vs, and *the key* to vnlocke heauen gates vnto vs. Thus the *Word* is named by all things; that we ſhould onely deſire it in ſtead of all things. And ſurely therefore the *Word* is in ſo ſmall requeſt among vs, becauſe we know not what bleſſings it bringeth with it. It is the word of ſaluation,

Ioh 6.26.
1. Pet. 1. 23. 25

Matth 3.22.
1 Tim. 6.
Gal. 5 17.
Iames, 4. 1.
Luk 9. 54.
Ioh. 5. 44. & 12 43.

Pſal. 19. 10.

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tion, becauſe it ſaueth the ſoule from pining, as the corne which *Ioſeph* ſent, did *Iacobs* houſe from famine. So that as *Eliſha* ſaid of Iordan, *Waſh, and be cleanſed:* ſo may we ſay of the *Word*, Heare it and be ſaued. It is called *the Word of life*, becauſe it reuiueth the ſpirit, as *Eliſhaes* bones reuiued the Iſraelite. It is called *the word of reconciliation*, becauſe it is like a golden chaine to linke God and vs together. And in regard hereof, it is called *a jewel of ineſtimable price:* as if al the treaſure in Egypt, were not wealth enough to buy it. Mat. 13. 6.

And therefore as *Dauid* longed for the Well of Bethlehem; ſo we muſt long and languiſh for *the milke of the Word*, The *Word* is reſembled to *milke* in three reſpects. Firſt becauſe it is the only food of the faithfull, as milke is the only and proper food of babes. Secondly, becauſe it is not hard and intricate, but plaine and eaſie to be conceiued, as milke is eaſie to be digeſted. Thirdly, becauſe it is ſweet and comfortable to the ſoule, as milke is ſweet and pleaſant in taſte.

For the firſt point, the Lord chargeth the Iſraelites, *to doe whatſoeuer he had commanded, and not to adde or diminiſh any thing.* Deut. 12, 32. And *Ioſia, Ioſua, Ezra*, and the reſt, when they would renue the Lords couenant with the people, read nothing but the Law, to ſhew that it was the onely rule and ſquare of all their dutie: and therefore *Eſay* recalleth vs *to the Law, and to the teſtimonie, &c.* Eſay 8. 20. and Chriſt ſends vs *to ſearch the Scriptures, becauſe by them we haue eternall life.* Iohn 5. 39. And therefore the Popiſh Church, which (not content with the milke of the Goſpell) hath broched many heathen traditions, and vnwritten traſh, doth not feede, but choake and poiſon her children with them, and depriue the Lords people of this food of life; and like curſed Philiſtines ſtopping vp the welles of water which other haue digged, what doe they elſe but ſtarue and famiſh ſo many Nations? Wel may their hedge-prieſts like drie nurſes delight and diſport the children for a ſeaſon; but when hunger bites, when the diſtreſſed conſcience would be fed and comforted, then they are not able to afford them the very crummes from Chriſt table: and therefore we muſt needs account the eſtate of thoſe congregations to be full of dread and horrour, which haue not this *milke of the word* to feed their ſoules; which want a good ſteward to giue them their meate in due ſeaſon; which like the

Egyp-

Note. Egyptians lie crawling in the dark, when other Churches inioy moſt comfortable light. *Iacob* forſooke the bleſſed Land of Canaan when it had no bread: and can wee be enamored of thoſe aſſemblies where there is no ſoules food? If ye did conſider (my beloued) that you cannot be nouriſht vnto eternall life, but by *the milke of the word*, ye would rather deſire your bodies might be without ſoules, then your Churches without Preachers. I tremble to think how oft you haue heard this, and yet how little you haue performed it.

For the ſecond point: That the doctrine of the Goſpell is plaine, appeareth when the Wiſeman ſaith, *All the words of his mouth are plaine and eaſie to him that will vnderſtand. The teſtimonie of the Lord is ſure, and giueth light to the ſimple. If our Goſpell be hid*, (ſaith the Apoſtle) *it is hid vnto them that periſh*: for as the Sun which was made to lighten all things, is moſt cleere: ſo that word which was made to cleere all things, is moſt cleere: ſo that if there be no communion betweene light and darknes, and *the word of God be a lanterne vnto our feet, and a light vnto our paths*; then it is euident that the *Word* hath no darknes in it. If wee ſee not all things, the fault is not in the light, but in the eye; as *Agar* could not ſee the water, which yet was before her: and therfore our aduerſaries falſly charge the Scriptures of exceeding hatdneſſe and intricateneſſe. When the ſpies were returned from Canaan, they could not ſay but that it was a good land; but they ſaid it was hard to come by: ſo the Papiſts muſt needs confeſſe that the Scripture is a good word, and yet to diſſwade the Lords people from a ſerious and diligent ſearch of it, they bring vp a ſlander and ſay; it hath many obſcurities and by-paths. But as *Eliſha* ſaw the horſes and fierie chariots which his enemies could not ſee: ſo (beloued) if ye come with a faithfull and a holy heart to the *word* and to the Scripture, ye ſhall ſee that plainneſſe and eaſineſſe in the doctrine, which our aduerſaries cannot ſee.

Prou.8.9. Pſal.19.7. 2.Cor.4.3. Pſal.119.5. Numb.13.

For the third point; that the Goſpell is the onely comfort and conſolation of a faithfull ſoule, the Prophet *Ieremy* ſaith, *Thy words were found by mee, and I did eate them, and thy word was vnto me the joy and reioycing of my hart. Thy teſtimonies haue I taken for an heritage for euer; for they are the joy of the heart.* As a man

Ier.15.16. Pſal.119.111.

will

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will be glad to be hired to a Nobleman: so *Dauid* when he had gotten *the milke of the Word*, reioyced as much as if hee had bin hired vnto God: and therefore, in all the storie of the *Acts*, we see joy and comfort to haue followed *the Word*, as *Elisha* followed *Elias*, and would not leaue him. So the Wise-men reioyced exceedingly when they saw the Starre which should leade them to Christ: so yee haue matter of great joy and comfort, when yee heare *the Word* preached, which shall carry you to heauen, like the Chariots which conueyed *Iacob* into Egypt. There be many *Michols* in this Land, which haue mocked King *Dauid* for dauncing before the Arke. There be many which terme vs headie and foolish men, because we come, and throng, and prease thus to a Sermon: but as Christ said, *Father forgiue them, they know not what they doe*: so God forgiue them, they know not what they say: for if they did feele the calme of conscience, the joy of heart, the consolation of spirit, and the exceeding and euerlasting comforts in God, which the faithfull possesse and inioy by hearing *the Word*, they would account vs not onely fooles, but starke mad, if all the pleasures, or profits, or dangers of the world, should withdraw or withhold vs from it. So much for our food: now we come to the qualitie of our food; It must be *sincere*. Note.

Sincere both in his sauour, and also in effect and operation. For, as in nourishing our body naturally, our blood cannot be good, if our dyet be vnwholsome; so in feeding our soules spiritually, neither our hearts nor affections, nor our words, nor our workes can be good, vnlesse the milke be wholsome whereupon we feed: and therefore, as our Sauiour bids vs *take heed what wee heare*: so the Apostle to the like effect, giues a caueat to take heed vpon what we feed: for there is a *pure and fresh doctrine*, in *Ier.* 1.7. and there is a *sowre and leauened doctrine*, in *Mat.* 16.6. There is a *new wine* of the Gospell, in *Mat.* 9.17. and there is a *mixed wine* in the cup of fornicators, *Reu.* 17.4. There are *wholsome words*, Tim. 1.13. and there are *corrupt and vnwholsome words*, Ephes. 4.29. There is a *doctrine of God*, Ioh. 7.16. and there is a *doctrine of the diuels*, 1. Tim. 4.1. There is *an edifying and a building Word*, and there is a *fretting and a cankered Word*, 2. Tim. 2.17. As the Prophets children cried out, *death in the pot*; so Mat. 4.24.

some places may say, *death in our foode*: and hereof it is, that we
Math. 16. 6. are so often fore-warned in the Scripture to *beware of the leauen*
Math. 7. 15. *of the Scribes and Pharisies*; to *take heed of the Prophets which*
Colos. 2. 8. *come to vs in sheepes cloathing*: to *beware that no man seduce vs*
1. Ioh. 4. 1. *through Philosophy*: to *try the spirits whether they bee of God, or no*;
as we must taste our food before we digest it: to trie our gold before we treasure it. Christ tasted the vineger, but would not drinke; so when we taste false doctrine, we must reiect it. There are many greedy of milke, but it is Dragons milke: they take great paines to learne, but it is to learne the language of *Ashdod*, and not the language of Canaan: they run to heare, but to heare fables and vntruths. *Nimrod* was as painfull in building of Babel, as *Salomon* in rearing the holy Temple. *Micah* entertained a Leuite, & consecrated his siluer; but to an Idolatrous worship. The Israelites melted their eare-rings; but to erect a Calfe. *Iezabel* fed a great route of trencher chaplaines; but to honour *Baal*. Many desire to haue milke, but they will haue it from Dragons poysoned: and therefore we are here warned to *desire the sincere milke, &c.* For the Lord will not haue the wine of his word to be mingled and mashed with the water of humaine in-
Ierem. 23. 28. uentions. *He that hath my word, let him speake faithfully*: what is the chaffe to the wheat? God would not haue one field sowed with two kinds of graine; to shew vs that he would not haue one heart filled with two kinds of doctrine. *Dagon* could not stand with the Lords Arke; no more can Christs truth hold any fellowship with the word of error: and therefore as the Ministers must beware that they make not merchandise of the word of God, so must the people also, that they drinke not any *milke* but that which is sincere. And here yee ought (my beloued) more carefully to behaue your selues, as ye see the diuell more subtilly to assault you; and vnder the cloke of zeale and reformation, to bring into the Lords Sanctuary most wicked prophanation.

As a man will be more warie to try euery peece of gold, when he sees many counterfet and Flemmish angels to flie abroad: so when ye see many sorts of doctrine, crawling daily like Locusts out of the bottomlesse pit, yee must be more diligent to taste and try which is sound and sincere.

It followeth; *That yee may grow by it*. Here is the end of our

hearing;

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hearing; that we may grow in grace, and increase in the faith of righteousnes: for the faithfull are called *the trees of righteousnes*, because they must bee alwaies springing: *liuing stones*, because they must grow in the building: *good seruants*, which must trade and traffique the Lords talents to increase: *fruitfull branches*, which must be purged and pruned by the hand of the heauenly husbandman. *Isaac* must not alwayes hang on *Saraes* breast, but must be weaned: so we must not alwayes be children, but grow vp and increase, and profit more and more. As the starre neuer ceased till it came ouer Christ; so wee must neuer rest walking, till wee come to God. If we haue faith, wee must *proceed from faith to faith*: if we haue loue, we must *increase and abide in loue*: if we haue zeale, we must *indeuor to be consumed with zeale*: if we be *liberall to the distressed Saints of God*, wee must *double our liberalitie*, as *Elkana* gaue *Annah* a double portion. If we *read the Scriptures*, we must *goe on and continue in prayer*. If we *giue almes* we must step on one foot further, and *giue them with cheerfulnes*. And thus as the Eagle continually soareth till she come to the highest: so must we still increase till we come to perfection. *Let vs bee led forward vnto perfection*; as if a faithfull man were like a ship vnder saile, neuer anchoring till he arriue at heauen. The greater is our sinne, which heare, and heare, but are neuer the more reformed for our hearing; like *Pharaohs* ill fauoured kine which deuoured the fat kine, but remained as ill fauoured as they were before: so, many of vs when wee haue lugged the breast almost dry, after twenty or thirty yeeres feeding, are as scregged and leane as we were before. No man almost among vs is more zealous, no man more faithfull, no man more constant for the truth, no man more feruent in religion, no man more sanctified, no man more diligent in practising, not lesse vitious now, then he was one hundred Sermons agoe; as if we were night-blacke rauens, which cannot be washed with all the sope of the Gospell. Though we haue long heard, and still desire to heare, yet wee doe not grow by our hearing, wee are very dwarfes in Christ, scant able to goe, little in faith, little in loue, little in patience, little in obedience, little in zeale, like *Zacheus*, so little that wee cannot see Christ. This is an vndoubted euidence that we haue not fleshly but stony hearts: which though

Esay.61.3. 1.Pet.2.3. Mat.25.16. Iohn 15.2. Iohn.1.17. 1.Thes.3.12. Iohn.2.17. 1.Tim.3.13. Iohn 12.12. 2.Cor.9.7. Heb.6.1. Note.

they be washed, yet they cannot be watered with the sweete showers of the Gospell. For, is there not in euery tauerne, and in euery shop, and in euery house, and in euery hall, as much couetousnesse, as much bribery, as much cosening, as much wantonnesse, as much maliciousnes after this long shine of the *word*, as there was before. Are we not now as slothfull in Gods seruice, as dissolute in the practise of Christian duties, as dishonest in our dealings betweene man and man, as proud in our attire, as light in our behauiour, as hypocriticall abroad, as sinfull at home, as we were before? And what is the reason thereof, but that we come to the fountaine, rather to draw then to drink: rather to heare, then to be bettered, and sanctified, and increased by our hearing? One sort heareth not at all, like *Eutichus* which was sleeping when *Paul* was preaching: another sort forgets all as *Nebuchadnezzar* did his dreame: the most part remembers all, but will make no practise of it; as a Carpenter which should square all by rule, and stickes it at his backe, and workes all by aime. But assuredly (my beloued) it were better you neuer heard, then thus in despight of God to abuse your hearing. *If I had not spoken to them* (saith Christ) *they should haue had no sinne, but now haue they no cloke for their sinne.* What cloke can yee haue when God offereth grace, and yee wilfully refuse it? As meate, the more a man receiueth, the more it distempereth, if it bee not digested; so the more ye learne, and the more ye heare, the greater is your sin, if ye grow not by it. If the seruant which hid his talent in a napkin was so handled, what shall bee done to them which suffer their talent to perish? And therfore euery man must *beware how he heareth*: euery man must *take heed that he receiue not the grace of God in vaine, that hee desire the milke of the Word*, to be bettered and *increased by it*. Wherfore whosoeuer thou be that heareſt this, and wilt heare other; search thy conscience, whether thou be growne in any vertue since thou heardest the last Sermon; consider what sinne thou haddest the last Sabbath, which thou hast not this Sabbath. If thou find no change, then the *Word* hath not had his working in thee: thou art not increased by the food which thou receiuedst. Will not a man be angry to set his child to schoole, and find him alwaies at his A, B, C? So God will bee displeased if wee be negligent and slacke, and

Act. 20 9.

Iohn 14.22.

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neuer take out his lessons, but stand at a stay. I know, many of you will giue me the hearing of this, as you haue done many of my brethren heretofore: but as the Worme stroke *Ionahs gourd*, and it dyed in the morning: so by the next morning a greedy worme of couetousnes, or the like sin will haue perished all. If it doe so, know, *the Iudge standeth at the doore*, ready euery houre to summon you to death, to make your appearance at the barre of Iustice, and to giue vp your account for euery talent, yea, for euery lesson that you haue learned and left vnpractised. As for you, if any of you walke in dutifull obedience to the *Word*, I beseech you in the feare of God, and in the bowels and loue of Iesus Christ, that yee will abound and increase yet more and more, and contend by all meanes to put in practice and exercise those things that ye heare, that so at length when yee be ripe for the sickle, and the great day of haruest be come, ye may be gathered as good corne into the Lords garner, and be inuested in the holy heauens, with that blessed Kingdom, which God hath prouided for them that serue and feare him. *Amen.*

FINIS.

THE BANQVET OF IOBS CHILDREN.

Iob. 1. vers. 4. 5.

And his sons went & banketted in their houses, euery one his day, and sent and called their three sisters to eate and drinke with them.

And when the dayes of their banketting were gone about, Iob sent and sanctified them, and rose vp early in the morning, and offred burnt offerings, according to the number of them all: For Iob thought, It may be that my sonnes haue sinned, and blasphemed God in their hearts: Thus did Iob euery day.

THis Booke is a storie of patient *Iob*, to shew how God can deale with all, and how they should receiue all things at his hand, seeing the most innocent man in the world, when God should try him, was brought so low, that the diuell had power to

lay vpon him what torment he would, death only excepted, and yet he ſtood to it with ſuch conſtancie, that he ſaith, *Though the Lord kill me, yet will I truſt in him.* Such power was giuen vnto his faith, and loue, and patience, that they ouercame the diuell, which ſaid, that if he might haue leaue to plague him, he would *make him blaſpheme God to his face*, verſ. 11. Therfore God would haue this victory to be recorded for all ſuch as are ſicke, or ſore, or needie, or oppreſſed; that whatſoeuer paine we ſuffer, wee may remember that *Iobs* paine was ſharper then this: and yet could not make him ſo impatient: but when like a man he was offended with his torments; like an holy man hee was more offended with himſelfe, and angry with his anger. Therefore at laſt God returned to him, and remoued his troubles, and made his end more honourable then his beginning, as if he ſhould ſay, *Thus it ſhall bee done to the man which is not offended with my chaſtiſements.*

Now to our purpoſe, in the firſt verſe of this chapter, the holy Ghoſt ſheweth what a good man *Iob* was, ſaying, *That he was an vpright and juſt man, one that feared God and eſchewed euill.* In the ſecond verſe, he ſheweth what ſtore of children *Iob* had, ſaying, *he had ſeuen ſonnes and three daughters.* In the third verſe, hee ſheweth what ſtore of riches *Iob* had, ſaying, *his ſubſtance was ſeuen thouſand Sheepe, and three thouſand Camels, and fiue hundred yoke of Oxen, and fiue hundred Aſſes, &c.* In the fourth verſe, he returneth again to his children, ſhewing how they were occupied, before the winde came and blew the houſe vpon their heads, ſaying, *His ſonnes went and banqueted in their houſes euery one his day, and called their three ſiſters to eate and drinke with them.* In the fifth verſe, he commeth againe to *Iob*, and ſhewes a proofe of his vertues, which hee commended him for before, ſaying, *That when his ſonnes had banqueted, hee ſent for them, and ſanctified them, and roſe vp early, &c.*

So if yee aske, *What* his ſonnes did, the holy Ghoſt ſaith, that *they banqueted.* If yee aske *where*, he ſaith, *in their owne houſes.* If ye aske *when*, he ſaith, *euery one kept his day.* If ye aske *who were the gheſts*, he ſaith, that one inuited another, and the other inuited him againe; *and they called their ſiſters to them, and ſo made merry together.* If yee aske what father *Iob* did: the ſtorie ſaith,

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that after euery feast, first he sent for his sonnes, and then he sanctified them, and then he sacrificed for them: the reason is added, because *Iob thought, It may be that my sonnes haue sinned and blasphemed God in their hearts*. His zeale in this action is declared by three circumstances. First, *that he rose vp early in the morning*. Secondly, *that hee offered so many sacrifices as hee had sonnes*. Thirdly, *that hee performed this offering euery day while the feast lasted*. Of euery circumstance a little, because some had rather heare many things then learne one.

First, here is to be noted, that amongst the blessings of *Iob*, his children are reckoned first; so soone as the holy Ghost was past his spirituall blessings which he mentioneth in the first verse of all, before all his other blessings, lands, and houses, and goods, and cattell, and friends, and seruants, he speakes of his children, as the chiefest treasure which *Iob* had next vnto his vertues; although he was counted the greatest man for riches and cattels, and all things else in all the East parts, verse 3. Therefore the diuel, when he had taken away all his other riches, tooke away his children last of all: trying him as it were by degrees; as if he should say, I haue a greater plague for him yet: if the losing of his goods, and stealing of his cattell, and burning of his houses, and slaying of his seruants will not moue him: yet I know what will rouse him, when his children are all feasting together, I will raise a mighty wind, *and blow downe the house vpon their heads, and kill euery sonne and daughter which he hath at a clap*. Indeed this newes frighted him sorest, as appeareth in the twentieth verse. His patience was so great, that when they brought him word of his oxen, and cammels, and asses, and sheepe, he neuer shrinked; we do not reade that he made any answer: as though he cared not for them; but when he heard that his deere children, seuen sonnes, and three daughters, after he had brought them vp to ripe yeeres, were slaine all at once, then the storie saith, that *he rose vp from his seate, and rent his garments, and shaued his head, and fell downe to the ground, and cried; Naked came I out of my mothers wombe, and naked shall I returne againe*. So euen the diuel knoweth what a man loueth, and what a blessing it is to haue children. Therefore when God commanded the man and the woman, *to increase and multiply*, it is said

before *that God blessed them*, Gen. 1. 28. which was the first blessing that was giuen to man, which is called a *blessing, the blessing of children*. Againe, when God spake the same words to *Noah* and his sonnes, it is said before, that God *blessed Noah and his sons*, Gen. 9. 1. so children came still vnder the name of blessing. Thus God himselfe sheweth that children are his gifts, to make you thankefull for them, and carefull of them, as *Iob* was. And therefore some men haue more riches, and some lesse, and some none, because it is the *blessing of God* (as *Salomon* saith) *which maketh rich*, Prouerbs 10. 22. so some men haue many children, and some few, and some none, because it is *the blessing of God* (as *Dauid* saith) *which sendeth children*, Psal. 127. 3. and 128. But this is the difference betweene temporall blessings and spirituall blessings, that spirituall blessings are simply good, and therefore doe all men good that inioy them; as *faith* and *loue* and *patience* can neuer hurt a man, but better him: and temporall blessings are as he which hath them: to a good man, riches are good, honors are good, health is good, liberty is good, because he doth good with them: but to an euill man they are euill, because they make him worse, and he doth euill with them: as *Ieroboam* had not done so much hurt, if he had not been in such honour. Therefore wee pray for health, and wealth, and honour, and rest, and libertie, and life, with a caution, *If it bee Gods will*: As Christ prayed for the remouing of his crosse; because we know not whether we be good or euill, whether they will make vs better or worse, or whether we shall doe good with them or hurt. Thus when *Iob* had his cattell, and his houses, and his friends, and his seruants, and his children about him, he was like a man of whom *Dauid* speakes, *The righteous man shall flourish like a Palme tree*, Psalme 92. 12. Therefore the diuell said, *that God had made a hedge about Iob*, Iob. 1. verse 10. As an hedge goeth round about a garden: so Gods blessings went round about *Iob*, according to that, Psalme 33. 10. *Him which trusteth in the Lord, mercy shall embrace on euery side*.

Thus *Iob* was endowed with children: but how his children were affected, we cannot define so well as of their father, because the holy Ghost saith nothing of them, but that *they banqueted*,

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queted, which doth ſound as though he noted a diſparagement betweene *Iob* and his ſonnes, as there was betweene *Eli* and his ſonnes: for oftentimes a godly father hath vntoward children, which make him watch, and faſt, and pray, and weepe, when they little thinke, while they themſelues ruffle, and ſweare, and banquet, and game, till pouerty fall on their purſes, as the houſe fell vpon their heads; ſo it ſeemes that *Iobs* ſonnes were ſecure vpon their fathers holineſſe, as many are vpon their fathers huſbandrie, which thinke, *The old man hath enough for vs, we neede not care to get or ſaue*: ſo they might thinke, *Our father ſacrificeth for vs, We may feaſt and be merry*, his deuotion will ſerue for vs: he is an old man, let him pray and God will heare him. One *Lot* is enough in an houſe. But if *Iob* had bred vp his ſonnes ſo, God would not haue commended him, but rebuked him, as he did *Eli*. Therefore this is not ſpoken againſt *Iobs* ſonnes, that they *banqueted*, as it is ſpoken againſt the Iſraelites, *that they ſate them downe to eate, and roſe vp to play*. For firſt, it is not like, that he which was ſo commended of God, that he ſaid, *No man was like him vpon the earth*, verſ. 8. would not teach his children in their youth, as he prayed for them after. Againe, if they had been Epicures, and Libertines, and Beazlers, God would not haue heard his prayer for them, no more then hee would heare *Samuels* prayer for *Saul*. Againe, if they had deſpiſed that God which their father worſhipped, he would neuer haue ſaid as he ſaith, *It may be that my ſonnes haue blaſphemed God*, as though ſome fault might eſcape them by ignorance or raſhnes: but hee would haue ſaid, My ſons are blaſphemers, and therefore I muſt puniſh them. For that which the law ſaid againſt blaſphemers after, that *Iob* vnderſtood by the law of conſcience written in his heart, as *Paul* ſaith, Rom. 2. 15.

Againe, if they had vſed their feaſts for their luſts, like them which ſay, *Let vs eate and drinke for to morrow we ſhall die*, it had bin vaine for *Iob* to ſpeake to them of ſanctification, for they would not haue ſanctified themſelues at his bidding. But it is ſaid, that before *Iob* offered ſacrifice, for them, they were *ſanctified*, that is, they conſidered the faults which they had committed, and repented for them, and reconciled themſelues, and then *Iob* ſacrificed for them. Againe, if their feaſts had been ſurfetting,

fetting, and diſorders, like our *Wakes* and *Reuels*, *Iob* ſhould haue forbidden their feaſts, and not prayed God to pardon their ſinnes which they committed in feaſting, and ſuffer them to ſinne ſtill; for that were to mocke God, as though he deſired not pardon for their ſinnes paſt, but rather leaue for them to ſin ſtill.

Laſtly, we doe not ſee by any circumſtance of the ſtorie, that they abuſed their feaſts either in ſuſpected houſes, or prophane companie, or corrupt ſpeeches, or impure geſtures, or wanton dancings, or vnlawfull dalliances, or vaine ſuperfluities, but that our feaſts might be allowed, if they were like vnto theirs. For firſt, *they did feaſt in their owne houſes*, they did not run to Ordinaries, or Ale-houſes, or Tauernes, as they which ſeeke for the ſtrongeſt wine, or hunt after newes, or worſe purpoſes; but like good neighbours they inuited one another home, and kept their hoſpitalitie in their owne houſes, as our Gentlemen ſhould doe that lie about London, which are a kinde of Non-reſidents from their poore neighbours. Secondly, they did not feaſt euery day, like the rich Glutton in *Luke* 16. euery one kept his day in the yeere when thier feaſtings came: ſo it is not meant, that the ſonnes did nothing but feaſt, and the father nothing but pray, but as the feaſts of the Iewes came at certaine times of the yeere, to celebrate ſome bleſſings of God, ſo they obſerued their feaſting times, to celebrate their good wills one to another. Laſtly, they did not joyne themſelues with ruffians and ſwearers, and tiplers, as all are wont to meete together at a feaſt: neither did they inuite the rich to their tables, as *Iames* ſaith, which are feaſts of flatterie: but they were all one kin, and one heart, brethren and ſiſters, like the Diſciples which ſate downe together.

All this doth ſhew, that their meetings tended to nouriſh amitie, and that they had reſpect to the continuance of their peace, and increaſe of their loue one towards another; which was the firſt cauſe that feaſts were inſtituted in the Primitiue Church, and therefore called the feaſts of Charitie, onely that friends, and kinſmen, and neighbours, might meet one with another to receiue the bleſſings of God, and reioyce together like *Ioſeph* and his brethren, leaſt Chriſtian familiarity ſhould weare

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out of vſe, and be forgotten. For yee may ſee in *Eccleſ.* 2. 24. and 3. 12, and 5. 17. where *Salomon* ſpeaketh of the joy, and pleaſure, and delight, which we may take in Gods creatures: And againe in *Pſal.* 104. 15. where *Dauid* ſaith, that as *Bread was made to ſtrengthen*, ſo Wine was made to comfort the heart; that God would not onely haue vs fedde, but of his exceeding goodneſſe, he would haue vs cheered and comforted beſide, as he ſheweth by this abundance of his creatures, in that hee hath ordained ſo many things more then wee need. Why did God create moe things then we need; but to ſhew that he alloweth vs needfull and comfortable things? for all good things which were not created for need, were created for delight: Therefore euen the Scriptures haue commended ſolemne feaſts, in *Leuit.* 13. *Numb.* 29. *Exod.* 23. where yee may reade of ſundry feaſts commanded by God himſelfe; as *the feaſts of gathering Fruits, the feaſts of Trumpets, the feaſts of Tabernacles, the feaſts of new Moones, the feaſts of Reconciliation, the feaſts of Dedication of the Temple, &c.* Beſide, it is ſaid, that *Abraham made a great feaſt the ſame day that Iſaac was weaned*, Geneſ. 21. 8. So it is ſaid of *Sampſon*, *That he made a feaſt when he was married*, Iudg. 14. 10. and at a feaſt in Cana, Chriſt ſhewed *the firſt myracle* that euer hee wrought, *turning Water into Wine*, Ioh. 2. If feaſts had beene vnlawfull, Chriſt would not haue bin there; therfore the Wiſe man ſaith, *There is a time to laugh*, as well as he ſaith, *There is a time to weepe*, Eccleſ. 3. 4. When hee ſaith, there is a time both to laugh and weepe, he implieth, that the time to laugh is not euery day: as it is ſaid of *Dines, that hee fared deliciouſly euery day*, Luk. 16. for then there were a time to laugh, but no time to weepe. Therfore if ye will know the time when to laugh, and when to weep, God hath ſet *Vriah* for an example: When the Church was quiet and his countrey ſafe, *Vriah* could reioyce as well as other: but when the Church was troubled, & his country in danger, though the King *bade him goe home, and eate, and drinke, and ſolace with his wife*: he would not do ſo, but ſaid, *The Arke of Iſrael and Iudah dwelleth in tents, and my Lord Ioab, and the ſeruants of my Lord abide in the open field, and ſhall I goe to my houſe, and eate, and drinke, and be merry with my wife? By thy life, and by the life of thy ſoule, I will not doe this thing.* See what a ſinne hee counted

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it to feast then, which at another time hee counted no sinne. Therefore if yee aske when it is time to feast, and when to fast, learne of *Vriah*: he forbad not to feast, but if he should see your feasting now, hee would say, as *Elisha* said to *Gehezi*, *Is this a time to take a reward? Is this a time to make feasts?* Nay, the father and the sonnes both had need to arise earely now and sacrifice together: for if euer the house were falling vpon our heads, as it did vpon theirs, now the diuell hath sent foorth his windes, now the Pope hath layd his Ordnance, nay our owne hands which should proppe it, are digging as busily as the enemies, with reproaches, and slanders, and suggestions, to vndermine the Church, which is falling already, that wee might die like the Philistines, with the Temple vpon our heads. Is this a time to feast *Vriah*? when the house of God is beset like the house of *Lot*? when the armies of Antichrist are preparing against Gods people? As the voyce asked *Zachariah*, and *Amos*, and *Ieremy*, *What they did see*: so if you aske your Prophets what they doe see, they may say they doe see the Wolfe deuouring the Lambes. We see a darke ignorance running ouer the Land, like the blacknesse of Egypt: wee see the Romanes comming in againe as they came to Ierusalem, and sacking the Temple: we see the Papists caruing of Images, and the people kneeling before them: we see the professors of the Gospell shrinke away, as the Disciples fled from their Master when hee was taken. Is this a time to feast *Vriah*? Is this a time to flatter? Is this a time to dissemble? Is this a time to loyter? Is this a time to keepe silence? Is this a time to gather riches? Is this a time to reuenge wrongs? Is this a time to set forth Pageants? No, saith *Ezekiah*, 2. King. 19. 3. *This is a time of tribulation*, in which, the Prince, and Nobles, and people should humble themselues, as the Citizens of Niniuie, lest the Ark be taken from England, as the Arke was taken from Israel, which God grant that our eyes neuer see.

Thus much of *Iobs* children, how euery one had his seuerall house, which sheweth how God blessed them with riches, as he did their father, and what care *Iob* had, like a father to prouide for them: then how they feasted together, which sheweth how sweet and pleasant a thing it is for brethren to dwell together in vnitie, *Psal.* 133. 1.

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Now you ſhall ſee what the old man doth, which was ſo commended in the firſt verſe: the ſtory ſaith, that *hee ſent for his ſonnes, and ſanctified them, and ſacrificed for them.* In which words the holy Ghoſt ſheweth the patterne of an holy man and good father, which kept the rule that God gaue vnto *Abraham, to bring vp his children in the feare of the Lord. Iob* doth not as ſome, which when they haue paſſed their bounds, ſet all at randome, and ſay with *Cain* in Gen. 4. *My ſinne is greater then can be forgiuen*: but he goeth to the remedy, as the Iewes when they were ſtinged, went to the brazen Serpent; Albeit my children haue not done their duties in al points, but offended in their feaſtings, yet am I ſure that God will haue mercy vpon them, and vpon me, if we aske him forgiueneſſe. Therefore he ſent for his ſonnes like a father, and then he taught them like a preacher to ſanctifie themſelues, and then he offered ſacrifice for them. Firſt, we will ſpeake of the cauſe which moued *Iob* to ſacrifice for his ſonnes, ſet downe in theſe words; *Iob* thought, *It may be that my ſonnes haue blaſphemed God in their hearts*. He was glad good man, to ſee his children agree ſo well together, but hee would haue them merry and ſinne not: and therefore he puts them in mind euery day, while they feaſted, to ſanctifie themſelues. He condemneth not honeſt mirth and ſober feaſtes, to maintaine amity and peace: but (being throughly acquainted with mans infirmity) hee ſhewed, that hee had obſerued neuer any feaſts ſo duly celebrated, but ſome diſorder or other hath crept in, whereby God hath been diſhonoured at his owne table, either for ſuperfluitie of meate, or exceſſe of drinke, or vnchaſte ſongs, or corrupt ſpeeches, or wanton dancings or vnſeemely dalliances: the diuell hath been ſtill at one end, and is lightly the maſter of the feaſt. Therefore *Iob* thought with himſelfe. *It may be that my ſonnes haue committed ſome ſcape like other men:* I cannot tell, they are but men; it is eaſie to ſlip when occaſion is ready, though they thinke not to offend: hee had no apparent cauſe to ſuſpect them, and therefore he ſpeakes in the doubting phraſe, *It may be that I haue ſinned*. It is better to be fearfull, then too ſecure: that which happeneth often in the like caſe, he might well doubt it, though he had warned them before: therefore his heart was not quiet, but ſtill this ran in his mind all the while

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they feasted: *It may be that my sonnes sinne.* How wary was *Iob* ouer himselfe, which was so jealous ouer his sonnes, lest one sin should slip from them? Nay if ye marke, he speaketh not of any open or grosse sins which he feared; but he speaketh of a sinne in the thought, *It may bee that my sonnes haue blasphemed God in their hearts.*

Blasphemy is properly in the mouth, when a man speakes against God, as *Rabshakeh* did: but *Iob* had a further respect to a blasphemy of the heart, counting euery sinister affection of the heart, as it were a kind of blasphemie, or petty treason. Thus the penitent man doth aggrauate his sins, and retch them as it were vpon the racke, to make his small sinnes seeme great sins, that he might beware as well of small as great. Contrariwise the profane and carnall minded man, doth mince, and flatter, and extenuate his sins, as though they were no sins, because they should not trouble him: for this sinne which *Iob* calleth *Blasphemie*, which is the highest name of sinne, the Papists call but *A veniall sinne*; that is, but a sleight sinne, because it is in the thought: so *Iob* and they differ in judgement.

Now concerning this speech of *Iob*, *It may be that my sons haue sinned*, or it may be that my selfe haue sinned, which I may properly and rightly tearme the jealousie of a holy man, herein *Iob* sheweth in what feare hee stood of his sonnes so long as their feare lasted, euen as a Merchant doth till his ship come home. First, wee may see this, that the best things may soone bee corrupted by the wickednes of men: such is our nature, euer since *Adam* chose euill before good, good hath beene turned into euill, *Genes.* 3. notwithstanding, that our intent and meaning be good. As for example, when an husband loueth his wife, or a father loueth his children, these are good, and holy, and commendable things; yet there is no man can be found that doth loue his wife, or his children with that euennesse (as I may call it) or just proportion, but that there is some oddes in the ballance when his affection is weighed, which may craue pardon like the feasts of *Iobs* children. If this oddes bee in all our measures then it is no strange case, that *Iob* thought with himselfe, *that his children might offend God in the thing that of it selfe offendeth not.* Therefore it is good for a man so long as he liueth in this

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this world, to remember ſtill that hee is amongſt temptations, and ſits at a feaſt like *Iobs* children, where he may ſoone take too much. If the fiſh did know the hooke, and the bird had ſeene the net, though they haue but the vnderſtanding of fiſhes and birds, yet they would let the hooke alone, and flie ouer the net, and let the fowler whiſtle to himſelfe : ſo we muſt looke vpon our riches as we looke vpon ſnares, and behold our meates as we behold baites, and handle our pleaſures as we handle Bees, that is, picke out the ſting before we take the hony : for in Gods gifts, Satan hath hid his ſnares, and made Gods benefits his baits; that as *Adam* ſaid, *The Woman which thou haſt giuen mee, tempted me to ſinne :* ſo they may ſay, the riches, or the honors, or the liberty, or the wife, or the ſeruants, or the children, or the meates, or the wit, or the beauty which thou haſt giuen me, tempted me to ſinne. So many ſinnes lye in wait for vs, about our meates, and drinkes, and beds, and wayes, that vnleſſe we watch, pray, and looke about vs at euery time, *It may be*, as *Iob* ſaith, *that We may ſinne in our doings*, or *in our ſayings*, or at leaſt *in our hearts*, as he thought of his ſonnes. Therefore no doubt but as *Iob* thought that his ſons might offend in their feaſtings, ſo he taught them euen when they were feaſting, and when then ſate at the table, and when they dranke one to another, to thinke oftentimes, *We may ſinne as our fathers told vs :* which bridled their mirth, and ſtopt many words at the doore, euen when ſinne was at the tongues end. You are not *Iobs* ſons, but you are come to be *Iobs* ſchollers : therefore learne that which his children learned. If a man did but carry this watch-word with him, whenſoeuer he eateth, or ſpeaketh, or bargaineth; it would cut off a thouſand idle words and wicked acts in one yeare, for which he ſhall giue account.

The ſecond leſſon which *Iob* ſeemes to point vs vnto, is to prepare our ſelues before we eate the Communion; that is, *To ſanctifie our ſelues and meates*, as Chriſt did; when they had nothing but a few fiſhes & bare bread, yet there was prayer before they did eate. For as *Paul* ſaith, *All the creatures of God are ſanctified vnto vs by prayer and thankeſ-giuing*. He which doth not pray to God for his daily bread, nor thanke him for it; doth not receiue the creatures of God, but ſteale them from him, as a man

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which taketh a thing without asking or thanking. There is a kind of men which I ſpeake of, which hold it too ſad a matter to ſay a ſhort grace before they fall to meat, leſt it ſhould foreſpeake their mirth, and keepe them in a ſober mind till they riſe againe.

Note. I haue heard many ſay, that they cannot be merry vnleſſe they ſweare, and whoope, and carouſe, and dally, and gibe: therfore, if they can chooſe, they will neuer bee a gheſt where any godly man is preſent, leſt his countenance or words ſhould daſh their ſport; and if any matter of God happen to come in while they are in the vaine, it is like a damp which puts out their lights, and turnes their mirth into heauineſſe, as the hideous hand which wrote vpon the wall, caſt *Baltazar* into a dumpe. Theſe men had need to leaue their feaſting, and goe to praying: for they deſire to dye, like the Iewes, with the Quailes in their mouths. *It may be* (thought *Iob*) *that my ſonnes haue a ſpice of this vanitie.* If it be ſo with the godly ſort, as *Iobs* children were, that they may forget themſelues at ſuch a time, and ſtep too farre, and ſlip a ſinne; what ſhall wee ſay of them that driue God out of their company when they banquet, and ſay, that Scripture doth not become the table? as though wee ſhould forget God while we receiue his benefits. We need not ſay as *Iob* ſaid; *It may be*

Note. *that they blaſpheme God in their hearts*, for they blaſpheme him with their mouths: we need not ſay; *It may be that they do ſinne*; for they doe nothing but ſinne; and their feaſt is a feaſt of ſinnes, as if the diuels ſhould banquet together. But they which feaſt as *Iob* would haue his children, ſanctifie themſelues before, and eate as in the preſence of God, and are merry as it were with the Angels: when they take their bread, they thinke with themſelues, what a goodneſſe is this, that God giueth ſuch vertue to bread to ſuſtaine life, which hath no life in it ſelfe! and when they ſee ſo many things before them prepared for the fleſh, they conſider with themſelues what care God hath of my ſoule, which careth ſo much of my body, which ſhall goe to duſt!

There is another leſſon which will ſtand you in great ſtead, if ye marke it, when *Iob* ſaith, *It may bee that my ſonnes haue ſinned.* Hereby he teacheth vs to ſuſpect the worſt of the fleſh, and to liue in a kind of iealouſie of our ſelues, as hee ſaith, that his

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mãner was, chap 9. *I feared all my workes*; that is, he did mistrust himselfe, and washt his hands, and his feet, and his eyes, and his eares, and his tongue, least they should sinne, as a Mercer mistrusts his prentice least he should filch: so hee thought not onely whether his sonnes sinned, but he thought of his owne sinnes too. When thou seest some selling in their shops, some tipling in the Tauernes, some playing in Theatres, then thinke of this with thy selfe: It is very like that these men swallow many sins, for God is neuer so forgotten, as in feasting, and sporting, and bargaining; then turne to thy compassion, and pray for them that God would keepe them from sin when temptation is at hand, and that he would not impute their sinnes to their charge: so we should doe for our brethren, as *Iob* did for his children. Againe, so wee ought to thinke when we our selues come from places of temptation which infect like a corrupt ayre; *It may be that I haue sinned*: haue I seene and heard all this, and not slipped my foot with them? Come I home sound and whole? haue I drawne none of the infected aire? Doth none of the dust sticke vpon my garments? Looke about my soule, and if thou remembrest any sin which slipt from thee, then pray for thy selfe as *Iob* did for his children. If thou wilt not pray for thy selfe, who shall pray for thee? If thou wilt not repent thy selfe, who shall repent for thee? Look not for *Iob* to sacrifice for thee. *Iob* cannot sacrifice for thee, but thou mayst sacrifice thy selfe, and none but thee. This should be the thought of euery Christian, not whether we haue pleased, not whether we haue reuenged, but whether we haue sinned: for if *Iob* was so jealous of his Children, how jealous should we be of our selues?

FINIS.

SATANS COMPASSING THE EARTH.

Iob, 1. verſ. 7, 8.

Then the Lord ſaid vnto Satan, Whence commeſt thou? And Satan anſwered the Lord, ſaying; From compaſſing the earth to and fro, and from walking in it.

And the Lord ſaid vnto Satan, Haſt thou not conſidered my ſeruant Iob, how none is like him in the earth? An vpright man, one that feareth God and eſcheweth euill?

I Haue ſpoken of the queſtion already, now of the anſwer: *Compaſſing* here doth ſignifie tempting, and the *earth* doth ſignifie all the people of the earth: as if he ſhould ſay, I come from tempting all men. It is ſome vantage vnto vs to heare that the Spaniards are comming before they come, & what number they haue, and how they are appointed, that we may leuie our forces accordingly. But beloued, there is a greater aduerſary then the Spaniard, which brings in the Spaniards, *your aduerſary the diuell*. It is good for vs to heare whence he comes, that we may be in a readines againſt him, as we prepare againſt them. Therfore this Scripture, and this time accord well. In *Reuel.* 12. 10. the diuell is called *an accuſer*, and now I am an accuſer of the accuſer: he accuſeth vs to God, and God accuſeth him to vs, that when he comes like an Angell, yet we may ſay to him like Chriſt, *Auoyd Satan*. Firſt giue me leaue to ſay vnto you as Chriſt ſaid vnto his Diſciples, *Take heed how you heare*; for that which I am to ſpeake vnto you of the diuell, the diuell would not haue you heare: and therefore as he is here called a *Compaſſer*, ſo he will compaſſe your eyes with ſhewes, and your eares with ſounds, and your ſences with ſleepe, and your thoughts with fancies, and al to hinder you from hearing while the articles are againſt him, and after I haue ſpoken, hee will compaſſe you againe with buſines, and cares, and pleaſures, and quarrels, to make you forget that which you haue heard, as he hath made you forget that which

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you haue heard before, or els to contemne, as though you might do well without it: as he hath compaſſed them which do walke in the ſtreetes while the voice of God ſoundeth in the Churches as they paſſe by: therfore before euery Sermon, ye had neede to remember Chriſts leſſon, *Take heede how you heare.*

Now to the matter. *Satan from whence commeſt thou? I come from compaſſing the earth.* Here the diuell is called in like a Iaylor, which keepes ſome in perpetuall priſon, and ſome are bailed, and ſome returne to priſon againe, and ſome are executed. They which ſinne fearfully, ſtay as it were about the priſon, but are not bound: they which ſin wittingly, are vnder locke: they which ſinne greedily, are vnder locke and bolts: they which die in their ſinne, are like them which are condemned: this is the bordage which we haue brought our ſelues vnto for a faire apple. When the tempter ouercame vs, we were remoued out of paradiſe, where we were ſeated: when we haue ouercome the tempter we ſhal be tranſlated into heauen, where he was ſeated. Heauen doore was wide, and the way was broad before the rebellion: but when we knockt at the cannel doore, then the good doore was ſhut: heauen is large, but the way to heauen muſt be narrow, therefore God hath ſet our enemies in the gate to fight with vs before we enter, that this ſaying might be verified, *The kingdome of heauen is caught by violence:* ſo ſoone as we riſe in the morning we go forth to fight with two mighty giants, the World and the Diuel, and whom do we take with vs but a traytor? this brittle fleſh which is ready to yeeld vp to the enemy at euery aſſault, onely he which ſuffereth Satan to compaſſe vs, doth ſtay him from deſtroying vs. When God asked *Cain*, where is thy brother? *Cain* lied and ſaid I cannot tell: When God asked *Sarah* why ſhe laughed? *Sarah* lied and ſaid, I laughed not: but when God asked the diuell from whence he came, he anſwered truly, *I come from compaſſing the earth*; and yet he which ſpeaketh truth himſelfe, taught them to lie, as he is called the father of lyers, becauſe hee teacheth all other to lie. How then? Was *Cain* worſe than the diuell, becauſe he lyed and the other told truth? By this you may ſee that carnall men doe not know ſo much of God as the very diuell knoweth: for he knew that God could tell where he had been, but *Cain*

doubted whether God could tell what he had done, and therefore he made a lie. Thus the diuell teacheth his ſchollers to doe worſe ſometimes then he will doe himſelfe, euen as he would bring them (if it were poſſible) into a worſe plight then he is himſelfe. The diuels faith cannot ſaue vs, no more then it can ſaue him; the diuels knowledge cannot conuert vs, no more then it doth conuert him; and yet he would not haue men beleeue, that which he beleeueth himſelfe, nor haue vs vnderſtand ſo much as he vnderſtandeth himſelfe: for if *Cain* had vnderſtood ſo much as he, that God knew whether he lied or no, he would haue anſwered God truly, as Satan did: but the diuell knew that there was no diſſembling with God, who knowes what he askes before he askes; therefore he told troth to God, though he lie to man: for to lie vnto him which knoweth, is as if one ſhould lie to himſelfe: but *Cain* was not ſo well learned, he thought peraduenture yet God might vnderſtand his murther, as a theefe ſuſpecteth in his heart that the Iudge may know his theft; but he doubted whether God did know it, and therefore he denied it like one which is guiltie, but thinkes that if hee confeſſe, hee ſhall bee hanged, and therefore though euidence and witneſſe accuſe them, yet you ſee many will not accuſe themſelues.

From compaſſing the earth. He which was called Satan before, which ſignifieth an aduerſary, is here ſaid to *compaſſe the earth*, which is to ſay, being put together, *an aduerſary compaſſeth the earth*: and therfore let the earth beware like a city which is beſieged with the aduerſaries. The diuell hath moe names then any Prince hath titles: Some God hath giuen to him, and ſome he hath giuen to himſelfe: but this is to be noted in the diuels names, that he neuer calleth himſelfe a lyer, nor a tempter, nor an accuſer, nor a ſlanderer, nor a deceiuer, nor a deuourer, nor a murderer, nor a maſter, nor an aduerſary, nor a viper, nor a lion, nor a dragon, nor a woolfe, nor a cockatrice, nor a ſerpent. But when Chriſt asked him his name, hee called himſelfe *Legion*, which imports a multitude, as if he ſhould brag of his number, and here he cals himſelfe in effect the *compaſſer of the earth*, as if he ſhould brag of his power. And in the 4. chapter of Luke and 6. verſe, hee calleth himſelfe the poſſeſſor of the earth, as if he

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ſhould brag of his poſſeſſions, and in the ſame he calleth himſelfe the quire of the earth, as if he ſhould brag of his liberalitie. Thus he which is euill it ſelfe, doth ſhun the name, becauſe he would not be hated: and therefore no maruell if men call euill good, and would be counted honeſt, though they be neuer ſo lewd, for ſo will the diuell: but as God neuer calleth the diuell but by thoſe names which the diuell hated, ſo he neuer calleth ſinners by thoſe names which they call themſelues: for if you obſerue the Scripture, there is no name of the diuell, but in ſome place of Scripture or other, the wicked are called by the ſame name: he is called a lyer, and they are called lyers: hee is called a tempter, and they are called tempters: he is called a murderer, and they are called murderers: he is called a ſlanderer, and they are called ſlanderers: he is called a viper, and they are called vipers; he is called a lion, and they are called lions; he is called a wolfe, and they are called wolues; he is called a ſerpent, and they are called ſerpents. Thus God would they that ſhall be damned, ſhould haue the name of him which is damned to put him in mind. Now none of the diuels names are in the booke of life: and therefore lyers, and tempters, and ſlanderers, and murderers, and defamers are not: therefore theſe are the diuels names. This I note to ſhew you how deadly God doth hate ſin, that neither the diuell nor his followers could neuer get a good name of him: for all this compaſſing, he could neuer compaſſe this, to ſhuffle any praiſe of himſelfe into this booke of life: for he doth not compaſſe heauen, but earth, though he would compaſſe both. The diuell himſelfe doth tell vs here, that he compaſſeth, and he telleth vs not why he compaſſeth: but his name Satan that went before, which he ſpake not of, doth tell vs why he compaſſeth. Becauſe it ſignifies an aduerſary, it giues vs to vnderſtand that he compaſſeth the earth like an aduerſary. God doth compaſſe the earth like a wall to defend it: the diuell compaſſeth the earth like an enemie to beſiege it. For enemy is his name, he is enuie euen to the name.

Three things I note, wherefore the *diuell* may be ſaid *to compaſſe the Earth*. Firſt, becauſe he tempteth all men. Secondly, becauſe hee tempteth all to ſinne. Thirdly, becauſe hee tempteth by all meanes: So whoſoeuer ſinneth, wherein ſoeuer

he offendeth, whereby soeuer he is allured, the sin, and the sinner, and the baite, are compassed, and contriued by the Arch politique, which calles himselfe a Compasser. Many haue their names for nought, because they doe nothing for them, like *Labans* Images which were called Gods, though they were but blockes: but the diuell deserues his names: he is not called a tempter, a lyer, a slanderer, and an accuser, and a deceiuer, and a murderer, and a compasser in vaine, like St. *George*, which is alwayes on horsebacke, and neuer rides: but he would do more then by his office he is bound to. Other are called officers, because they haue an office: but he is called an enemy, because he shewes his enuie. Other are called Iusticers, because they should doe justice: but he is called a tempter, because he practiseth temptations. Other are called Pastors, because they should feed: but he is called a deuourer, because he doth deuoure: and we call him a Compasser, because that he doth compasse. Euer since he fell from heauen he hath liued like *Caine*, which cannot rest in a place, but is a runagate ouer the earth, from doore to doore, from man to man, begging for sinnes as the starued soule begs for bread. He should haue dwelt in heauen, and not been compassing the earth; he should haue sung with the Angels, and not bin quarrelling with men: but he hath changed his calling, and is become a compasser, that is, to lay fetters vpon men, as God hath fettered him, least they should ascend to the place from whence he is fallen. Therfore in this the Lyer spake truth, when he said, *I come from compassing the earth*: as if hee should say to God, I come from the slaughter of thy seruants, not to aske forgiuenesse for all the soules which he hath slaine already, but to get a commission that God would make him Knight Marshall ouer the world, to slay and kill as many as hee hated: like the Bramble which set it selfe on fire first, and then fired all the wood. *Peter* describing the diuels walke, saith, that *hee goeth about*: The diuell saith, that *hee goeth a compassing*, *Peter* put in, *seeking whom hee may deuoure*: the diuell leaues out deuoure, and saith no more, but that he compasseth. This circular walke is peculiar to the diuell, and therfore may be called the diuels circuit. All other creatures goe forward, but the diuell goeth about, which may well be applied to the craftie diuell,

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well, becauſe to go about, is cómonly taken to vndermine: when he meaneth he will deſtroy you, then we ſay, he will compaſſe you: ſo when the diuell compaſſeth, then beware leaſt he deuour. For the diuel goeth about men, as the Fowler goeth about the larke to ſnare her; as the theefe goeth about the houſe to robbe it; as the Iuie goeth about the oake to kill it. The diuels walke is a ſiege, which goeth about but to find an iſſue to go in: for he goeth about but vntill he can get in to be a poſſeſſor. He is content to be a compaſſer. The firſt name the diuell hath in ſcripture, is a Serpent; he is a Serpent, and ſo are his waies like a Serpent, which windeth himſelfe like a circle. As God is ſaid to make an hedge about men, ſo here the diuell is ſaid to make an hedge about men: but this is an hedge of temptations, and that is an hedge againſt temptations. As *Dauid* ſaith, the Angels compaſſe vs, ſo might he ſay, the diuels compaſſe vs: Satan compaſſeth, and man is compaſſed. Satan is like the circumference, and man is, as it were, the Centre: that is, temptations go round about him, and he dwelleth in the middeſt of them. Thus much of compaſſing: now what he doth compaſſe.

I come from compaſſing the earth, This is the diuels pilgrimage, from one end of the earth to the other, and then to the other againe; and then backe againe; like a wandring merchant, which ſeeketh his traffique where he can ſpeed cheapeſt. I haue heard of ſome trauellers which haue gone about the earth, but I neuer heard of any that had ſeene all parts of the earth, but this old pilgrim Satan, which hath been in heauen, and in paradiſe, and in the earth, and in the ſea, and in hell, and yet hath not done his walke, but like the Sunne which courſeth about the earth euery day; ſo there is no one day but Satan ſeeth euery man vpon earth: as a compaſſe hath no end, ſo hee makes no end of compaſſing. Becauſe he is ſuch a compaſſer of the world; therefore *Paul* calleth him, *The God of this world*, not a peece of the world, as England, or Ireland, or France, or Germany, or Spaine, but *of the world*, that is, of all the countries, & cities, and townes, & villages, and houſes. The Pope talkes of his kingdom, how many prouinces are vnder his dominion, but the diuels circuit is greater then the popes: one would thinke that he could neuer tend halfe his flocke, becauſe hee is vicar of ſo great a

Monarchy, and yet he is neuer Non-reſident. You may ſee his ſteps euery where ſo brim and freſh, as though they were printed in aſhes. If God make you ſee your country naked, your Temples deſolate, your Cities ruinated, your houſes ſpoiled, you will ſay the Spaniards haue been here: ſo when you ſee your minds corrupted, your hearts hardned, your willes peruerted, your charity cooled, your Iudges bribers, your rulers perſecutors, your lawyers brablers, your merchants vſurers, your Landlords extortioners, your Patrones Simoniſts, your Paſtors loyterers, you may ſay the diuell hath been here. Seeing then theſe weeds grow in euery ground, you may beare the diuell witneſſe that he doth compaſſe all the earth. If a man loue his friend, he will ſay, I will goe an hundred miles to doe him good: but if the diuell hate a man he will goe a thouſand miles to doe him hurt. The diuell doth not goe his progreſſe like a king, only for delight; but all the way he goeth, *Peter* ſaith, *he ſeeketh whom he may deuour*. The diuel goeth a viſiting, he will teach the ſicke how they ſhall recouer their health, hee will whiſper the poore how they ſhall come by riches, he will tell the captiue how they ſhall redeeme their liberty, but to deuoure is the end of his viſitation. Therefore *Peter* called him a Lion, and ſaid, that he went about: & told vs that he ſought as he went: at laſt he ſaith, to deuoure, and there he ends, ſhewing that deuouring is his end. Now you ſhall heare whom he compaſſeth, and to what he compaſſeth, and how he compaſſeth. When it is ſaid, that *the diuell compaſſeth the earth*, it is meant that he compaſſeth the men of the earth: out of which I gather; firſt, of all creatures he compaſſeth men: ſecondly, that he compaſſeth all men, and by conſequence that he compaſſeth good men. The diuell is like an Archer, & man is his mark, and temptations are his arrowes. As *Peter* is called a fiſher of men: ſo the diuell may be called a hunter of men: for of all creatures his enuie is only to men, becauſe man was made to ſerue God, and inherit the ioyes which he hath loſt: therefore he is called no *ſleyer*, but a *manſleyer*. When there are no men vpon earth, then the diuell will compaſſe the earth no more.

Secondly, he aſſaulteth all men, like *Iſmael*, which was againſt all. It is ſaid of *Saul* and *Dauid*, *Saul hath ſlaine his thouſand, and*

Dauid

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Dauid his ten thouſand: but if you put in Satan, you may ſet vp the number, and ſay, Satan hath ſlaine his hundred thouſand. As there is a legion of men, ſo there is a legion of diuells: that as they ſay *Peters* angell, ſo they may ſay *Peters* diuell: For Chriſt would not haue called *Peter* Satan, if Satan had not backed him: as death killeth all, ſo the diuel tempteth all: when he hath *Eue*, he hunteth for *Adam*: when he hath *Adam*, he hunteth for *Cain*: as the father was tempted ſo was the ſonne: as the mother was tempted, ſo muſt her daughters. Euery man but Chriſt may ſay, I haue been ouercome: but Chriſt himſelfe cannot ſay, I haue not bin tempted. In the Spaniſh Inquiſition the Proteſtants are examined, but the Papiſts ſlip by: but in the diuels Inquiſition, Papiſt, and Proteſtant, and Athieſt, and Puritan, and all are examined. He is not a Captaine of forties, nor of fifties, nor of ſixties, nor of hundreds; but he is Generall ouer all which fight not vnder Chriſts banner: he poſſeſſed the two Gergeſites, which were men; he poſſeſſed *Mary* which was a woman; he poſſeſſed the mans ſon, which was a child. *Nimrod* is called a mightie hunter which killed beaſts, but this is a mighty hunter which killed *Nimrod* himſelfe; God keepe vs out of his chaſe.

Thirdly, he warreth againſt the righteous, euen becauſe they are righteous: as God makes the barren fruitful, and the fruitfull to beare more fruit: ſo the diuell would haue them ſerue him, which ſerue him not, and they which ſerue him to ſerue him more: and therefore as the Giant encountred with *Dauid*, ſo the diuel encountred with *Dauid*, and with *Dauids* Lord. He which gaue him leaue here to tempt *Iob*, was after tempted himſelfe although the net brake, and the bird eſcaped: Yet as he tempted Chriſt thrice together, and as he deſired to ſift *Peter* more then other, ſo they that follow Chriſt, and are like *Peter*, are ſifted more then other; for this viper is like the viper which ſeaſed vpon *Paul*. Among many which ſtood by the fire, the viper choſe out *Paul*, and lighted vpon him before all the reſt: ſo if one be holier then another, this viper wil battaile with him: and there is great reaſon why the godly are tempted more then the wicked; becauſe the wicked are his ſeruants, and doe tempt others. As he tempteth all men, ſo he tempteth to all ſinnes, for hell and the diuell are alike: therefore as hell is neuer filled with

ſinners,

sinners, so the diuell is neuer filled with sinnes: and therefore when he had made *Peter* deny his master onee, he made him deny him twice, and when he had made him deny him twice, he made him deny him thrice. For this cause our sins are counted amongst those things which are infinit, because the diuell and our flesh meet together euery day to ingender new sinnes. All the diuels riches are in baites; he hath a pack full of othes for euery one which will sweare; a packe full of lies for euery one which will deceiue: a packe full of excuses for euery one which will dissemble. As hee doth goe through the streets, into euery shop he casts a short measure, or a false ballance: as he passeth by the Tauernes, he sets dissention betwixt friends: as he passeth by euery Inne, he casts a paire of Cards, and a paire of Dice, and a paire of Tables: as he passeth by the Courts, and findes the Lawyers at the barre, hee casts amongst them false euidences, forged writings, and counterfeit seales. Thus in euery place where he comes (like a foggie mist) he leaues an euill sauour behind him. The murmuring of *Moses*, the dissimulation of *Abraham*, the Idolatrie of *Aron*, the incest of *Lot*, the drunkennes of *Noah*, the adulterie of *Dauid*, the flight of *Jonas*, the deniall of *Peter*; name Satan, and thou hast named the very spawne of all sinnes, which with his taile plucked downe the starres from heauen. How many hate their enemies, and friends too, and yet imbrace this enemie, because he kisseth when hee betraieth, as though he would not betray? Auarice saith, I will make thee amiable: Tyrannie saith, I will make thee dreadfull: Sloth saith, I will make thee beautiful: Vanity saith I wil make thee merrie: Prodigalitie saith, I will make thee beloued: So the poore sinner stands distract how he may follow all sins at once, seeking grapes of thistles, and roses of thornes. As he tempteth to all sins, so he tempteth by all meanes: for the name of a compasser doth import a cunning tempter. There is craft in compassing: the hunter maketh a raile about the Deere, as though he would guard them, when he meaneth to take some of them: the Fowler goeth about the bird as if he did not see her, when he comes to snare her. If men haue so many sleights to compasse their matters, how can the compasser himselfe hold his fingers: If the Serpents seed be so subtill, what doe you thinke of the old Serpent,

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Serpent, who hath bin learning his trade euer ſince the creation? If mens trades may be called crafts, the diuels trade may be called craft. *Herod* is called a foxe, but this foxe taught him his ſubtiltie: this is he that prepared flatterers for *Reheboam*, which prepared liers for *Ahab*, which prepared Concubines for *Salomon*, which prepared ſorcerers for *Pharaoh*, which prepared witches for *Saul*, which prepared wine for *Benhadad*, which prepared gold for *Achan*, which prepared a ſhip for *Ionas*, which prepared a rope for *Haman*, he goeth not about for nothing. But this is the firſt tricke of his compaſſing, he markes how euery man is inclined, what he loues, what he hateth, what he feares, and what he wants: and when he hath the meaſure of his foot, then he fits him. Aske what you will, here is he which offred the whole world. What? ſhal *Ionah* ſtay for want of a ſhip? nay here is a ſhip, goe and flie from the Lord: ſhall *Eſau* ſtay for want of broth? nay here is a meſſe of broth, goe and ſell thy birth-right: ſhall *Iudas* ſtay for want of thirty-pence? nay here is thirty-pence, go and betray thy maſter; ſhall *Pilate* ſtay for want of an halter? nay here is an halter, go and hang thy ſelfe: The tyrant ſhall not want a flatterer, the wanton ſhall not want a mate, the vſurer ſhall not want a broker, the thiefe ſhall not want a receiuer: he is a factor betweene the Merchant and the Mercer, and the Gentleman and the tenant: he is a make-bate between the man and his wife: he is a tale-bearer betweene neighbour and neighbour. Thus if you aske me what is the diuels trade or occupation, all the day long he is making nets, and gins, and ſnares, to catch thee and me, which gape for the worme.

If then the Diuell be ſuch a buſie-body, which medleth in euery mans matter, let vs remember what the Wiſeman ſaith, *A buſie-body is hated*: the diuell is to be hated becauſe he is a buſie-body: the Iewes could not abide the Publicans becauſe they were like Sumners, and Takers, which carried tole out of their country into another: how then can we abide this great Publican, which taketh tole ouer all the world? nay not tole of men, but men themſelues? he which compaſſeth the earth, compaſſeth vs, euen vs that ſtand here. Therefore what ſhall I ſay, but as Chriſt ſaid; When the thiefe compaſſeth the houſe, ſhall not the owner guard the houſe? If the Citie be compaſſed

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and not defended, how ſhould it ſtand ? as the Diuell runneth round about, ſo the armour muſt goe round about vs, and then though he compaſſe vs, yet he ſhall not ouercome vs ; but as the Iſraelites were ſafe though the water compaſſed about them, as the Children were ſafe though the flames compaſſed about them, as *Daniel* was ſafe though the Lions compaſſed about him : ſo they which haue Chriſts armour, are ſafe, although the diuels compaſſe about them, *I will not feare* (ſaith *Dauid*) *what man can doe vnto mee* : nay, I will not feare what the diuell can doe vnto me : for he which is with me is greater then he which is againſt me. Thus much of the diuell and his compaſſing.

As the Serpent compaſſeth, ſo doth his ſeed : and therefore *Salomon* calls the wayes of the wicked, crooked wayes. This is the great compaſſer : there be little compaſſers beſide ; like the Phariſies, of whom it is ſaid, that they compaſſed Sea and Land to make one like themſelues. In ſtead of theſe compaſſers we haue Seminarie Prieſts, which compaſſe from Rome to Tyborne, to draw one from Chriſt to Antichriſt, I will not name all compaſſers beſide, leaſt I be compaſſed my ſelfe ; but this I ſpeake within compaſſe, that there is a craft of compaſſing, and Satan is the craftſmaſter, and the reſt are his prentiſes, or factors vnder him. When he hath compaſſed ſome men, he ſets them to compaſſe other men, and ſo he hath his compaſſers and ſpies in euery countrey, like continuall Leagers to follow his buſineſſe for him, which will doe it as faithfully as himſelfe. If he appoint them to lie, they will lie as faſt as he : if he appoint them to deceiue, they will deceiue as cunningly as he : if he appoint them to ſlander, they will ſlander as falſely as he : if he appoint them to flatter, they will flatter as ſmoothly as he : if he appoint them to mocke, they will mocke as ſcornefully as he : if he appoint them to reuenge, they will reuenge as ſpitefully as he : if he appoint them to perſecute, they will perſecute as fully as he. So if he doe but ſay, let there be an oath, ſtraight their is an oath : let there be a lie, ſtraight their is a lie : let there be a flout, ſtraight there is a flout : let there be a bribe, ſtraight there is a bribe : let there be a quarrell, ſtraight there is a quarrell : therefore in this the lier told the truth, for he hath compaſſed the earth indeed.

Thus

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Thus you ſee what the diuell anſwered, when God asked him from whence he came. Now if God ſhould aske you, as he asked the diuell, from whence you came before you came hither to him, or rather whither you wil go when ye depart from him, I doe verily thinke that ſome here did come from as bad exercises as the diuell himſelfe: and that when they doe depart from this place, they will returne to as bad exerciſes againe, as the diuell did: ſome vnto the Tauernes, and ſome vnto the Alehouſes, and ſome vnto ſtages, and ſome vnto brothels, and ſome vnto dicing, and ſome vnto quarrelling, and ſome vnto coſening. I would faine know this, if the diuel came from tempting, and you from ſinning, who was better occupied, he in commanding you, or you in obeying him: they which come to the Church and returne to their ſins, come to the Lord as the diuell came, not to be reformed of his euill, but to haue a paſport to doe more euill: if any ſuch be here, he hath learned nothing, but goeth empty away: for they which come like Satan, go like Satan: a little water is ſprinkled vpon them, which falles off again to the ground ſo ſoone as they are out of the Church doore; all which they learned is forgotten, like a perfume which ſauoureth no longer then they abide in the houſe where it burneth. Therefore as I warned you at firſt, *Take heed how you heare*, ſo I warne you now, take heed leaſt this Compaſſer come and ſteale that which you haue heard: for when *Iudas* had receiued the Sacrament, the diuell entring into him, after that, could neuer bee driuen out againe: ſo if the diuell enter into you, after you haue receiued this warning, he will poſſeſſe you like *Iudas*, ſtronger then he did before, and euery word ſhall condemne you. As he which eateth the Sacrament vnworthily, *eateth his owne damnation*: ſo he which heareth the word vnfruitfully, heareth his owne damnation, for, *the word which I haue ſpoken*, ſaith Chriſt, *ſhall judge you in the laſt day.* Note.

FINIS.

A CAVEAT

A CAVEAT FOR CHRISTIANS.

1. Corinth: 10. v. 12.

Let him that thinketh he ſtands, take heed leſt he fall.

WHen you haue examined your ſelues by the touch-ſtone which I gaue you, *whether you be in the faith or no*: if you find that you ſtand in the faith, *let him which thinketh he ſtandeth, take heed leſt hee fall.* Three ſentences wee borrowed of *Paul*: in the firſt hee exhorted vs to be Chriſtians: in the ſecond, hee taught vs to know whether wee bee Chriſtians or no: in the laſt, hee warneth vs, if wee bee, to perſeuere and take heed leſt we fall. Saint *Paul* doth not teach vs theſe phraſes to doubt of our ſaluation, or of the mercy of God, as the Papiſts ſay; but of our conſtancie in his ſeruice: not leſt wee fall from our election, but leſt we fall from our righteouſneſſe. This is a godly feare, and *bleſſed is he* (ſaith *Salomon*) not which ſtandeth in feare of Gods mercie, but he *which ſtandeth in feare* of his owne frailtie, Prou. 28. 14. as *Iob* did, *Which feared all his workes*, Iob 9. 28. Wee muſt haue confidence towards God, but diffidence towards our ſelues: for God will be true to vs, if we be true to him. This feare is not cõtrary to faith, but cannot ſtand without it: therefore *take heed leſt ye fall*, is, take heed leſt yee ſinne, as the Iſraelites ſinned; an admonition gathered from the fall of the Iewes, to them which ſtand, or to them which thinke they ſtand, to take heed leſt they fall. As a Chronicler in a ſtory giues a watch word by the way, to admoniſh the reader of ſome ſpeciall things to be marked: ſo the Apoſtle, teaching vs to make vſe of all that we heare or read, after he had ſhewed how the Iſraelites ſtood ſometime, and how they fell after again, which were the elect people of God, the beacon of the world, and glory of nations, vntil they crucified him who would haue ſaued them; ends with a ſigh, as if he ſhould ſay, it grieues me to record their folly, and to diſcouer the nakednes of my country-men; what ſhould I rehearſe any more? If they fel thus, take them for a warning, and *Let him that thinketh*

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hee standeth, take heed least he fall. Here we are set to the *sinners schoole*, to see what we can learne of the wicked, as the Bee doth gather hony of weeds: for *all which is written, is written for our instruction*, Rom 15.4. *These things* (saith *Paul*) *are written to admonish vs, vpon whom the end of the World is come*: as if he should say, we haue need to take more heed then they vnder the law, because *we liue in the last and worst daies, when the Dragon is let loose, and hath great wrath, because his time is short*, Reue. 12. verse 12. Now if you would know how the Israelites fell, reade but from the sixt verse, and you shall see how they fleeted from sin; to sinne, like a flie which shifteth from sore to sore. They *tempted* the Lord (saith *Paul*) they *murmured*, they *lusted*, they *committed idolatrie*, they *serued the flesh*, they *sat downe to eate, and rose vp to play*: Take heed (saith *Paul*) O ye Corinthians lest ye liue so too: you shall not do euil because others do so, but these things are written for your learning: therefore first you shall learne, that as they fell away, so you may, and then by their fall you may learne to stand.

Thus the Apostle warneth vs, that we are all in a house ready to fall, and all in a ship ready to sinke, all in a body ready to sin; who can say what he will doe when he is tried? Therefore *Paul* saith not, let him that standeth take heed lest hee fall, but *Let him that thinketh he standeth take heed lest he fall*: warning vs before that we take heed of falling, and to examine how we stand; whether we stand or no. For when he makes his speech of them which *thinke they stand*, not of them which stand; he intends that few stand in comparison of them which *thinke they stand*: many thinke themselues wise that are fooles like other: many thinke themselues pure, which are prophane like other, as *Salomon* noteth, Prou. 30.12. *There is a generation which are pure in their owne conceite, and yet are not washed from their filthinesse*: as though there were a generation or sect of such men.

And againe, Prou. 20.6. *Many men will boast of their goodnes, but who can find a faithfull man?* So, many seeme to stand which stand not: many thinke they beleeue, which know not what faith meaneth: many looke to bee saued, which cannot tell who shall saue them, no more then *Nicodemus* knew what it was to bee borne againe. The reason is, many are afraid to

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ſound to deepe, and examine their conſcience, leaſt it ſhould vpbraid them with the noyſomnes of their ſinnes.

Therefore like a fauourable Iudge, which would ſaue the malefactor, he will aske him ſo cunningly that he will anſwere for him too: and then he will ſay, I finde no fault in this man, let him pay his fees and be gone: ſo I find no fault in this faith, me thinkes it is a ſound faith, me thinkes it is a good faith, me thinkes it is religion enough, when I come to the Church, and loue my neighbour, and obey my Prince, and giue euery man his owne, and pay my tithes, and faſt twice a weeke, as the Phariſie did, me thinkes this is well, what would you haue more? haue I not kept *all the Commandements?* Luke, 18.18. No (ſaith Chriſt) there is one thing behind; examine thy ſelfe, and ſtill thou ſhalt find ſomething behind, like a cob-web in the top of an houſe when the floore is ſwept. Therfore well doth *Paul* ſay, he which *thinketh* that he ſtands, not he which ſtands: for hee which ſtands in Chriſt falleth not, but hee which thinketh he ſtands falleth ſuddenly, and may finally, vnleſſe hee ſtand vpon his watch: take heed is a good ſtaffe to ſtay vpon, and ſo often a man ſinnes, as he caſts it from him: all goe aſtray.

But this is the difference betweene the ſinnes of them which haue faith, and them which haue no faith: they which haue no faith, fall like an Elephant, which when he is downe riſeth not againe; they which haue faith, do but trip and ſtumble, fall & riſe againe: their fals doe teach them to ſtand, their weakneſſe doth teach them ſtrength, their ſinnes doe teach them repentance, their frailenes teacheth them conſtancy, as *Peter* was better after his deniall then he was before. *Iudas* did neuer ſtand, but ſeemed to ſtand; the Diſciples knew not that he was a thiefe and intended treaſon: for they asked, *Is it I, Is it I?* Chriſt knew, as it appeareth, when he gaue him the ſop and ſaid, That which thou doſt, do quickly: if euer he had ſtood, he could not haue bin termed the ſon of perdition. Many did ſeem to the world to go out of the Church, but *Iohn* ſaith, they were neuer of the Church: meaning, that if they had beene of the Church, they could not haue gone out of it: for the true vine could not leaue her grapes, nor the oliue her fatnes, nor the fig-tree her ſweetneſſe, ſo they which ſtand in the faith, doe not fall away, but ſeeme to fall, as

hypocrites

hypocrites seeme to stand. The best men haue had their slippes, but alwayes they rose againe, as though they had sinned to teach vs repentance: therefore their sinnes are written, which else should haue been concealed for their honour: for they were not registred in spight to disgrace them, but to admonish vs, that when we see such a field of blood, like carcasses, which the dragon hath slaine, we may feare to set vpon him vnarmed, least we be slaine like other: as *Salomon* beheld the field of the slothfull which was full of thistles and weeds, *Prou.* 24. 30. so we must behold the sinne of other to learne by them. *I passed by* (saith *Salomon*) *and considered it well, I looked vpon it and receiued instruction.* This note is in the margin of your Bibles, that I might learne by another mans faults: so *Salomon* sheweth how we should looke vpon other mens faults. If we behold and consider them, and looke vpon them to receiue instruction as *Salomon* did, then doe we behold and consider, and looke vpon them well: or else as *Abraham* might see the smoke of Sodom, but *Lot* might not see it; so they which can make vse of sinne may heare, and see, and speake of errors of men, yet it is not lawfull for others, because they are as a Spider which gathereth nothing but poyson. Did not many peruert the sinnes of the Patriarches, and apply them to themselues, as they should apply their doctrines? But *these things* (saith *Paul*) are not written for our imitation, but *for our admonition*, that is, for a caueat least we doe the like: for they repented that which they did, and shall we doe that which they repented? Christ saith, follow me, without limits: but *Paul* saith, be yee followers of me as I follow Christ; So we must follow the Patriarches, and Prophets, and Apostles, as they followed Christ, lest following that which they repented, we sustaine or suffer that which they escaped. This is the lesson for all but Christ, *Let him which thinketh hee stand, take heed least hee fall.* When *Paul* had distilled the capitall sinnes of the Israelites, this is the quintessence, that is, all the profit which he could wring out of them, *Let them that thinke they stand, take heed least they fall.*

Who would haue said that Ierusalem would haue become an harlot? that the chosen people should become the cursedst vpon the earth? yet so it is, saith *Paul*, thus and thus they haue

done, and thus hath God forsaken them, that all the world may take heed how they stirre vp the Lyon of Iudah, which deuoureth the wicked like bread. Who would haue thought when *Lot* was grieued with the sinnes of Sodom, that he would haue committed a worse sin himselfe, first to drinke till he was drunken, then to lye with his owne daughters? yet he did so. Who would haue thought that *Noah* when he builded the arke, because he beleeued in God, and gaue examples to all the world how they should saue themselues, when the floud was past, would haue giuen the first example of sinne to his owne sonnes? Who would haue thought that *Dauid*, when he was persecuted for his godlinesse in the desart, would haue slaine the husband for the lust of the wife, when the blessings of God did call him to thankfulnesse? Who would haue thought that *Salomon* when he prayed in the temple, and was tearmed by God the wisest man in the world, would haue taken moe Concubines vnto him than any heathen in the world? How are the mighty ouerthrowne, saith *Dauid*? 2. Samuel. 1. Like *Peter* which said, he would neuer forsake Christ, and forsooke him first. The strong men are fallen; euen *Salomon* himselfe, and *Dauid*, and *Noah*, and *Lot*, and *Sampson*, and *Peter*, the lights of the world fell like starres of heauen: these tall Cedars, strong Okes, faire pillars lye in the dust, whose tops glittered in the ayre, that *they which thinke they stand, may take heed least they fall.*

Can I looke vpon these ruines without compassion? or remember them without feare? vnlesse I be a reprobate, and my heart of flint? Who am I that I should stand like a shrub, when these Cedars are blowne downe to the ground, and shewed themselues but men? The best man is but a man, the worst are worse than beasts; no man is vntainted but Christ; they which had greater guifts than we, they which had deeper rootes than we, they which had stronger hearts than we, they which had more props than we, are fallen like a bird which is weary of her flight, and turned backe like the winde in the twinkling of an eye, 2. *King*. 8. 13. Who would haue *mocked* him that should haue said sometime as *Elisha* said to *Hazael*, what wickednesse he should doe in time to come, that hee should slay and trample men, women and children? *Hazael* blusht to heare thus of him, and said,

Am I a dogge that I should doe this? as if he would neuer doe it while he were a man, but count him a dogge when he comes to that: so they which are changed like *Hazael*, blush to heare thus of him, and would haue scorned sometime at him which should once haue said, when they were zealous and studious Preachers, and persecuted for their preaching, that the time would come when they should be loyterers, time-seruers, loners of the world, and greedy wolues, deuourers of their flocks, and persecutors; they would haue said, Am I a dogge? Am I a beast? Am I a reprobate that I should doe this? they would neuer beleeue this till it came to passe, and being fallen, they say, they sinned like *Hazael*, which blusht before he sinned, and was impudent after. Therefore let no man say what he will be, before he haue examined what he is, but run his course with a trembling feare, alwaies looking downe to the rubbes which lie before him, and the worthies which are slaine already; and remember when any spectacle of frailtie is in thine eye, this is my warning: for no man hath more priuiledge than another. This is the profit we should make of other mens faultes, like a pearle which is taken out of the Serpent: when we see our brothers nakednes, it should moue vs to compassion of him, and a feare of our selues: for when we reioyce at others fall, like *Cham*, as the leprosie went from *Naaman* to *Gehezie*, so God turneth his wrath from them, and it lighteth vpon vs, *Prou.* 24. 18 and such as haue despised others without remorse, haue fallen in the like or more shamefully themselues, and neuer rose againe. What shall we do then when we heare of other mens faults? not talke as we do, but beware by them, and thinke, am I better than he? Note. am I stronger than *Sampson*? am I wiser than *Salomon*? am I chaster than *Dauid*? am I soberer than *Noah*? am I firmer than *Peter*, if God should leaue me to my selfe? If he should withdraw his hand which holds me? Into how many gulfes haue I been falling, when God hath preuented me of occasion, or delayed the temptation, or wonderfully kept me from it, I know not how? for he deliuereth me from euill as he deliuered *Dauid* from the bloud of *Nabal*, by *Abigail*, which came vnlooked for: So he hath preuented many wonderfully, when they were assaulted Note.

so hardly, that they had thought to haue yeelded to the enemy. Sometime I may say there wanted a tempter, somtime I may say there wanted time, sometime I may say there wanted place, somtime the tempter was present, and there wanted neither time nor place, but God held me backe that I should not consent: so neare we haue glided by sinne, like a ship which rides vpon a rocke, and slips away, or a bird which scapes from the Fowler when the net is vpon her. There is no salt but may lose his saltnesse, no wine but may lose his strength, no flower but may lose his sent, no light but may be eclipsed, no beautie but may be stained, no fruite but may be blasted, nor soule but may be corrupted. wee stand all in a slippery place, where it is easie to slide, and hard to get vp, like little children which ouerthrow themselues with their clothes, now vp, now downe at a straw, so soone we fall from God, and slide from his word, and forget our resolutions, as though we had neuer resolued. Man goeth forth in the morning, weake, naked, and vnarmed, to fight with powers, and principalities, the diuell, the world, and all their adherents, and whom doth he take with him but his flesh, a traytour, ready to yeeld him vp at euery assault vnto the enemie? Thus man is set vpon the side of a hill, alwayes declining, and slipping: the flesh muffleth him to make him stumble, the world catcheth at him to make him fall, the diuell vndermineth him to make him sinke, and cryeth still, Cast thy selfe downe, and when he falleth, he goeth apace, as *Peter*, who denied thrise together: and when he is fallen, is like a stumbling stone in the way for other, that they may fall too. Therefore, *Let him that thinketh he standeth, take heede least he fall.*

So earnestly must we call vpon our soules, that we be not wearie of well doing; for happier are the children that neuer began, than *Iudas*, whose end was worse than his beginning. Wisedome and righteousnesse are angrie with him that leaueth his goodnesse to become worse: if thy spouse had committed fornication, thou mightest haue diuorced her, but hee which leaueth his righteousnesse to liue in wickednesse, forsakes his spouse to commit fornication, and is diuorced from Christ himselfe. If thou wert like the vine, or the olive, or the figge-tree

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they would not leaue their grapes, or their fatneſſe, or their ſweetneſſe, to get a kingdome; but the Bramble did: If thou be like the Bramble, what wilt thou doe when the fire comes? As this is a *Memorandum* to all, ſo eſpecially let him that ruleth, and him that teacheth, take heed leaſt hee fall: for if the pillars ſhrinke, the Temple ſhakes, as when a great Tree is hewen downe, which is a ſhadow to the beaſts, and a neſt to the birds, many leaues and boughes, and twigges fall with it: ſo many ſtand, and fall with them, whoſe lampes giue light to others: Euen as *Ieroboams* ſinne made *Iſrael* to ſinne. Therefore *Paul* hath giuen you a watch-word, which euery one ſhould write vpon his table, vpon his bed, and vpon his nailes, leaſt he forget in one houre: for hee which ſtands now, may fall before night. Sinne is not long in comming, nor quickly gone, vnleſſe God ſtop vs, as he met *Balaam* in his way, and ſtay vs, as he ſtayed the womans ſonne, when he was a bearing to his graue. Wee runne ouer Reaſon and tread vpon Conſcience, and fling by Counſell, and goe by the Word, and poſt to death, as though we ranne for a kingdome, like a Larke that falles to the ground ſooner than ſhe mounted vp: at firſt ſhe retires, as it were by ſteppes, but when ſhe commeth nearer the ground, ſhee falls downe with a jumpe: ſo we decline at firſt, and wauer lower and lower, till wee be almoſt at the worſt, and then we runne headlong, as though we were ſent poſte to hell, from hot to luke-warme, from luke-warme to key-cold, from key-cold to ſtarke dead: ſo the languiſhing ſoule bleeds to death, and ſeeth not his life goe, till he bee at the very laſt gaſpe. Woe be vnto him that is guiltie of this murther: if the blood of *Abel* cryed for vengeance againſt his brother *Caine* which ſlew his body, ſhall not God bee reuenged for the death of his ſoule? where is thy brother (ſaith God?) Nay, where is thy ſoule? haſt thou ſlaine it, which was my ſpouſe, my temple, mine owne Image? If the ſeruant which hid his Talent was caſt into darknes, what ſhall be done vnto thee which haſt loſt thy Talent? For he which fals from his righteouſneſſe, doth not hide his Talent, but more, he doth loſe it.

Thus if you neuer knew what good to make of euill, this you may learne in the *Sinners ſchoole*: *Let them which thinke they*

ſtand, take heed leaſt hee fall, and let them which are downe, care to riſe, and the Lord ſo direct our ſteppes, that we may riſe againe.

FINIS.

THE POORE MANS TEARES.

Matth. 10. 42.

Hee that ſhall giue to one of theſe a cup of cold water in my name: hee ſhall not loſe his reward.

THE Argument I haue to intreat of, is only of giuing almes to the poore; and when, and in what ſort wee ought to relieue the poore. Herein for your better inſtruction, I will ſhew what almes is: how, and to whom almes muſt be giuen, and wherefore we are to giue almes. I know in theſe dayes, and in this iron age, it is as hard a thing to perſwade men to part with money, as to pull out their eyes and caſt them away, or to cut off their hands and giue them away, or to cut off their legges and throw them away. Neuertheleſſe, I cannot but wonder that men are ſo ſlow in giuing of almes, and ſo hard-hearted towards the reliefe of the poore, when the promiſes of God warrant them not to loſe their reward. Saint *Iohn* ſaith, *hee that hath the ſubſtance of this world, and ſeeth his brother want, how can the loue of God be in him?* This is a queſtion which can hardly be anſwered of a great number; no it will not be conſidered of a number, nor regarded of a number. And yet the Euangeliſt hereby layeth open vnto all perſons, that he which hath wealth, ſeeing his brother in want, and will not relieue him, he loſeth the loue of God; which loue is ſo great as is the loue of a naturall mother vnto her owne childe: nay more than that, it is a loue ſo firmely ſetled, that it is impoſſible to be remoued.

1. Ioh. 3. 17.

There are many rich perſons, that thinke ſcorne to relieue the poore, of whoſe hard dealing wee haue a preſident in the ſix-

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teenth of *Luke*: The rich man in his life time would not releiue *Lazarus*; but despised him; yea he forgot God, and thought there was no God (but his gold) that could in iustice punish him, for despising the poore. *Lazarus* died for want, and so did *Dives* for all his wealth; who soone after (being in hell) beheld *Lazarus* in heauen, triumphing in *Abrahams* bosome, while he was tormented in hell fire. This fire burneth, scaldeth, scorcheth, and tormenteth; of which when the rich man felt the smart, (though all too late) he sorrowed and repented, and would faine haue sent word thereof vnto his friends: but hee could haue no messenger for all his Lordly liuings, nor no releasement of his torments for all his bagges of gold. Now to whom would hee haue sent word? Forsooth to a number of his friends that in deede thinke there is no God nor diuell; no Heauen nor hell, nor no torments in hell fire after this life. This example of *Dives* may admonish such hard hearted persons to bee mollified with the teares of the poore: that they may (when *Dives* hath dined) let *Lazarus* haue the crummes.

We reade in *Mathew*, that when Christ commeth to judgement hee will say to them on the left hand, *get from mee yee cursed* into hell fire which was prepared from the beginning: by which appeareth that hell fire is not onely hot, but it is euerlastingly hot, and neuer hath end. Let therefore hell fire, and the eternall torments thereof, admonish you to bee mercifull to the poore, to this also may bee added, what hee will say to the righteous, *Goe yee into euerlasting ioyes*, which neuer shall haue end: *When I came among you as a stranger, you receiued mee: when I was naked, you clothed mee, and when I was hungrie, you fed and refreshed me*: which proueth that the kingdome of heauen belongs vnto him that harboureth straungers, cloatheth the naked, feedeth the hungry, comforts the sicke, and doth performe such charitable acts of compassion: yet not as the Papist doth account it meritorious, but as a faithfull Christian to doe it in faith and true zeale of a Christian life; for *euery tree that bringeth not forth good fruite, is hewen downe and cast into the fire.* It is not enough for vs onely to beare faire leaues, but wee must also bring forth good fruite: otherwise

let vs bee ſure our Sauiour Chriſt will forſake vs.

Eſa 58.7.10. The Prophet *Eſay* ſaith, *If thou breake thy bread vnto the poore, and powre forth thy heart vnto them, thy light ſhall riſe in darknes, thy dimneſſe ſhall bee as the noone tide, and God ſhall ſtill guide thee*: whereby appeareth, that thoſe deeds of charitie are commonly performed by the righteous that ſtill ſeeke to inioy the pleaſures of heauen, which are ſo farre beyond the common imagination of men, that no heart can thinke, no eare can heare, no tongue can ſpeake, no pen can write the vnſpeakable pleaſures thereof.

Chriſt ſaith, it is a deed *more bleſſed to giue* them, *than to take* from them: for the excellencie of Chriſtians conſiſteth in leading a godly life and giuing of almes: and the excellencie of all things is ſhewed in their giuing. The Sunne giueth his light, the Moone her light, the Starres their light, the clowdes their water, the trees their fruit, the earth her hearbs, the hearbs their flowers, the flowers their ſeedes, and the ſeedes their increaſe: yea beaſts, and birds, fowles and fiſhes, giue naturally in their kinde, and are more carefull and louing one to another than we, which made *Iob* ſay, Goe to the beaſts of the field and they will teach thee: For man is moſt vnnaturall to man, and ſo farre digreſſing from nature in his kinde, that let ſome vngodly rich cormorants ſee a poore perſon begge: this is their preſent ſentence of him: whip the rogues, to Bridewell with theſe rogues, it is pittie theſe rogues be ſuffered to liue: then if they fall ſicke, let them famiſh, ſtarue, and die, all is one to him, for of him they ſhall receiue no comfort.

Auguſtus Ceſar, a heatheniſh Emperour, thought that day to be loſt, wherein he did not benefit ſome poore perſon, and with money releiue him from penurie. And I doubt not but ſome godly men there bee that take delight in releiuing the poore with their continuall almes, not ſuperſtitiouſly to bee ſeene of men, but ſecretly to be ſeene of God. The Lord increaſe the number of them, and make their example redound to the releiſe of thouſands.

Almes is a charitable releiſe giuen by the godly to the ſicke, to the lame, the blind, the impotent, the needy, the hungry and pooreſt perſons, euen ſuch as are daily vexed with continuall want:

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want: to whom euen of dutie, and not of compulsion, wee ought to impart some part of that which God hath mercifully bestowed vpon vs: for as wee dayly seeke for benefits at Gods hand, which he doth continually giue vs: so ought wee therewith to releiue the poore, sith God hath so commanded vs. The performance whereof we ought not to driue off from time to time, but to doe it when they desire to haue it done. For the true obedience of God doth forbid vs to prolong or driue off the doing of good things: as appeareth in *Noah*, who when he was commanded, did enter the Arke. *Abraham*, when hee was commanded, did forthwith offer vp his sonne *Isaac*, and did circumcise his house vpon the same day hee was appointed. A learned writer (called *Nazianzen*) saith of himselfe, that when in his youth he had once lost the tenor of good life, gray haires was got about his head, ere he recouered it againe. Whereby I gather, that when we are yong, if we harden our hearts against the poore, if we doe not willingly impart our bread to them, but driue their hungry stomacks stubbornely from our doores; that doubtlesse gray haires will come vpon our heads, before we can finde the right way to pitie and compassion. O let vs take heed that our hearts bee not hardened against the poore, nor that wee giue our almes to get glory of the world: but so let vs giue our almes, that the one hand may not know what the other doth: yea, we ought to giue it with such equalitie, that our poore neighbours may bee releiued; to whom indeede wee ought to become contributors, as *Iob* did. All people haue not one bellie; for as one chimney may be hot, so another may bee cold; one pot moyst with liquor, when another may bee drie; one purse emptie, when anothers is full: and one poore mans bellie full, when anothers is emptie. That is a good Common-wealth that looketh to every member in the Common-wealth; and those men are worthie of riches, that looke daily to the feeding of their poore neighbours. Let therefore the teares of the poore admonish you to charitie, that when *Dines* hath dined, *Lazarus* may haue the crummes.

Now let vs proceede and consider what we must giue, and to whom we must giue. In the text we are willed to giue, though it be but a cup of cold water, or a peece of bread. This containeth

neth matter both for the taker and the giuer. Bread will serue beggers, and they must be no chusers: yet bread will not serue some beggers that boldly on Gads hill, Shooters hill, and such like places take mens horses by the heads, and bid them deliuer their purses: for these fellowes are of the opinion of the Anabaptists, that euery mans goods must be common to them; or else they will force them to part it: but these are saucie beggers, which ought to be suppressed by godly policy. As for the other sort of beggers, and other poore persons, they must be content to take vp their crosse, endeuour themselues patiently to suffer their ordinary grieuances; and remember that mans nature may be satisfied with a little.

As touching how much we should giue, we are taught, that if we haue much, wee should giue accordingly: if wee haue but little, giue what we can spare. S. *Luke* counselleth vs if we haue two coates, we must giue one to him that hath not: and of meat likewise. But as touching this question, little neede to be spoken, when our owne couetous hearts are ready enough to frame excuses.

Note. Some will make a question of their almes, and say they know not what the party is that demaundeth relieue and beggeth almes of them: O sayth some, I suspect hee is an idle person, dishoneſt, or perhaps an vnthrift, and therefore refuseth to giue any relieue at all. To this I answere, they are needles doubts; for we ought to relieue them if we know them not for such persons: and let their bad deedes fall on their owne neckes; for if they perish for want, we are in danger of Gods wrath for them: but to giue vnto such as we know of lewd behauiour, thereby to continue them in their wickednesse, were very offensiue. We are not still tied to one place for giuing our charity, but it stretcheth farre: for wee are commanded not onely to relieue our owne country men, but also strangers, and such as dwell in forraine nations.

Againe, here the giuer may learne to giue freely; for the thing he giueth is but bread or water. Bread is the fruit of the earth, and for that the earth giueth vs, wee may the better giue it againe. But bread in this place signifieth all things necessary: for the fare and cheere in old time was contained vnder the title of

bread,

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bread, and all manner of drinke vnder the title of water. But in this as in all other things, the ſimplicitie of the olde world is quite gone out, and new and corrupt things are lately crept in. In the old time *Iacob* deſired he might haue bread in his journey: but now the caſe is altered, for wee muſt haue ſundry diſhes of contrary deuiſes, framed for the taſte of the mouth, and pleaſantneſſe of the ſtomacke, which is vſed with great ſuperfluitie, and farre more coſt than needeth: better now to fill the belly than the eye, although to content the common multitude, the eye is the onely thing that muſt bee pleaſed. Yet when you are in the midſt of all your jollitie and coſtly fare, let the teares of the poore admoniſh you to releeue them, that when *Dives* hath dined, *Lazarus* may haue the crummes.

The teares of men, women, and children, are greeuous and pitifull: and teares giue cauſe of great compaſſion, eſpecially the teares of ſuch as therewith are conſtrained to beg for their reliefe. But if the teares of the rich for the loſſe of their goods, or the teares of parents for the death of their children, or the teares of kind natured perſons for the loſſe of friends, or other wrongs ſuſtained, ought generally to be regarded and pitied: then much more ſhould the teares of thoſe breed great compaſſion in the hearts of Chriſtians, whom beggerie, want, and extreames of miſerable hunger conſtraineth to ſhead teares in moſt greeuous and lamentable ſort. O what ſhall a man ſay vnto thoſe pitifull faces, which are made moyſt through the extremitie of hunger, wherein are moſt bitter and ſharpe effects, a thing aboue all extreames.

To a hungry body euery bitter thing is ſweet, and euery foule thing ſeemes cleane: hunger made the Apoſtles glad to eate the eares of corne; *Dauid* glad to eate the ſhew-bread; *Lazarus* deſirous to eate crums; and *Elias* content with meale. In the deſtruction of Ieruſalem, it made the mother eate her owne child; and in the waylings of *Ieremie*, people eate their owne ordure: It made people crie to *Pharaoh* for bread: it made an aſſes head, and the dung of Pigeons to be eaten in Samaria, and others to ſwound and lie dead in the ſtreetes. The affliction of hunger cauſed *little teares*, and brought all theſe things to paſſe. *Dauid* ſaith, that *God numbred all his teares in a bottle*: Dauids

teares

teares were worthy to bee preserued : but if euer teares were worthy to bee numbred ; the teares that are shed for famine, howsoeuer men neglect to regard them, they are vndoubtedly gathered together into Gods bottle, and thence they raine as waters out of vials, in way of reuengement of those that take no compassion of such a wofull spectacle.

Teares are the last thing that man, woman or child can moue by, and where teares moue not, nothing will moue. I therefore exhort you by the lamentable teares, which the poore doe daily shed through hunger and extreame misery, to bee good vnto them, to be charitable and mercifull vnto them, and to relieue those whom you see with miserie distressed.

The Scripture saith, giue to euery one that asketh: God gaue hearbes and other food vnto euery liuing thing, euery Common-wealth that letteth any member in it to perish for hunger, is vnnaturall, and an vncharitable Common-wealth. But men are now adayes so full of doubts, through a couetous desire to themselues, that they cannot abide to part with any thing to the poore, notwithstanding that God hath promised hee will not forget the worke and loue which you haue shewed in his name to the poore and distressed.

Some will say for their excuse, that they are ouercharged by giuing to a number of persons : and therefore they cannot giue to so many beggers : for by so doing hee might soone become a begger himselfe. *Dauid* answered this obiection very well, and saith thus : *I neuer saw the iust man forsaken, nor his seede beg his bread:* whereby he meant, that in all the time that he had liued, or that any man liuing the yeares of *Dauid*, shall scarcely see that vpon an vpright heart in giuing, a man should be brought to beggerie.

Psal. 37. 25.

There are a number that will denie a poore bodie of a peny, and plead pouertie to them, though they seeme to stand in neuer so great extreames, when in a farre worser sort they will not sticke immediatly to spend tenne or twenty shillings. The rich worldling makes not conscience to haue ten or twenty dishes of meat at his table, when in truth the one halfe might sufficiently satisfie nature : the rest runne to the relieue of the poore, and yet in the end hee might depart better refreshed with one dish

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than commonly he is with twentie. Some will not ſtick to haue twenty coates, twenty houſes, twenty farmes, yea twenty Lordſhips, and yet goe by a poore perſon, whom they ſee in great diſtreſſe, and neuer relieue them with one penie, but ſay God helpe you, I haue not for you. There are Lawyers will not ſtick to vndoe twenty poore men; and Merchants that make it no conſcience to eate out twenty other that haue their hundreds out at vſury, their cheſts crambed full of crownes, and their coffers full of golden gods, or gliſtering angels, that will goe by twentie poore, miſerable, hungrie, impotent, and diſtreſſed perſons, and yet not beſtow one penie on them: and though they doe moſt ſhamefully aske it; yet can they moſt ſhamefully deny it, and refuſe to performe it.

The people of this world can very eaſily find a ſtaffe to beate a dog, they are neuer without excuſes, but ready to find delaies, and very pregnant to deuiſe new ſhifts to keepe in their almes. Now will I ſhew you reaſons why we ſhould giue. God ſaith, *Who ſo giueth to the poore, lendeth vnto the Lord, and ſhall bee ſure to finde it againe*, and receiue for the ſame an hundreth-folde. Prou. 19. 17. And againe, *Bleſſed is he that conſidereth of the poore and needy, the Lord ſhal deliuer him in the day of trouble.* Hereby appeareth, that we ſhall receiue our almes againe, except wee doubt whether Gods word be true or no. For confirmation whereof, the Prophet *Dauid* ſaith, *The teſtimonies of God are true and righteous.* Pſal. 23. 9. And God ſpeaketh by the mouth of the Prophet *Eſay*, ſaying, *The word is gone out of my mouth, and it ſhall not returne.* The promiſe which God made to *Sara* was found true: his promiſe made to the children of *Iſrael*, was found true: his promiſe to *Ioſhua* in the ouerthrowing of his enemies, was found true; God promiſed *Dauid* his kingdome; to *Salomon* hee promiſed wiſdome; to *Pharoah* he threatned deſtruction by water; to *Saul* the loſſe of his kingdome; and to *Salomon* the deuiding of his kingdome: all which, and farre more proued true. Then let vs not doubt in Gods promiſes, but feare his judgements; for from time to time they haue beene found true and juſt. Let vs conſider that wee muſt die and leaue our goods, we know not to whom: then while wee are here, let vs diſtribute thereof vnto the poore, that we may receiue our reward in the kingdome of heauen,

heauen. God saith by S. *Luke*, *O foole this night will I fetch away thy soule, and then that which thou hast got, who shal possesse it?* Here is a question worth the noting, and meete for rich men to consider: especially such as hord vp wealth, and haue no regard to the reliefe of the poore. Do they thinke that the wealth which they haue gathered together, will come to good after their decease? No, it will melt and consume away like butter in the Sunne. The reason is, because they would not doe as God hath commanded them, in distributing part of that to the poore which was lent them by the Lord.

Apoc. 6, 10. The children of God in the sixt of the Apocalips crie out: *How long O Lord, thou that art holy and true; doest thou not judge and reuenge our blood vpon those that dwell on the earth?* Whereby appeareth that God exerciseth good men, and those whom hee loueth, in the troubles of this world, which wee account long; yet is their time but short, although their trouble makes it seeme long. But these I say ought to be content, and all those that doe trust in God must be content to releiue one another for a time, since after a short time, we shall doubtlesse find the fruits of our almes againe. Short is mans life while we are in this world; *Dauid* compareth it to a *vapour*, to a *bubble*, to *winde*, to *grasse*, to a *shadow*, to *smoake*, and euery fading thing that consumeth in a moment. *Esay* compareth it to the remouing of a Tabernacle; and *Iob* to an Eagles wing, or a Weauers shittle: so that our life is but short; and after a few daies though you thinke them many; whatsoeuer you mercifully bestow vpon the poore here on earth, you shall certainly finde the same againe both in heauen and on earth. *Salomon* in the 12. of the Prouerbs saith, *He that stoppeth his eare at the cry of the poore, shall crie himselfe and not be heard.* The bread of the poore is in the wayes of the rich: he that keepeth it from them, is a man of bloud. S. *Paul* saith, No man giueth but he that hath receiued. And an ancient Father of the Church, doth charge the rich with waste, for which they shall surely answere. Art thou not (saith he) a robber in keeping another mans substance, and to reckon it as thine owne? It is the bread of the hungrie which thou doest detaine; the coate due to the naked, thou lockest in thy house: the shooes that appertaine to the barefoote, lyes drying in thy house: and

Prou. 12.
Eccles, 24.
1. Cor. 3.
Eccles, 7.

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the gold which ſhould relieue the poore, lyes cankering in thy coffers. Which ſaying, as it teacheth the liberalitie due vnto the poore: ſo it blameth the careleſſe rich, that account all to be their owne; and will part with nothing, keeping to themſelues more than is ſufficient. But to ſuch Saint *Iames* ſaith, that at the latter day, the mite in the crummes, the moaths in the garments, and the ruſt in the golde, ſhall fret them like cankers. *Ambroſe* ſaith, It is no leſſe ſinne to take from him that rightly poſſeſſeth, than being able not to giue him that wanteth. Iam. 5. 2, 3.

The right rich man that duly deſerueth that name, is not knowne by his poſſeſſion, by his coſtly fare, and coſtly building, by his ſumptuous palace, by his plate, jewels, and ſubſtance, but by conſidering the poore and needy. Whereof *Auſten* ſaith thus: The rich are proued by the pouertie of others: ſo that ſtill the Scriptures and Fathers preſcribe not an indifferencie, but a neceſſitie; not pleaſure, but vpon duty, that the poore and needy ſhall be conſidered and relieued.

Where is the large liberalitie become, that in times paſt was rooted in our fore-fathers? They were content to be liberall, though they applied it to euill purpoſes. The ſucceſſors of thoſe which in times paſt gaue liberally to maintaine Abbots, Friers, Monkes, Nunnes, Maſſes, Dirges, Trentals, and all Idolatry; ſeeing the abuſes thereof, may now beſtow it to a better vſe: namely, to foſter and feed the poore members of Chriſt.

The world is as great as it hath beene, the people now are more rich than they haue beene, and more couetous than they haue been: yea, they haue more knowledge than euer they had: yet they want the deſire they haue had to become liberall, and ſeeme therein moſt wilfully ignorant.

The extortioner can ſpare nought vnto the poore, for ioyning houſe to houſe, and land to land, though he haue the poore mans curſe for it: the Prophet *Eſay* ſaith, the extortioner doth no good to the poore, but dayly ſeeketh to roote them forth of doores: the pride of apparell maketh vs forget the patched of the poore: our coſtly fare, their extreame hunger: and our ſoft lodging, their miſerable lying.

Oh how liberall were people in times paſt, to maintaine ſuperſtition! and now, how hard-hearted are they growne not to

keepe the poore from famishing? Will yee make a scorne of the poore and needy? the poore now perisheth by the rich men, and no man considereth it. This is not the right duty of faithfull Christians: this ought not to be the fruites of our profession; neither is this the mercy which we learne by the Word.

Therefore towards the relieſe of the poore, I say, Giue, and giue gladly: for the bread that is giuen with a stony heart, is called stony bread, though necessary to be taken by the poore, to slake hunger; yea, it is but sowre bread. Such a giuer in mine opinion, is next kinsman vnto Satan: for he gaue Christ stones in stead of bread: but this man giueth Christians stony bread. The Wise-man saith, Lay vp thy almes in the hands of the poore, and know that in the end, what thou keepest thou shall lose; but that thou giuest to the poore shall be as a purse about thy necke. For as this life waxeth old, and our dayes passe away, so shal this vaine pelfe passe away from vs; neither shall riches helpe in the day of vengeance, but the corruption abideth, which fretteth like a canker. Then what shall it profit to get all the world? and when the world forsaketh vs, that shall be most against vs, that best we loued while we were in the world. Let euery man therefore perswade himselfe, that his soule is better than those subtill riches: the possession wherof is variable and vncertaine, for they passe from vs much more swiftly than they came to vs. And albeit we haue the vse of them, euen till the last day, yet at length we must leaue them to others. Then ere you dye, lay them forth for the profit of your poore brethren: learne to forsake the couetous world, before it forsake you; and learne counsaile of our Luk.16.9. Sauiour Christ, who aduiseth you to *make friends of the Wicked Mammon*.

We see daily that euery one is good to the poore, (as we commonly say) but they will giue them naught but words: then I say, great boast and small roast makes vnsauorie mouthes: yet if words will doe any good, the poore shall not want them: for it doth cost nothing to say, alas good soule, God helpe thee, God comfort thee, I would I were able to helpe thee: and such commonly will say so, that haue store of wealth lying by them. Such still wish well vnto themselues, in wishing themselues able: but of such wishing, and for such wishers, I say

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as a beggar said to a Bishop, who made the like answere, that if such wishes were worth but one halfe-penny to the poore, I doubt they would not bee so liberall: I wish you (good brethren) leaue wishing and fall to some doing: you locke vp, and will not lose; you gather together, euen the diuell and all: and why? because you would faine haue the Cockatrice egge; you nurse vp a canker for your selues; yee keepe the packe that shall trouble your voyage vnto God, as Christ saith, *O how hard shall it be for a rich man to be saued? it shall be easier for a Cammell to go thorow a needles eye.* This he saith not, because no rich man shall be preserued, but because the mercilesse rich man shall be damned. Wee are admonished to liberality by sundry naturall examples: the clouds if they be full, doe yeeld foorth their raine; much raine is a burthen to clouds, and much riches are burthens to men. It is said of *Abraham* in the thirteenth of Genesis, that he was burthened with gold; yet *Abraham* was a good man, but it burthened his head to be busied with the cares of gold. Againe, to eate much, to drinke much, and rest much is a burthen to the soule, though it be pleasant to the body. And in the twelfth of *Luke* it appeareth, that abundance of riches maketh one to eate much, drinke much, and rest much: then were it not for the couetous mindes of those that haue much, they might impart to the poore one part of that which they daily spend in superfluitie. If this be not amended, I let you to vnderstand that the poore must cry, and their voice shall be heard, their distresse considered, and your vengeance shall be wrought: I tell you troth, euen in Iesus Christ, that the poore haue cried vnto the Lord, and he hath heard them. With speed therefore open your eares; if not to man, yet to Christ, who continually commandeth vs to giue and bestow vpon the poore and needie. *Giue, and it shall be giuen you,* saith hee by Saint *Luke*, and setteth before our eyes the example of the poore widowes mite, as also the example of a couetous rich man, who demanding how he might obtaine eternall life, was answered thus by him, *Goe sell all thou hast & giue to the poore:* not that it is necessary for euery man so to doe, or that a man cannot be saued without hee doe so: but thereby teaching him particularly to lothe the world, and generally seeke meanes for the daily cherishing

Mat. 19. 23.

Luke 6. 38.

Luke 28. 18.

and the refreshing of the poore. Doe not continually feed your equals, for that is offensiue: but when you may spare to spend and banquet your selues, then call the poore and impotent, and refresh your poore distressed neighbours and brethren. And when *Dines* hath dined, let *Lazarus* haue the crummes, and still remember the saying of Saint *Matthew*; *Blessed are the mercifull, for they shall obtaine mercy.*

Mat. 5. 7.

To conclude (beloued in the Lord) let mee intreate you rich men, to consider it is your dutie to remember the poore, and their continuall want: you that eate till you blow, and feed till your eyes swell with fatnesse; that taste first your course meates, and then fall to finer fare; that haue your seuerall drinkes for your stomacke, and your sorts of wine for your appetite, impart some of your superfluitie vnto the poorer, who being comforted by you, will doubtlesse pray for you, that God would blesse you and yours, and increase your store a thousand fold: which if they shall forget, yet the promises of God remaine inuiolable towards you for the same.

If the proud would leaue their superfluitie in apparell, their excesse in imbrodery, their vanity in cuts, gardes, and pounces, their excesse in spangling, their fantasticall feathers, & needlesse braueries, the greater part would suffice towards the releife of the poore, and yet haue sufficient to suffice nature.

Let the glutton seeke only to suffice nature, and leaue his dayly surfetting in belly-cheere; then might the poore be fed with that which he oftentimes either lothsomely vomits foorth, or worketh as an instrument to shorten his owne life.

Let the whore-monger leaue off his dalliance, and his inordinate expences for maintaining of his wickednesse, and it shall bee good for his body, and better for his soule; yea his purse shall bee the heauier, and hee thereby better able to releiue the poore.

Let euery Artificer and Trades-man liue orderly, auoiding superfluous expenses, not spending his money vainly at dice, tables, cardes, bowling, betting, and such like: but liue as becommeth ciuill Christians in the feare of God: they may haue sufficient for the maintenance of themselues and their family, and yet the poore may be by them sufficiently releiued.

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Let vs consider that we, who haue our beginning from God, ought generally to bend all our actions towards the pleasing of God; and doing as he commandeth vs, we please him: for if we helpe the poore, we helpe him, and doing all charitable actions to the poore, he accounteth it as done vnto himselfe.

Let vs generally learne, not to contemne or despise the poore, but according to our abilities helpe them, and consider of their extreames, and at any hand not to disdaine and vpbraide them with the titles of base rogues, or such like; but in all godly Christian meanes to cherish and comfort them with such charitable relieſe, as we may in reason affoord vnto them, yea, and to consider of their cases, as if it were our owne.

Let vs take example of good *Cornelius* the Captaine, of whom mention is made in the *Acts* of the Apostles, to whom the Angell of God appearing in a vision, said thus: *Cornelius, thy prayer and thine almes is come vp before God.* Loe here the reward, and also of whom thou shalt be rewarded. Act 10.

Let vs consider of their misery, that with hungry chaps, and lanke bellies, would willingly feed on that which you wastfully consume; the poore, I say, would find good comfort of that which commonly you fling to your dogges and on your dunghils: and let vs haue regard to their coldnesse, their nakednesse, their misery and grieuous necessitie: thinke of this and comfort them. And let vs be mindfull that pouerty and want compelleth many an honest person to take in hand the performance of much vile and slauish businesse: and that therefore they deserue to be succoured with mercy and pitie, rather then to be despised for their poore estate: O thinke, some hard-hearted persons where in their miserable estate, how gladly would they be refreshed, that now scarcely yeeld one peny to their relieſe!

Lastly, let vs call to minde the example of the widow of *Sarepta*, who though her prouision and store were but little, when the Prophet of the Lord came to her to aske her bread, answered, *I haue nothing but a little flower in a barrell, and a little oyle in a cruse:* which notwithstanding she willingly bestowed vpon him; for which a thing worthie memorie followed: for her barrell was againe filled with flowre, and her pot with oyle. This was the Lords doing for foltering the poore Prophet of the 2. King. 4.

Lord. Sure the plenty that commeth by the poore is much: for the field of the poore is fruitfull, it surrendreth againe the fruit to them that giue ought, yea if it bee but a cup of cold water, as
Mark. 10. saith our Sauiour Christ. To whom bee all honour, power and dominion, now and for euer. Amen.

FINIS.

AN ALARVM FROM HEAVEN; SVMMONING ALL MEN VNTO THE HEARING OF THE TRVTH.

Matth. 28. 19.

Goe teach all Nations, baptizing them in the name, &c.

1. Tim. 2. 4. THE Apostle *Paul* writing to *Timotheus*, telleth him, that *God would haue men come to the knowledge of the Truth, and bee saued.* In which words the Apostle giueth him to vnderstand, that there is none other way, either for Priest or people to come vnto God, but by that ordinary meanes, which is the hearing of the Word, the which the Apostle calleth his truth; because it is not onely true of it selfe, but also doth witnesse of his
Ioh. 17. 17. truth, who is truth it selfe. By the very same name doth our Sauiour Christ call Gods word, when making his prayer to his heauenly Father (for the elect) he saith, *Father, sanctifie them in thy Truth:* and immediatly addeth, *Thy Word is the truth.*

The next thing that the Apostle aduertiseth *Timothy* of, is, that this truth being rightly knowne, bringeth saluation to them that so know it: and this the Apostle confirmeth by an argu-
Rom. 1. 10. ment taken from his own faith, when he saith; *I am not ashamed of the Gospell of Christ, for it is the power of God, able to saue euery beleeuer.* And last of all, the Apostle hath set downe the generalitie of his truth, both in saying to *Timothy*, that God would haue all men to be acquainted with it: & to the Saints at Rome, that it is able to saue euery beleeuer. Hereof it commeth, that

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hee writing to the *Colossians*, exhorteth them not so much to the hearing of this Truth taught them, as to an inward intertainment of the same; when he saith, *Let the Word of Christ dwell in you plentifully in all wisedome, teaching and admonishing your owne selues.* *Teaching* themselues, because many of the *Colossians* seemed to bee ignorant of that which they should know; and *admonishing* themselues, because a number of them did know much, but practised little. So that such is the entertainment that Gods word ought to find amongst vs, as *Dauid* promised thereunto, when he said, *O Lord, teach me the way of thy statutes, and I shall keepe it euen vnto the end.* And we are taught to entertaine Gods word, by the example of *Iohn*, who receiuing the little booke at the hand of the Angell, was commaunded to eate that booke, partly to teach vs, that Gods word must abide within vs, and partly to signifie that our bodily bread serueth not our soules necessitie. *Esay* said, that hee had carefully carried Gods message: for *I was found* (saith hee) *of those that sought mee not, and haue beene made manifest to them that haue not asked for mee:* howbeit hee was not so carefull in speaking, but the people were as careleſſe in hearing: for the which cause hee vttereth this complaint: *Lord, who hath beleeued our report? or to whom is the arme of the Lord reuealed?* When *Ieremy* had faithfully deliuered the message of the Lord his God, in rebuking those Iewes which burned incense to the Idols of Ægypt: hee saith, that all the men that knew that their wiues had burned incense to strange Gods, and a great many women which stood by, gaue him this answere: *The word which thou speakest vnto vs in the name of the Lord, wee will not heare it of thee; but what we thinke good, that will we doe.* Such was the wickednes of the people so many yeares past, as appeareth in many places of Gods word: among the which, that of the Babylonians was not the least, which moued *Ieremie* to send *Seraiah* vnto them with the booke, and with a strait charge, and when he had read it vnto them, hee should bind a stone vnto it, and cast it into the riuer Euphrates, to teach the Babylonians and all men, that as the hard stone caused the good booke to sinke in the water, so the hardnes of our stony harts, is not only the depriuing of vs of many good blessings, but also a violent sinking of our soules in sin.

Coloſ. 3. 16.

Pſal. 119 33.

Apoc 10, 10. Math. 4.

Eſay, 65. 1.

Eſay, 53. 1.

Ierē. 44. 14, 15.

Ier. 51 63.

The iuſt conſideration whereof, moued the Apoſtle *Paul*, to expoſtulate the matter with euery hard-hearted ſinner in this
Rom. 2.4.5. ſort: *Doeſt thou not know that the bountifulneſſe of God leadeth thee to repentance? But thou after thine hard heart that cannot repent, doeſt heape vp to thy ſelfe wrath againſt the day of wrath, and of the declaration of the iuſt iudgement of God*: and yet to ſee what ſmall preparation there is vnto repentance. Euery godly
Ierem. 9.1. man wiſheth like zealous *Ieremy*: *Oh that mine head were a fountaine, and that mine eyes were riuers of teares, that I might weepe day and night for the ſlaine of my people.* So grieuous is the way of the vngodly vnto the childe of God, that hee cannot account it any better thing, than a race wherein they runne, ſtriuing who ſhall come firſt to the diuell, when they leade a life as voyd of repentance, as if ſinne were ſeene and allowed, and hell fire but an old wiues fable. What made *Ieremy* ſo wearie of his people, but that he ſaw them wearie of well doing? for ſighing and ſor-
Ierem. 9.2. rowing, thus he ſaith: *O that I had a cottage in the Wildernes of Wayfaring men, that I might leaue my people and goe from them: for they are all adulterers, and an aſſembly of rebels.*

So long as *Steuen* the Martyr talked to the Iewes of their pedigree, they hearkened vnto him diligently: but when he rebu-
Act. 7. &c. ked their ſinnes, ſaying, *that they were a ſtiffenecked people, and of a hard heart, reſiſting the holy Ghoſt*, in perſecuting the Prophets, and putting to death the Lord of life: then they ſtopt their eares, and gnaſhing their teeth, ranne vpon him and ſtoned him to death. So fareth it at this day amongſt men; that many are as well contented to heare pleaſant things, as the Iewes were to hearken to *Steuen*, repeating their parentage: But if a man ſhall hit all ſorts of ill manners, as well as ſpeake to all ſorts of men, they hold it as a principle, that hee forgetteth his text, who remembreth their ſinnes: notwithſtanding they know,
Eſay. 58. that it is the Miniſters duty *To tell the houſe of Iacob their ſinnes, and to let Iſrael heare of their tranſgreſſions*; and the peoples part, not onely to be content, but alſo deſirous to know their duties, and to ſhew their deſire in the forwardnes of their comming before him that ought to teach. Otherwiſe we might imagine that God ſpake but in ſport, when hee ſaid by his Prophet, *The*
Malac. 2.7. *Prieſts lips ſhall preſerue knowledge, and the people ſhall ſeeke it at*

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his mouth. For so thought the euill disposed people in *Ezechiels* time, who vsed to heare him preach with the like affections that many bring now adayes. Concerning whose fruitlesse hearing God informeth *Ezechiel*, by saying vnto him: *Sonne of man, the children of my people talke of thee by the walles, and in the doores of houses, and speake one to another, euery one to his brother, saying: Come I pray you, and heare what is the word that commeth from the Lord. They come vnto thee as the people vsed to come, and my people sit before thee, and heare thy word; but they will not doe them: for with their mouthes they make iests, and their hearts goeth after their couetousnesse, and loe thou art vnto them as a iesting song of one that hath a pleasant voice, and can sing well: for they heare thy words but they doe them not.* Ezech 33. 30. & 31. 32.

These people, and the people which were in the time of *Hosea* the Prophet, may meetely be matched with the men of our age, who were as readie to raile on the Priest, as he was prest to reproue their sinnes; For saith *Hosea*, *These people are as those that rebuke the Priest.* It is most true that the want of saluation proceedeth either of the lack of teaching, or of the want of faith to beleeue rightly that which is taught. The first of these is approoued by the wordes which the holy Ghost spake by the mouth of this Prophet last named, thus: *My people are destroyed with lacke of knowledge, &c.* The other by the testimony of our Sauiour Christ himselfe, who sending his Eleuen to preach and baptize, saith: *He that beleeueth, and is baptized, shall be saued, he that beleeueth not shall be damned.* Why went the rich man to hell; but either for one of these causes aforenamed, or for them both? (that is to say) because hee neuer frequented the word of God, whereby faith is begotten in the hearts of the hearers; or if hee heard the same word, yet it was heard so carelesly that it tooke no roote at all. And indeede, that answere which *Abraham* made to his request, seemeth to auerre the truth of that which I say: for when request was made by that hel-hound, that a messenger might goe from the dead to his fiue brethren, which were yet at his fathers house, &c. *Abraham* replied thus, *They haue Moses and the Prophets, let them heare them:* for as *Abraham* saith, if that which *Moses* hath set downe in Gods iustice, cannot batter our brazen faces, and hearts of Adamant, Hosea 4, 4. Hosea 4, 6. Mar. 16, 16.

nor the vnualuable; and most assured promises made by Christ to his elect, and recorded by his Prophets, cannot driue vs from sinne, and draw vs to himselfe, then there is no more hope of vs in hearing the word of God, than was of *Simon* & *Iudas*, though they heard the word and receiued the Sacraments: for our life is no other way reformed by a carelesse kind of hearing, than *Ieroboam* redressed the religion in Israel, when he set vp two golden calues, the one in Dan, and the other in Bethel, that the Israelites might worship them: or *Nabuchadnezzar* in his kingdome, when he destroyed Idols, that hee might be worshipped as God. It is a matter so true, that no man can so much as imagine, much lesse speake the contrary, without great offence, that God hath done so much for his Vine, as by any meanes might bee, insomuch that *Dauid* the King of Israel neuer had greater cause than the Prince and people of England haue, to say of the goodnes of God, *He hath not dealt so louingly with any nation* as with vs, in giuing to vs so long vse of his lawes; and yet, he that compareth the Pastors painfull preaching with the peoples little profiting, in most places of this land, shall finde iust occasion to thinke that the sonne of God hath pronounced that same curse vpon this English vine, which he vttered against that fruitlesse fig-tree mentioned by *Marke* in these words, *Neuer fruite grow on thee hence forth.* God grant that there bee not some men who measure the meate by the man; like those proud citizens which said, *Wee will not haue this man raigne ouer vs*: and loath the message beeause they like not the messenger; like those scornefull Iewes, that told *Ieremy* to his face, *the Word which thou speakest to vs in the name of the Lord, we will not heare it of thee; but whatsoeuer we thinke good, that will we doe*: but that they may *know those men which labour among them*, and haue the ouersight of them in the land, and not barely know them, but also *loue them for their good works sake*. Thus hauing finished the former circumstances as compendiously as I promised, I proceed to the next words; the which containe in them the second part of a Christian Ministers dutie, which is to minister the Sacraments rightly, whereof one is set downe in his due order, by the Institutor Christ himselfe, when he saith, *Baptizing them in the name of the Father, and the Sonne, and the holy Ghost.*

Acts 8.13. Acts 1.18.

1 King. 12.

Iudith. 3.8.

Esay 5.4.

Psal. 147.20.

Note.

Marke 11.14.

Luke 6.14.

Ierem. 44.14. 15.

1. The 5.12.

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Ghost. Now because the word *Baptisme*, hath diuers significations in the Scripture, I will heere set downe as many of them as my memorie can record. First, the word *Baptisme*, according to the true meaning of the Greeke text, *Baptisma*, doth not signifie onely a dipping, but such a dipping in the water as doth cleanse the party dipped: and for that the Primitiue Church did vse to put the party baptized quite vnder the water. Therefore *Paul* writing both to the Romanes and Colossians vseth these words: *We are buried then with him in baptisme vnto his death: that like as Christ was raised vp from the dead, by the glory of the Father; so we also should walke in newnes of life.* In the which words the Apostle sheweth what resemblance their baptisme hath with Christ his death and resurrection. Secondly, *Baptisme* is vsed for a bare washing, in which sense our Sauiour spake when he said to the Pharises; *You lay apart the commandements of God, and obserue the traditions of men, as the washing of pots and cups, and many such things yee doe.* And in the same sense we reade in the Epistle to the Hebrewes, when the author saith, that *the old Tabernacle consisted of many washings and ceremoniall rites, vntill the day of reformation came.* Thirdly, by *Baptisme* we may vnderstand *afflictions*, as our Sauiour Christ did in saying to *Iames* and *Iohn*, the sonnes of *Zebedew*; *Can you be baptized with that baptisme wherewith I must bee baptized?* And to his Disciples, *I must bee baptized with a baptisme: but how am I pained vntill it be ended?* Fourthly, *Baptisme* is a liberall distributiō of the graces of God, as appeareth in these words; *Iohn baptized with water, but you shall be baptized with the holy Ghost within these few daies.* Fiftly, the word *baptisme* is taken for doctrine onely, as in that place wherein the holy Ghost hauing occasion to speake of *Apollo*, a Iew of *Alexandria*, saith, that *he was mighty in the Scriptures, and did know but the baptisme of Iohn only.* And last of all, *Baptisme* is taken for a reuerent order of ministring that Sacrament in the Church, and the whole sanctification of the parties baptized, as in the words of this present part of Scripture, *baptizing thē, &c.*

Rom. 6. 4. Col. 2. 12.

Mark. 7. 8.

Hebr. 9. 10.

Marke 9. 38. Luke. 12, 50.

Act. 1. 5.

Act. 18 42. 45.

Sacraments vsed of God for Seales of his couenants.

But to speake of the Sacrament it selfe. It hath been vsuall with Almightie God from time to time to confirme his couenants with seales set to the same: for example, we see that there is a Rainbow in the clouds: the reason whereof is, that God hauing

uing in his iustice destroyed the olde world for sinne: (onely Noah and his family being exempted) the same God in his mercy made a couenant with Noah, that hee would neuer destroy it so againe: for confirmation thereof, he set the Rainbow in the clowdes as a seale to that couenant betwixt himselfe and Noah. So was Circumcision giuen to Abraham as a seale of confirmation in that promise, that in his seede all Nations of the earth should be blessed: so that as many as were circumcised, were within the compasse of that couenant, in stead whereof wee haue Baptisme; the which whosoeuer shall refuse, wee account him as cut off from Gods Church. Christ Iesus gaue inuisible grace) by visible laying his hands vpon children and other sicke people. So he gaue the gift of his holy spirit vnto his Disciples: when hauing breathed vpon them, he said, Receiue you the holy Ghost. The Sacraments were ordained in the Church of God for three vses: first, that we should acknowledge all those to be our fellow seruants, whom we see to haue put on the same liuerie with our selues: and in this sence said the Apostle Paul, All those that are baptized into Christ, haue put on Christ. Secondly, the Sacraments doe put a manifest difference betwixt the true Church and the false, as Peter hath taught vs in saying, Repent and be baptized euery one of you in the name of Iesus Christ; for to you is the promise made, and vnto your children, and all that are yet farre off, euen so many as God shall call: and our Sauiour saith, to such belongeth the kingdome of God, that is, to such as leade an innocent life. The third vse of the Sacraments, is to seale vp in the hearts of the Elect, all those promises which God hath made vnto them in Iesus Christ his sonne, and their Sauiour: in the which sence Paul spake; when he said, that Abraham receiued the signe of Circumcision, as a seale of that righteousnesse which he had by faith: and in the very same sence our Sauiour saith, He that beleeueth and is baptized, shall be saued. But it is to be considered, that the Institutor setteth downe the forme of administring the Sacraments, when he saith, Baptizing them in the name of the Father, of the Sonne, and of the holy Ghost. He commandeth to baptize in the name of the Father, and of the Sonne, because the holy Ghost proceedeth from the Father and the Sonne, and in the name of the holy Ghost: for, except a man be borne of

Gen,9.13,14.
Gen.27,10,11
Col.2.11.
Marke 10.
Iohn 20,22.
Three vses of Sacraments.
Gal,3,27.
Acts,2.39.
Mar.10.14.
Rom,4.81.
Mar,16,16.

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water and the spirit, hee cannot see the kingdome of God. When our Saiiour offered to wash *Peters* feete, he imagined it to be a needlesse worke, for *thou shalt neuer wash my feet*, said he: but when Christ answered, that *such as are not washed by him, haue no part with him*: that is, neither part of his spirit, nor of his kingdome: *Peter* bethinking himselfe better, would not haue *his feet onely, but also his hands and head washed*. Howbeit it is not necessary to wash any more than is vncleane: as *Peters* feet defiled with dirt and mire, so our soules spotted with sinne, must be cleansed by Christs his blood only. And after this manner it is necessary, that euery one of vs should bee washed: whereof the outward putting of water vpon the party baptized, is a liuely figure. *Iohn Baptist* was sanctified in his mothers wombe, as the Angell had fore shewed: But when our Saiiour Christ came to him to be baptized, *Iohn put him backe, and said: I haue need to bee baptized of thee, and comest thou to mee?* That kingly Prophet *Dauid*, was *a man after Gods owne heart*: yet he saith of himselfe, *I was borne in iniquitie, and in sinne hath my mother conceiued mee*. *Iob* was called by God himselfe *a iust and vpright man, fearing God, and eschewing euill*; whose peere was not found vpon the face of the earth: notwithstanding all this, he saith of himselfe: *Who can bring a cleane thing out of filthines?* The which question is all one, with *Pauls* affirmation, who saith, *Such as the roote is, such are the branches*: as if he had said, if *Adam*, the father of vs all was vndefiled, then are we his sonnes cleane also: but if he were once dead in sinne, being our roote, then how could we his impes haue life of our selues? All this was spoken of originall sinne; as for actuall sins, namely, those sinnes which wee continually commit, they are as palpable as the darknes of Egypt, the which as *Moses* saith, was so grosse, that it might bee felt: in so much that *Dauid* saith, when God looked downe from heauen vpon the children of men, that is, when hee considered mans conuersation; they were all so farre gone out of the way; that there was none that did good, in so much that the Prophet repeateth it with an Emphasis, and saith, *no not one*. And the man of God, *Moses* saith: When God beheld the boldnes of the olde world in sinning, it repented him that hee made man: that is, hee was sorry, that man whom he had made

Ioh. 3 5.
Ioh 13, &c.
Luk. 1 15.
Matth. 3. 13.
Psal. 51. 5.
Iob, 1. 8, &c.
Iob, 14. 4.
Rom. 11. 16.
Exod. 10. 21, 22.
Psal. 14. 13.
Gen. 6. 5, 6.

Gen. 19. 24. to liue well, should liue so ill. The continuall sinne of Sodome brought fire and brimstone from heauen to consume them in the same. Dauid feeling the burthen of his sinnes, began to sinke Psal. 38. 4. vnder them: for (saith he,) My sins are gone ouer my head, and Rom. 7. 7. are like a sore burthen, too heauy for me to beare. Paul hauing by the vertue of the law, learned his sins, (for he had not knowne sinne, except the law had said, thou shalt not sinne) fell to lamenting of them thus: *O wretched man that I am, who shall deliuer me from this body of death?* where it is to be noted, that he 1. Cor. 15. 35. calleth his body a body of death, in respect of sinne, which giueth power vnto death ouer our bodies. And to conclude, of such force is sinne in vs, that if the goodnes of God had not so preordained, that the vnbeleeuing husband is sanctified by the be- 1. Cor. 7. 14. leeuing wife, and the vnbeleeuing wife by the beleeuing husband, our children should be very vncleane.

Godly names for our children.

Againe, being washed or *Baptized in the name of the Father, Sonne, and holy Ghost*, we are aduertised, that we must giue godly, christian, and holy names vnto our Children, in token of their sacred profession; for holy is hee that hath called vs. And that we may be the more forward so to do; it will be worth our labour to consider of a few examples, tending to the same purpose, as of *Zachary*, the father of *John Baptist*, who being dumb Luk. 1. 62. 63. when that his son was borne, his friends made signes vnto him how he would haue him called, and asking for a paire of writing tables, wrote, saying; *His name is Iohn*: which word *Iohn*, is as much as to say, *Grace*: and thus was *Zachary* commaunded by Luk. 1. 13. the Angell to name him. The Scripture affordeth plentifull examples of those that haue giuen names to their children, according to such occasions as haue beene offered in the time of their trauell: as when *Rachal* went with her husband *Iacob* toward Bethel, to build an Altar vnto God; she trauelled in child birth, and in trauelling dyed: but before she departed, *shee called his* Gen. 35. 18. *name Benoni*: that is, *the son of her sorrow*: but his father *Iacob* called him *Benjamin*, that is, *the sonne of his right hand*. So *Leah* hauing borne to *Iacob* foure sons, she said, *now will I praise God, &c.* And that she might the better beare in minde her promise, shee Gen. 29. 35. named her last sonne, *Iudah*. When the man of *Benjamin* came from the Israelites with his clothes rent, and dust vpon his head

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in token of beauineſſe, and certified father *Eli*, that Gods Arke was taken by the Philiſtines, and that his two ſonnes were ſlaine: The old father *fell backward out of his ſeate, and broke his necke, and his daughter in law. Phinies* wife, being flighted with feare, *fell in trauell and dyed in childbed*; but before her death, ſhe called her ſonne *Ichabod*, that is, *the glory of God*, meaning thereby, that ſhe accounted the glory of God to be taken from *Iſrael*, when Gods Arke (which was a figure of his Church, wherin we glorifie his name) was taken away by the enemy. And ſecondly, to admoniſh all Parents ſo to nurture vp their Children, that they may ſeeke to maintaine the glory of God better then *Eli* did: for the wickedneſſe of whoſe children, as alſo for the fathers default in not correcting them, God had threatened before, that if hee once began with him, he would make an end with him: ſo that, as the Prophet ſaith, *Children* being *the fruit of the Wombe*, as they are come from God, are a good bleſſing, and *an heritage that commeth of the Lord*, becauſe hee it is, from whom euery good and perfect guift doth proceed: yet in reſpect of men, ſo may the matter bee handled, that they ſhall finde no ſuch croſſe or courſe as graceleſſe or vnruled children: ſuch as *Eſau*, and his two wiues, who were a griefe of mind, and a hart-breaking vnto *Iſaac* their father, and *Rebecca* their mother.

1. Sam. 4. 12.

1. Sam. 3. 11, 12, 13, &c.

Pſal. 127.

Gen. 26. 35.

It is true, that the very godlieſt men and women haue rather deſired ſonnes then daughters at the hands of God, but they did it for good and godly purpoſes: as when *Abraham* deſired a ſonne, to the end that *Eliezar the ſteward of his houſe, being a ſtranger*, namely, a man of Damaſcus, *ſhould not bee the heire of his goods*. So did *Anna* pray to God for a ſonne, when ſhee ſaid; *O Lord of hoſtes, if thou wilt looke on the trouble of thine handmaide, and remember mee, &c. and giue vnto thy handmaide a manchild: then will I giue him vnto the Lord all the dayes of his life, &c.* And as the very name of a ſon is in price and preferred at this day, ſo hath it been heretofore: as when *Phinies* wife being neere her death in trauell, the midwife with the reſt thinking to comfort her, ſaid: *Feare not for thou haſt borne a ſonne*; When the Angell ſaid to *Abraham*, This time twelue moneths, *Sara thy wife ſhall beare a ſonne: Sara* laughed, as partly doubting, and partly joying that ſo ſage a woman as ſhe ſhould conceiue

Gen. 15. 2.

1. Sam. 1. 11. &c.

1. Sam. 4. 21.

Gen. 18. 10, 12

ceiue a ſonne by ſo aged a man as *Abraham* was. The ſame
Luk.1.13,14. Angell that certified *Zacharie*, that *Elizabeth* his wife ſhould beare *Iohn* the Baptiſt, ſayd, not only that it ſhould bee a ſonne, but ſuch a ſonne, as ſhould bring joy vnto him and many moe.
Luk.1.26.30. And that Angell *Gabriel* that was ſent of God to *Mary*, the mother of our Sauiour, according to his humanitie, ſaith, that in ſtead of feare *ſhee had found fauour with God*: and his reaſon is this, *for thou ſhalt beare a Sonne, and ſhalt call his name Ieſus*: As if he had ſaid, It is a great bleſſing of God to beare a child, and a greater to beare a man-child: but to be ſo farre in Gods fauour as to beare ſuch a Sonne, as ſhall be the Sauiour of the world, it is the greateſt grace which hath beene heard of: in the which God make his Church joyfull; and for the which in ſpeciall, and for all the reſt of his bleſſings in generall, God make vs thankefull. *Amen.*

FINIS.

A MEMENTO FOR MAGISTRATES.

Pſal. 45. verſ. 7.

Thy Scepter of thy kingdome is a right Scepter, thou loueſt righteouſneſſe, and hateſt iniquitie. Therefore the Lord hath anoynted thee with the oyle of gladneſſe aboue thy fellowes.

THe Author of this 45. *Pſal.* ſpeaking of the gouernment of *Salomon*, auoucheth, that hee cannot rule rightly, that loueth not to judge juſtly, and that he vſurpeth authority, that dealeth partially: for wee muſt remember, that hee meaſureth *Salomons* worthineſſe to raigne, by his well ſwaying of the Scepter; the which *Salomon* could not haue handled ſo commendably as hee did, if he had not beene carried away with an earneſt deſire to deale indifferently amongſt men in cauſes of controuerſie: but moſt plainely appeareth his great deſire of godly gouernment,

ment, in that hearty prayer which hee vttered vnto Almighty God, when he saith, *Giue vnto thy seruant, O Lord, an vnderstanding and a wise heart, to judge thy people, that I may discerne betwixt good and euill.* In this prayer it is plaine, that although hee was a King, yet hee calleth himselfe the seruant of God, for *promotion commeth neither from the East, nor from the West, nor yet from the South, but from God, who plucketh downe one, and setteth vp another.* And *Salomon* hauing prayed for wisedome and vnderstanding, hee sheweth whereunto he would apply those good gifts of God, euen vnto the glory of him that gaue them, *To judge thy people, that I may discerne betwixt good and euill* (saith he) for *by him Kings raigne, and by him Princes decree justice.* When *Iethro* the father in law of *Moses*, came out of the land of Midian to see *Moses*, being at the mount of God, which was mount Sinai, and behold how the people flocked vnto *Moses* their Magistrate for judgement and justice, by due consideration thereof, *Iethro* found these three inconueniences: First, that *Moses* wearied himselfe with sitting in judgement from the morning vntill night. Secondly, that he was too tedious vnto the people which attended vpon him in all that time. And thirdly, that notwithstanding his carefulnesse in judgement, and their earnest expectation of justice, he was not able to dispatch so many matters as were brought before him, but with a light hearing, and a little regarding of many mens causes. Wherefore *Iethro* being a man very desirous that justice might proceed, that no mans matters should slightly bee slipt ouer, counselleth *Moses* to make more Magistrates in Israel; and to the end that this might bee performed the better, *Iethro* doth point at the disposition of those men which should beare rule; for (saith he) *Thou shalt chuse out amongst all the people, men of courage, dealing truly, fearing God, and hating couetousnesse, and them shalt thou make gouernours ouer the people.*

3. King. 3.

Psal. 75. 7. 8.

Prou. 8. 15.

Exod. 18.

Exod. 18. 21.

By this you may perceiue, how *Iethro* in counselling, and *Moses* in practising, did both aime at iustice and true judgement. For it is not a meane matter, or light labour, for men of yeeres to sit from morning to night in judgement: no, their yeeres, antiquity, and consequently their bodies imbecillity cannot easily indure it; besides, the care of common causes

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heard at home, and that which is the biggest burthen of all, the continuall good of the common-wealth, which they meditate carefully, when we sleepe securely, is not to be forgotten. But heerein are many Magistrates greatly to be blamed, in that they cause the people to attend vpon them from morning vntill night, with expences great and continuall, whilst they find no end of poore mens matters, because they wish no end of spending money.

Psal. 58. 1. *Are their minds set vpon righteousnesse*, which deale thus? No, no: they are the same that the Prophet spake of, when he said, Psal. 31. 12. *The vngodly seeke occasions against the righteous, and gnasheth vpon him with his teeth*: for the crafty Counceller taketh occasion to hinder his clients iust cause, that he might still feede vpon the poore mans purse. The Lawyer, who careth not to deale vnfaithfully, is like the Crystall glasse, which flatteringly sheweth vnto euery man a faire face, how euill fauoured soeuer he be. So can he perswade the simple swaine, that his cause will beare a strong action be it neuer so weake.

Deut. 12. Oh remember what God said vnto Israel, *You shall not doe what seemeth good in your owne eyes, but what I command you*. Then know, that you do not that which he hath commanded; because you deale not with mercy and truth: for if euer the time required, and occasion was offered to moue that que-

Psalm. 25. Psalm. 82. 2. Abac. 1. stion to Magistrates, which *Dauid* did in his dayes: namely, *How long will they proceed to giue vniust judgement, and to accept the person of the vngodly?* now it is the time and occasion present: for I doe not doubt but it is too true that the Prophet hath spoken,

Psal. 94. who saith, that *the vngodly are more set by than the righteous*: and this is the cause that wrong judgement doth proceed. How can iustice sit when there is no seat appointed for her? you may be sure *shee will not haue to doe with the stoole of wickednesse, where mischiefe standeth in stead of justice*. It was a worthie commendation that *Dauid* vttered in the praise of Ierusalem, when hee

Psal. 122. said, *There is the seate for judgement*; the which appointing of that seate for judgement, was an argument that they loued iustice: and first the place wherin it was set, assureth vs hereof for it was set in the gate, where through men might haue passage too and from the judgement seate. Secondly, the manner of

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framing the seate in the gate: namely, that the Iudges of force must sit with their faces towards the rising of the Sunne, in token that their judgement should bee as pure from corruption, as the Sunne were cleere in his chiefest brightnesse. Oh happie house of *Dauid*, whose seate was set so conueniently, whose causes was heard so carefully, and matters judged so iustly! The Israelites thought themselues well apaid, when they had the gouernment of *Debora*, that vertuous woman, for all was laid abed, vntill she came vp *a mother in Israel*: and as she was a good gouernesse in her time, so shee loued those that were like vnto her selfe: for (saith she) *my heart is set vpon the gouernours of Israel.* *Dauid* was a good King while hee liued, as it did appeare by the testimony of God himselfe who said of him, *I haue found Dauid my seruant with my holy oyle haue I annointed him.* Secondly, by his appealing to God for judgement in this case, when he saith, *Be thou my Iudge, O Lord, for I haue walked innocently, &c.* And last of all, by that good counsell which hee gaue vpon his death-bed vnto *Salomon* his sonne who was to succeed him in that kingdome: *For* (saith he) *thou shalt prosper and come to great honour, if thou keepest the commandements which God commanded Moses.*

Iudg. 5. 8.

Psalm. 89. 20.

Psal. 16. 1.

3. Kin. 2, 3.

When *Philip* the King of Macedonia, did cast off the earnest suite of a poore widow, with this slender answere; *Goe thy way for I haue no leisure to heare thee now.* She replied thus: *And why hast thou leisure to bee a King?* As if she should haue said, God hath giuen the time to raigne, and power to gouerne, that thou mightest applie them both vnto that end wherefore they are giuen thee: for *mercy and truth preserueth a King, and with louing kindenesse his seate is vpholden.* When *Salomon* prayed to God for *an vnderstanding heart*, that he might doe iustice among Gods people: it is said, that his prayer pleased God passing well, *because Salomon asked Wisedome rather than Wealth*, and knowledge rather than honour: for thereby hee gaue euidence that his heart was set vpon righteousnesse: for out of the abundance of the heart the mouth speaketh. It is a most excellent prayer which the Prophet maketh, when he saith, *Giue thy iudgment vnto the King, O Lord, and thy righteousnesse vnto the kings sonne, &c. then shall he iudge the people according vnto right, and*

Prou. 20.

3. King 3.

Psal 72. 1.

defend the poore: wherin the Prophet prayed for himselfe, while he gouerned the kingdome of Israell, and for his successors in the same, hauing relation vnto that promise spoken of in the
Psal. 132.9. hundred thirtie and two Psalme, *The Lord hath made a faithfull oath vnto Dauid, and hee will not shrinke from it, saying: Of the fruite of thy bodie shall I set vpon thy seate: if thy children keepe my testimonies, which I shall learne them.* And the Prophet proceedeth to say, *then shall he judge the people according vnto right, and defend the poore.* By this word (*then*) he insinuateth that when God giueth grace to the Magistrate, then hee cannot chuse but doe right, and defend those which doe sustaine wrong. But when the Prophet saith, *And defend the poore*, some man would thinke that hee had said enough before, and therefore might haue cut off this speech. But it is to be remembred, that a sicke man needeth not the Physitian, or the wayfaring man his weapon at one time onely: but as often as the patient is sicke, so often he must haue the Physitians counsell, and as often as the traueller is assaulted, so often he vseth his weapon: In like sort the poore man oppressed often, doth as often need the defence
Note. of the Magistrate: and therefore hath the Magistrate the sword alwaies carried before him, and this sword is alwaies carried before rather than behinde the Magistrate, that he might rather remember justice, than cast the care thereof behind his backe. The last, but not the least thing to be marked of the Magistrate is, that Iustice is set forth with a paire of ballances in the one hand, which admonisheth him to weigh those matters iustly which are brought before him: and within the other hand a
Psalm. 94.15. two edged sword, to the intent that *justice might returne to judgement*, that is, that things iustly iudged, might be rightly rewarded on both sides: whereof King *Salomon* hath giuen a good
1. King. 3. president. First, in finding out the true mother of the smothered child, which is a point of judgement. Secondly, in restoring the liuing childe to his owne mother, which was a point of justice. And these parts of a Christian Magistrates dutie are so necessarie linked together, that so often as one of them is wanting, the law receiueth a maime at the hand of the Magi-
Ioh. 19. strate. As when *Pilate* judged Christ guiltlesse, but yet put him
Acts 24. to death: and when *Pauls* cause was heard and approued, yet

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he was left in prison: therefore it is good counsaile, and worthie to bee harkened vnto, which *Dauid* gaue vnto all Kings and Magistrates, that they be *learned and wise*: for if the Magistrate be not wise, words may carrie the matter away. As when *Daniel*, when he was accused of despising the decree of *Nabuchadnezzar* the King of Babylon: *Jeremy* to bee an enemie to the Common-wealth of Israel: *Elias* to bee a troubler of the state: *Paul* to bee a factious and seditious fellow; *Nabaoth* to haue blasphemed God and King *Ahab*: and as at the importunate crie of the Iewes, Christ was put to death, and *Barabas* the murtherer set at libertie. The speciall wisedome of God, matched *Moses* the *Magistrate*, with *Aaron* the *Minister*, thereby giuing vs to vnderstand, that when the *Word* and the *Sword*, goe together, there can be none other but good gouernment. As for example, so long as the good Priest *Jehoiada*, and the godly King *Ioas* liued together, God was worshipped, and his people guided according vnto his word: for the man of God counselled vertuously, and the King practised carefully: whereunto that saying of *Solon* doth very well agree, who being asked when the Common wealth did best flourish: he answered, *When the people obey the Magistrate, and the Magistrate obeyeth the law*: for lawes are better vnmade than vnkept. No doubt there want not such, as will say with those head strong people in *Dauids* daies: *Let vs breake their bands in sunder, and cast away their cords from vs.* And our lawes haue been a long time like to Spiders webs, so that the great buzzing Bees breake through, and the little feeble flies hang fast in them.

Pſal. 2, 10. Ierem. 18. 3. King 18. Act. 24. 3. King 21. Luk. 23. Exod. 4. 4. King 12. Pſal. 2. 3.

But admit that you replie and say, they are made stronger than in the dayes of our forefathers: yet are they like vnto walled cities in the time of warre, at the which time, be your walles neuer so strong, they are beaten downe, if they want men and munition: so if your lawes wisely made, doe want Patrons to defend them, they will soone be little worth: therefore it was not the worst warning that *Jethro* gaue to *Moses*, that he should make such Magistrates as were men of courage. It is good therfore, not onely for those men that haue the election of Magistrates, to make such choice of officers as *Iethro* enioyneth *Moses*: and as God himselfe commanded Israel, when he said,

Exod. 18.

Psal. 81.6. *You shall make him king, whom the Lord your God shall chuse:* but also very meete for those Magistrates being so elected, to haue a care, that as they are in place aboue other men; so in good life they goe before the people. For this was it that the Israelites desire God to grant vnto *Ioshua*, being newly made their gouernour: namely, a faithfull heart to go in and out before them:

Iosua. 1. *For (said they) euen as we obeyed Moses in all things, so will we obey thee: only the Lord thy God be with thee, as he was with Moses.* And it was a necessary prayer: for how foule a fault were it, that the man which is appointed to punish adulterie, should bee more worthy of correction for the same kinde of sinne, than the partie punished: like vnto the whore-hunting Iudges of Samaria,

Ierem. 5. mentioned by the Prophet *Jeremy* chapt. 5? or that he which is appointed to judge according to law, should doe any thing

Act. 23. 2. contrary to the law: as angry *Ananias* commanded that *Paul* should be *smitten contrary to law?* In this point doth the Lord schoole the king of Iuda by his Prophet *Ieremy*, who saith,

Ier. 22. 34. *Heare the word of the Lord thou king of Iuda, that sittest in the kingly seate of Dauid: thou and thy seruants, and thy people that goe in and out at this gate, thus the Lord commandeth: keep equity and righteousnes, deliuer the oppressed from the power of the violent, doe not griene nor oppresse the stranger, the fatherlesse, nor the widowe, and shed no innocent blood in this place: and if you keepe these things faithfully, then shall there come in at this doore of this house, Kings to sit vpon Dauids seate &c. But if you wil not be obedient vnto these commandements I sweare by my owne (e life saith the Lord) this house shall be waste.* For example, the same Prophet speaking there of the wicked gouernment of *Shallu*, the sonne of King *Iosias*, that gouerned Iuda, saith: *Did not thy Father eate and drinke, and prosper well, so long as he dealt with righteousnesse? from whence came this, but because he had me before his eyes, saith the Lord?* Now when *Ieremy* saith, that *Iosias* had God before his eyes; his meaning is all one with *Dauids* intent, when hee saith, *God standeth in the Parliament of Princes, hee is a Iudge among Gods*; to giue all Magistrates a *Memento*, that God is present in all their assemblies, and judgeth them that judge vnder him, whereof they had need to be put in mind: for oftentimes *Micheas* proueth to true a Prophet in saying, that the great man

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will speake what his heart desireth, and the hearers must allow it well: of the which sort of men, the very best is but as a thistle, which a man can hardly touch vnpricked, and the most iust like a bramble, whereunto the silly sheep thinking to be shrowded from sharpe showers, is often forced to leaue his fleece behinde: whose vnworthie comming to their places, *Ioatham* hath well described in the person of *Abimilech*, when he said, *The trees of the Wood went to annoint a King ouer them, and said vnto the Oliue tree; raigne thou ouer vs: but the Oliue tree answered; shall I leaue my fatnesse, which both God and men praise in me, and goe to be promoted ouer the trees? Then they came to the Fig-tree and said, Come thou and raigne ouer vs: the figge-tree answered; shall I leaue my sweetnes and good fruite, and goe to bee promoted ouer the trees? They said vnto the Vine; raigne thou ouer vs: but the Vine answered; Should I leaue my Wine wherewith I cheere God and men, to be promoted ouer the trees? Then they said vnto the Bramble, Wilt thou raigne ouer vs? Then said the bramble, if it bee true indeede that you will submit your selues to my authoritie, and put your trust vnder my shadow; or els fire proceede from the bramble and consume you.* By this parable wee are taught generally, that euery man is to be content with that estate wherein God hath placed him, and that for the most part the very best worthie, doe refuse proffered promotion, and on their part well deserued: whereas on the contrarie, the most vnfitly furnished with justice and true judgement, and the least deseruing in a Common-wealth, of all other most ambitious. Such an one was *Absolom*, who stole away the hearts of Israel with this flattering speech; *Oh that I were made Iudge in the land, that euery man which hath any plea or matter in law might come to me, that I might doe him justice!* But this is the iust reward of such as before conuenient time, and apt occasion to bee offered, doe ambitiously seeke the seate of judgement; euen vntimely and vnnaturall death: for *Absolom* was hanged by the haire of his head, and a woman with a peece of milstone dashed out *Abimelechs* braines. Though *Absolom* be absent, and *Abimelech* brained long since, yet it is to be suspected that many men get preferment by their practises; comming in such sheepe skinnes as are faire words and flattering speeches: but

Note. Iudg.9.8. Note. 1.Sam.15. 1.Sam.18. Iudg.9.

God graunt that they proue not like vnto those Iudges whom
Chap.3.2.3. *Zephoniah* feared not to liken vnto *lions & wolues*: who finding their prey in the euening, chop vp all, not leauing so much as the bones vntill the morning. *Salomon* saith well, that many
Prou.20.6. would be accounted good doers, but *where shall we finde a faithfull man?* Some men haue said well with *Absolom*, before they
Note. came to preferment: but they can now bee contented to see many men to sue seuen yeeres for their right, and yet suffer them to sustaine wrong, because necessitie hath no law forsooth. Goe to, go to, some body will answere for that one day. A man would thinke, that necessity should haue the most law, because shee hath least money and fewest friends. *Are your*
Psal.58.1. *mindes set vpon righteousnesse, O yee congregation, and do you judge the thing that is right, O yee sonnes of men?* saith the Prophet, in all his troubles, desiring God to stand on his side against his oppressors, who thought it as conuenient to craue of God the consideration of his cause, as to aske his aide against his aduer-
Psal.5.1. saries, and therefore prayeth thus; *Ponder my words, O Lord, consider my meditation, &c.* So Magistrates haue not onely authoritie to make and establish good lawes, but also to determine betwixt men according to the same, vnto whose censure the subiect must submit himselfe, as the Apostle proued to the
Rom.13.1. Romanes, when he saith: *Let euery soule submit it selfe vnto the authoritie of the higher powers, for all power is of God: wherefore whosoeuer resisteth that power, resisteth the ordinance of God, and purchaseth vnto himselfe damnation. For Magistrates are not to be feared of them that doe well, but of them that doe euill. Wilt thou not feare? doe well then, so shalt thou haue praise, for he is the minister of God for thy wealth: but if thou dost euill, then feare, for hee beareth not the sword for nought, but is the minister of God to take vengeance vpon them that doe euill.* Where it is to be remembred,
Note. that the ciuill Magistrate, who beareth the sword, is called the minister of God, as well as the spirituall Magistrate that preacheth the word: and that no doubt, to the intent he might take care as well to maintaine true religion, as to minister deserued discipline. For it standeth with all diuine and humane reason, that all masters and fathers ought to haue a more than ordinarie care to instruct and helpe forward their families in Chri-

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stian religion, so much as in them lyeth: much more ought the Magistrate to meditate by all meanes possible to performe his dutie therein, who is a father ouer all families. I cannot set this forth in any plainer speech, than *Dauid* hath done in this short saying: *Kisse the sonne, least he be angrie, and so you perish in the right way.* By which speech the Prophet teacheth, that God cannot be honoured by any other meanes than by that which Christ his sonne hath taught; who saith himselfe in the fifth of *Iohn, He that honoureth the sonne, honoureth the father; he that dishonoureth the sonne, dishonoureth the father:* so that he meaneth in this place; that if you worship not the sonne as he hath commanded, then you dishonour him; if you dishonour him, then you anger him; if you anger him, he casteth you off; if hee casteth you off, then you are from the right way; and if you are from the right way, then you perish. For the auoiding whereof, all godly Magistrates haue had a speciall care to meditate in the law of the Lord: such were *Moses, Iosua, Dauid, Salomon, Asa, Iosaphat, Ezechias, &c.* Of whose good example, God grant all godly Magistrates to make good vse. Amen.

Psal. 2. 12.

Ioh. 5. 23.

FINIS.

IACOBS LADDER, OR THE WAY TO HEAVEN.

1. Cor. 9. 24.

So runne that yee may obtaine.

BEcause I haue but one houre to teach you all that you must learn of me, I haue chosen a text which is like *Iacobs* Ladder, that shewes you the way to heauen. This is all that you would know, and it may please God to open your eyes, that you may know it before ye depart. Heare to practise, hinder not the spirit, but let it worke without resistance: record when you are gone, and you shall see the great power of God, what he is able to doe for you by one sentence of this booke, if yee digest it well, *So runne*

Three things in this text.

that yee may obtaine. Then we muſt ſee firſt how we ſhould run. Secondly, what we ſhall obtaine. Thirdly, what will hinder vs: that is, we muſt ſee the way, the lets, and the end. Foure things marke in the way: Firſt, begin betime: ſecondly, make haſte: thirdly, keep the way: fourthly, continue to the end, & thou ſhalt obtain heauen, whither Chriſt by theſe ſteps is gone before thee. When I haue ſet you in the way, I will point at all the lets, ſtops, rubs, and blockes which are before you, behind you, beſide you, the temptations of proſperitie, the temptations of aduerſity, the temptations of hereſie, which ſtand in the ſtreets, like the fiery ſword to ſtop the way to Paradiſe. Then I will leade you to the mount, as God did *Moſes*, & ſhew you a farre off the bleſſed land the conntrey aboue, that you may ſee where Heauen is, what is the way to it, and what glory & happineſſe is there. When I haue ſhewed you the way, the lets, and the end, I will commit you to the race, and end as I began: *So runne that yee may obtaine.*

So often as I read or conſidered theſe words which you heare, they ſeeme (me thinke) to put vs in mind that we are out of the way, and that there is another way (if we ſeeke it) neerer yet to the kingdome of Heauen, than that which we take: therefore the holy Apoſtle doth warne euery man to ponder his ſteps, that (running) we may obtaine that which we runne for, which is the worthieſt price that euer was giuen, and neuer was giuen but to him which kept this way that I will ſhew you. The Apoſtle ſayth, that you muſt *runne*. It is not an eaſie, nor a ſhort journey, which a drone, a dreamer, a ſnayle, or any careleſſe man may performe, and take his eaſe, ſet foorth when he will, ſtay at his pleaſure, goe againe at his leiſure: but he muſt alwaies runne, from the firſt day he ſetteth foorth, till hee come to his journies end: for the glorious heauen is farre from the darke earth, and much adoe to aſpire the top of Mount Sion, but much more adoe to aſpire the top of Mount of Heauen. The violent take it from the ſlothfull, and the wicked runne to hell; much more paines which they take to doe euill, than the righteous need to take for heauen. The Apoſtle putteth the word *ſo*, before *run*, to teach vs to look to our way before we run too farre: *So run*, &c. as if he ſhould ſay, moe runne than come home, as moe ſhoot than hit the marke. The heathen Philoſophers, *Plato*, *Socrates*, *Ariſtides*, *Phocion*,

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Phocion, Pericles, Solon, in their way did runne faster than we: Constancie, Temporance, Patience, Iustice, humility, simplicity, integritie, contempt of death, contempt of the world, seeme to be buried with them, and hid in the graue, before this Iron age was borne: yet because they ranne without Christ, they did not obtaine, but lost their labour, like a man which makes haste out of his way, takes more paines then if hee kept the way, and yet neuer comes whither hee would. The blinde generation which know not God, in their way runne faster then we: Aske the Merchants which haue seene their life and our liues, or looke in histories, and they will tell you, that our religion is not like their superstition; our knowledge not like their ignorance; our faith not like their feare; our worship not like their seruice; our Christianitie not like their Idolatrie: yet because they runne to the creature, for the Creator, and follow vncertaine dreames, before the word, which came from heauen; they run in vaine: for their religion, deuotion, and seruice, is to them that cannot requite it. Many of our aduersaries, Papists, Anabaptists, Donatists, and the grossest heretikes, in their way run faster then we. They watch, they pray, they fast, and distribute more than wee; yet because they runne to traditions, to Angels, to Saints, to Crosses, to Images, to Reliques, in stead of Christ, and challenge merit of all that they doe, and would be canonized beside, that all posteritie might honour them as they doe Saints: therefore as the Pharisies had their reward when men praised them, so haue they when one doth worship another. If many runne and doe not obtaine, how easie is it to run in vaine? and how happy is hee which obtaineth that, that all men wish, when so many misse it for nothing but for this, because they runne out of the way? You haue heard, read, and done much, & more would doe, to obtaine eternall life with the Angels in heauen: for this yee pray, and fast, and watch, and obey the lawes of God, and come together euery Sabbath to heare, to pray, to praise and serue him which giueth. How many prayers, how many fasts, how many watches, how many workes, how many houres in reading the word, in hearing the word, in receiuing the Sacraments, in examining your heart, in chastising your flesh, were spent and lost, if you should runne in vaine? as *Esau* hunted for a blessing

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and went without it. Therefore the holy Ghoſt doth ſay nothing, but it is like a marke in our way to ſhew vs when wee are in, and when we are out: for God would not haue vs loſe our labour like *Laban*, which could find in his heart after *Iacob* had ſerued him twentie yeeres to ſend him away emptie: but hee would haue you to *ſeeke and find*, to *aske and receiue*, to *runne and obtaine*: therefore hee ſaith, *ſo runne that yee may obtaine*. As there is a heauen, ſo there is a way to heauen: one way *Adam* came from Paradiſe, and by another way hee muſt returne to Paradiſe: the paſſage is not ſo ſtopt, but there is a way, though *a ſtrait way*; and a doore, though it be a *narrow doore*, and therefore *few doe find it*; Only they which are like *Iacob* doe ſee a ladder before them, as *Iacob* did; hee had many dreames before and did not ſee it, at laſt he dreamed, and *behold a ladder which reacheth from earth to heauen, and all the Angels deſcended and aſcended by it*, to ſhew that no man aſcendeth to heauen, but by that Ladder: this Ladder is Chriſt, which ſaith, *I am the way*; and therefore hee biddeth vs to *follow him*. If wee muſt follow Chriſt his ſteps, let vs ſee how hee went to heauen; hee begun betime, for at twelue yeeres of age he ſaid, *I muſt goe about my fathers buſines*: he made ſpeed, for
Ioh.21.25. *Iohn* ſaith, That *he ſpake and did moe good things* in three and thirty yeeres *than could be written*: he kept the right way, for when hee ſaid, *Who can accuſe me of ſinne?* none would accuſe him of any, though they watched him for that purpoſe: He continued well, for he dyed like a Lambe, and prayed to his father, and forgaue his enemies. Therefore we will call the ſteps of
Begin betime: the firſt ſtep. this Ladder, *Maturè, properè, rectè, conſtanter*, that is, *begin betime, make haſt, keepe the way*, and *hold to the end*, and thou ſhalt goe after thy maſter. Touching the firſt, begin betime (God requiring) the firſt borne for his offering and the firſt fruits for his ſeruice, requiring the firſt labours of his ſeruants, and (as I may ſay) the maidenhead of euery man, becauſe the beſt ſeaſon to ſeeke God, is to ſeeke him early, and therefore Wiſedome ſaith, *They which ſeeke me early ſhall find*: but to them which deferre, ſhe ſaith, *Yee ſhall ſeeke me but yee ſhall not find me*. We haue long purpoſed to ſerue God, and euery man thinketh that hee ſhould be ſerued, but wee cannot accord of the time when to begin.

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One ſaith, when I am rich: another ſaith, when I am free: another ſaith, when I am ſetled: another ſaith, when I am old: then I ſhall be fit to faſt and pray. Thus becauſe we are giuen to ſet the beſt laſt, that we may haue a longer time for our ſins and pleaſure, like the Iewes in the firſt of *Agge*, which ſaid alway, *The time was not yet come, when they ſhould build the Temple.* Therefore the holy Ghoſt cryeth ſo often, *This is the acceptable time, this is the day of ſaluation, to day heare his voice*, like *Rebeccah* which taught her ſonne the neareſt way to get the bleſſings. So ſoone as man was created, a law was giuen him to ſhew that hee ſhould liue vnder obedience from the day that hee is borne: ſo ſoone as hee is borne, hee is baptized in the name of God, to ſhew that when we cannot runne to Chriſt, wee ſhould creepe vnto him, and ſerue him as we can in youth and age: ſo ſoone as he beginneth to pray he ſaith, *thy name be hallowed, thy kingdome come, thy will be done*, before he aske his dayly bread, to ſhew that we ſhould ſeeke the will of God before the foode that we liue by, much more before the ſins and pleaſures which we periſh by. So ſoone as the Lord diſtributed the talents, he inioyned his ſeruants to vſe them: who is ſo young that hath not receiued ſome talent or other? Therefore youth cannot excuſe him, becauſe the talent requires to be vſed of euery one that hath it. So ſoone as God created the man and the woman, hee commanded them to *increaſe and multiplie*: ſhall we increaſe and multiplie in the fleſh, before we increaſe and multiplie in the ſpirit? The firſt thing that God did, after he created heauen and earth, *hee did ſeperate light from darknes*, ſhewing vs how we ſhould ſeperate our good from euill, before our good become euill. The firſt leſſon that *Iohn* taught, was *Repent, for the kingdome of heauen is at hand.* The firſt leſſon that the Diſciples taught, was, *Repent* too, *for the kingdome of heauen is at hand.* And the firſt leſſon that Chriſt taught, was, *Repent, for the kingdome of heauen is at hand.* To teach vs what wee ſhall doe firſt, *Repent*, was the firſt leſſon to young and old. Therefore *Dauid* prayed, *Teach me, O Lord, to number my dayes*, not my yeeres, nor my moneths, nor my weeks, but my *dayes*; ſhewing that wee ſhall anſwer for dayes, as well as for yeares, for to day as well as to morrow, and for our youth, as ſtraightly as for our age,

Math. 25. 15.
Luk. 19. 13.
Gen. 1.
Gen. 1. 14.
Math. 3. 2.
Math. 10.
Matth. 4. 12.
Pſal 90 12.

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2.King.2.23. euen as the little children were deuoured with Beares, for mocking the Prophet: which made *Dauid* to crie, *Remember not*
Psal.25.7. *the sinnes of my youth*: which he would not haue spoken if God
Deut.6.7. did not marke the sinnes of youth, as well as of age. Therefore the Fathers were charged to teach their children the same lawe which they had themselues. Therefore Christ rebuked the Dis-
Mat.19.14. ciples which forbad the little children to be brought vnto him. For, should children honour their Father, and not honour God? It was a sweet comfort when the children went before Christ to the Temple, and sang their *Hosanna*, to make their fathers ashamed which did not know the Messias when hee came, when their little children knew him. It is written, when Christ
Mark 10.21. heard a young man answere that *hee had kept the Commandements from his youth, Christ began to loue him*: which shewes how Christ loues these timely beginnings, when we make him our nurse, and draw our first milke from his breasts. There is not one confession for olde men, and another for young men. In the Creede the olde man saith not, I did beleeue in God, and the young man saith not, I will beleeue in God; but both say,
Exod.3. I doe beleeue in God: for he which is called *I am*, loueth I am, and careth not for I was, nor I will bee. When Christ asketh
Ioh.21.15. *Peter, Louest thou me?* he looketh that he should answere him,
Act.24.25. *Yea Lord I loue thee*, and not driue off as *Felix* did *Paul, I will heare thee*, I will loue thee when I haue a conuenient time: nay, when thou hast not conuenient time, for if this bee the conuenient time, after this, the time conuenient is past. Manna was gathered in the morning, because when the Sunne rose, it did melt away: So vertue must bee gathered betime, for if we stay till busines and pleasures come vpon vs, they will melt it faster than wee can gather it: therefore in the fourth of the Prouerbs, Wisedome is called *the beginning*, to teach vs to seeke wisedome in the beginning, as a man taketh the best first. If *Eliah* would bee serued before the widow, when shee had not enough to serue her selfe, will God be serued after thee? nay, after the flesh, and after the diuell? What canst thou owe him to morrow, which thou art not indebted to day? Yea, doth not God require Morning sacrifice as well as Euening sacrifice? It is an old saying, *Repentance is neuer too late*: but it is a true saying

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ing, *repentance is neuer too soone*: for so soone as wee sinne, wee had need to aske forgiuenes: Beside, repentance is a guift, and therefore it must bee taken when it is offered; for if *Iudas* could haue repented when hee listed, hee would neuer haue hanged himselfe. The time past is gone, and thou canst not call that to repent in: the time to come is vncertaine, and thou canst not assure that to repent in: the present time is onely thine, and thou maist repent in that, but anon that will be gone too. Therefore when Christ wept ouer Ierusalem, he said, *O if thou hadst knowne in this thy day*: calling none *their day*, but *this day*: If none can bee called thy day, but this day, then this is thy day of repentance, or else thou hast none at all. Therefore one resembleth the mercy of God to the poole in Iurie, where the sick and leprous lay; for at one time of the day *an Angell came and stirred the Water, and then he which stept in first was healed of his disease*; hee which stept in first was healed, none but hee which stept in first: so hee which taketh time is sure, but he which foreslowеth times oftner faileth than speedeth: for when golden opportunitie is past, no time will fit for it. Yet, as when Christ went about to cast out diuels, they said that *hee tormented them before the time*: so whensoeuer thou goest about to dismisse thy sinnes and pleasures, though thou stay till thou beest sicke and olde, and ready to dye, yet they will say still that thou dismissest them before the time: but then is the time when the diuell saith, the time is not yet, for the diuell is a lyer, and knoweth, that what licour our vessels bee seasoned with at the first, they will taste of the same euer after. Therefore linger not with *Lot*, for if the Angell had not snatched him away, he had perished with Sodome for his delay. They were not wise Virgins, but foolish Virgins, which sought for oyle before the Bridegroome came: *Samuel* began to serue God in his minoritie, *Timothie* read the Scriptures in his childhood, *Iohn* grew in spirit as hee ripened in yeeres: so whether thou bee olde or young, thy repentance cannot bee too soone, because thy sinne is gone before. If thou lackest a spurre to make thee runne, see how euery day runneth away with thy life; youth commeth vpon childehood, age commeth vpon youth, death commeth vpon age with such a swift saile, that if our minutes were spent

Iohn 5.2.

Matt. 8.29.

1. Sam. 2.

2. Tim 3.15.

ſpent in mortifying our ſelues: yet our glaſſe would be runne out, before we had purged halfe our corruptions. Thus much of the firſt ſtep.

Keep the way: the ſecond ſtep

The ſecond ſtep in your iourney, is to keepe the way. As God caught the Iſraelites away to Canaan, ſending a fierie pillar before them, which they did follow whereſoeuer it went; ſo when he ordeined a heauen for men, he appointed a way to come vnto it, which way hee that miſſeth ſhall neuer come to the end: as *Herod* ſought Chriſt ouer all Iurie, but none found him, but thoſe which followed the ſtarre: ſo there is ſomething ſtill that leadeth men to Chriſt, which we muſt follow, or elſe we cannot come where he is. There be many wrong waies, as there be many errors; but there is but one right way, as there is but one truth. And therefore *Iacob* did not ſee many, but one Ladder, which reached to heauen: and *Iohn Baptiſt* is ſaid not to prepare the waies of the Lord, but the way, ſhewing that there is but one right way in this life, which *Salomon* vnderſtandeth for the meane, & therefore he ſaith, *Turne not to the right hand, nor to the left*, implying that we may erre as well of the right hand as of the left: as if he ſhould ſay, ſome are too hot, as other are too cold; ſome are too ſuperſtitious, as other are too careleſſe; ſome are too fearefull, as other are too confident: there is a zeale without knowledge, a loue without ſingleneſſe, a prayer without faith, and a faith without fruits. Therefore the Apoſtle doth warne vs to *examine whether wee be in the faith*, not whether we haue a kinde of faith, but *Whether we be in the faith*; that is, the true faith. Therefore *Paul* ſaith, *Runne ſo*: it is not enough to runne but wee muſt know how we runne: it is not enough to heare, but wee muſt care how to heare: it is not enough to beleeue, but we muſt care how wee beleeue: it is not enough to pray, but we muſt care how wee pray: it is not enough to worke, but wee muſt care how we worke: for wee cannot doe good, vnleſſe we doe it well, as wee may ſee in this example. *Cain* offered, and God abhorred; becauſe hee cared not for the manner, God cared not for his offering. *Simon Magus* beleeued, *Herod* liſtened, *Felix* feared, *Saul* obeyed, *Iezabel* faſted, the Phariſies prayed; but becauſe they did not beleeue ſo, heare ſo, feare ſo, obey ſo, faſt ſo, and pray ſo, as he which ſaith,

Matth. 2.

1. Cor. 13. 5.

Learne

Learne of me; when they say that they haue fasted, and prayed, and obeyed Christ, he will answer them as he doth in Mathew, *I know you not*. Therefore if ye aske like the Scribe, how ye shall come to heauen, the right way to heauen is the word, which came from heauen. But here some will say, the word indeed doth containe the right way, but many cannot find that way without a guide. Therefore I haue picked out of the word that way which God calleth the right way. The way by which the word doth set thee into heauen, is to doe vnto other as thou wouldest haue other do vnto thee, to exercise good workes, and yet beleeue that Christs workes shall saue thee: to pray without doubting, and yet be content that thy prayer be not granted: to keepe within thy calling, and doe nothing by contention: to bring thy will vnto Gods will, and suffer for Christ, because he hath suffered for thee: to repent not onely for thine open and grosse faults, but for to count euery sinne great, to apply all things to the glory of God, & of euery thing to make some vse. Matth. 11. Matth. 7.

Thus the word goeth before vs like the fiery pillar, and shewes vs when we are in and when wee are out, or else the broad way would seeme the best way, and therefore all which care not for the word, goe like blind men to hell for heauen: looke but to the Papists, which haue the word in an vnknowne tongue, some clamber to heauen with merites, some by Angels, some by penance, and some by pardons, and euery man hath a way by himselfe, and all out of the way. As *Naaman* answered *Elisha* when he was commanded to wash himselfe in Iordan, *Are not Abanah and Pharpar riuers of Damascus better than Iordan? May I not wash there and be healed?* So they say, are not pardons as good as workes? are not pilgrimages as good as prayers? is not sacrifice as good as obedience? is not reading as good as Preaching? may I not goe to heauen this way and that way, as well as by the word? No, as no water but Iordan could cleanse *Naamans* leprosie, so no way but the word can bring to heauen. For which cause *the lawes of God* are called *the wayes of God*, and the *word of God*, is called *the word of life*, to shew that there is no way to life, but the word which is called the way and the life. Therefore now yee see the way, I conclude with *Esay*, *This is the way, walke in it*. Thus much of your

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second steppe to heauen, which is, *keepe the way.*

Make haste: the third step.

Now when you are in the way, it is good to make speede, therefore the next step in your journey is, *Make haste.* For this cause *Paul* saith, *Runne*, which is the swiftest pace of man, as though he should goe faster to heauen than to any place else in the world. His meaning is this, that as a man doth watch, and run, and labour to be rich quickly; so he should heare, and pray, and studie, and vse all meanes to bee wise quickly. This the Apostle vnderstandeth when hee biddeth vs to *adde*: as if hee should say, when thou art in the way, and knowest good from euill, euery day kill some vice, and euery weeke sow some vertue, and make thy two talents fiue talents, thy fiue talents, ten talents, and euer be doing; and at last it shall be opened, because thou hast knocked. Christ saith, *The kingdome of heauen is got by violence*: therefore a man must be earnest and zealous in the religion that he professeth, or else it maketh no matter of what religion he is: for if he be but luke-warme, God threatneth to spue him out of his mouth: euery man hath a kinde of religion, and the religion of most is to bee like one another, as mercifull as other, as humble as other, as deuout as other: but God saith, *Bee holy as I am*, not as other are: for Christ saith, *Except your righteousnesse exceed the righteousnesse of the Pharisies, although they were holier than other, yee shall not enter into heauen.* This is, except ye be more than stature-Protestants, which goe to the Church, and heare an homilie, and receiue once a yeere, but will not offend any person, nor leaue any custome, nor beare any charge, nor suffer any trouble for the glorie of God, yee shall come to heauen, when the Pharisies come out of hell. As loue delighteth men, so zeale pleaseth God; for zeale is the loue of God. Therefore euery sacrifice was offered with fire, to shew with what zeale they should burne, which come to offer prayer or praise, or thanks vnto the Lord. Therefore the holy Ghost descended in fire, to shew the feruencie of them vpon whom the holy Ghost resteth. Therefore the Cherubins were portraited with wings before the people, to shew that they should bee as earnest and quicke about the Lords busines, as the Cherubins. Therefore God would not take a lame nor a halting sacrifice, to shew how he abhorreth slackenesse in all our duties. Therefore

Math. 11. 12.

Note well.

Reuel. 3. 15, 16

Note.

Be zealous of religion.

Saint

Saint *Iames* ſaith, *Be ſwift to heare*: wee muſt be ſwift to pray, ſwift to obey, ſwift to doe good; for he is not curſed only which doth not the Lords buſineſſe, but he *which doth it negligently*: that is, he which doth any thing before it, like him that would *bid his friends farewell, and follow Chriſt after*. The hound, which runnes but for the Hare, runnes as faſt as poſſible he can: the Hawke which flyeth but for the Partridge, flyeth as faſt as poſſibly ſhe can: and ſhall he which runnes for heauen, creep more ſlowly then the diall? Who hath ſo much faith as the Apoſtles? yet how often doth Chriſt ſay, *O yee of little faith*? complaining that their faith was too little: and therefore when *Peter* anſwered him that *he loued him*; as though he loued him not enough, Chriſt asked him againe, whether he loued him; and as though he loued him not enough yet, he asked him againe, *Loueſt thou mee?* For he would haue vs loue him as he loued vs, when his heart blood was ſhed for vs: therefore when hee demanded his loue, he meaſured it by the heart, ſaying, *Thou ſhalt loue God with all thy heart, with all thy ſtrength, with all thy mind*. Thrice he repeated all leaſt we ſhould keepe any thing from him. Our Saniour ſaith not, that *his Father is glorified*, in that we bring forth fruite, but in that *We bring forth much fruite*. Is it not better to be veſſels of gold, then veſſels of braſſe? Doe yee not ſee how Chriſt reiected him which ſaid he kept many Commandements, becauſe he would not doe one commandement? For one worke which he would not doe, our Sauiour made no reckoning of all that hee had done. It was good for the Apoſtles that they left all and followed Chriſt preſently: but this ſhould not be written, but to teach vs with what ſpeed we ſhould follow Chriſt watching the ſtarre ſo ſoone as it riſeth, and the pillar ſo ſoone as it remoueth. In this, ſtriue and goe one before another, as *Peter* and *Iohn* ſtroue who ſhould come firſt to the ſepulchre. For if *Agrippa* could be ſaued when he was almoſt a Chriſtian, *Paul* would not haue laboured to make him altogether a Chriſtian. Therefore though *puritie* be counted *hereſie*, yet remember that Chriſt ſaith, *None can ſee God but the pure in heart*: and know, that there is no dealing with theſe mockers, but to anſwere them as *Dauid* anſwered *Michol*: when ſhee ſcorned him for his humbleneſſe, he ſaid; *I will bee more*

Ierem. 48. 10.

Matth. 2. 11.

Note.

Iohn. 15.

Note.

Matth. 5.

humble yet: ſo when they mock thee for thy zeale, ſpight them with more zeale; for euill is not ouercome but with good. Thus we haue paſſed the third ſtep vnto heauen.

Hold on to the end, the fourth ſtep.

The fourth ſtep in this happy journey, is, *Perſeuere to the end.* For if you begin betimes, and goe aright, and make haſte, and continue not vnto the end, your reward is with them of whom *Paul* ſaith, *Their end is worſe then their beginning.* There is nothing in our life which ſuffereth ſo many eclipſes and changes, as our deuotion; hot and cold, in and out, off and on, not in one mood ſo long as the ſparrow ſits vpon the ground, but looking like the Chamelion to the colour of it which wee ſee: if wee ſee good, it puts vs in a good thought; if wee ſee or heare euill, it turnes vs from good to euill againe: thus man is rolled vpon a wheele that neuer ſtands ſtill, but turnes continually about, as though he were giddie and treading of a maze. He is vpon the ſide of a hill, where it is eaſie to ſlide, and hard to get vp the fleſh: therefore the Apoſtle moued with pitie, ſeeing man ſtand vpon ſuch a ſlipperie ground, as it were in a ſhip readie to ſinke, or a houſe bending to fall, he cryeth to them that ſtand ſureſt, *Take heede leſt yee fall*; that is, when thou haſt put on thy *armour of light*, and art in the ſpirituall field to fight the Lords battels againſt the world, the fleſh, and the diuell, turne not backe like *Demas*, but remember the comfort of *Eliſha*, that there be *more with thee then againſt thee*, and that the Tempter can ouercome none but them which yeeld. Other ſeruants change their maſters for better maſters: but all that ſerue God, are like the ſeruant which receiued a print in his eare, after the manner of the Iewes, in token that he would ſerue his maſter for euer, like the veſtures which bare their owne marke. Therefore the holie Ghoſt crieth ſo often, *Be faithfull euen vnto the death: Be not wearie of well doing: take heede leſt you fall:* for when thou art wearie of thy godlineſſe, God doth not count thee good, but wearie of goodneſſe: and when thou declineſt from righteouſneſſe, God doth not count thee righteous, but reuolted from righteouſneſſe: therefore *Paul* ſaith, *Pray continually*; as though prayer were nothing without continuance. *Iacob* did not ouercome God ſo ſoone as he began to wreſtle with him, but when he had wreſtled with him all night. And it is ſaid that Chriſt

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tooke pitie of them that ſtayed with him. I will not leaue thee. ſayth *Eliſha* to *Eliah*: ſo we ſhould not leaue God. Some came into the vineyard in the morning, and ſome at noone, but none receiued any reward but they which ſtaied vntil night. As Gods mercy indureth for euer, ſo our righteouſnes ſhould indure for euer. Euery thought, and word and deed of a faithfull man is a ſtep towards heauen: in euery place hee meeteth Chriſt, euery thing puts him in mind of God; he ſeekes him to finde him, and when he hath found him he ſeekes him ſtill, he is not ſatisfied, becauſe at euery touch there comes ſome vertue from him. *Iacob* ſerued ſeuen yeares for *Rachel*, and after them he ſerued ſeuen more, and yet hee was content to ſerue ſeuen more; & when he had ſerued ſo many yeares, *They ſeemed vnto him as nothing, becauſe hee loued her*: he which ſerued ſo long for *Rachel*, ſerued all his life for heauen: and if he had liued till this day, he would haue ſerued God ſtill, and thought it nothing, becauſe hee loued him. To haue the Arke but a while, doth more hurt to the Philiſtines then benefit them, ſo to ſerue God but a while, doth more damage vs then helpe vs: for happier is the childe which neuer began, then *Iudas* whoſe end was worſe then his beginning. What a lamentable thing is it to heare this plaint of him which was once the ſtrongeſt in the world, *Sampſon* hath loſt his ſtrēgth for *Dalilah*, for the loue of *Dalilah* that doth not loue him? To ſhew what a ſhame it is to end worſe then wee begin, Chriſt ſhewes what a reproch it was vnto him, which began to build and could not ſet vp the roofe, the paſſengers by pointed with their fingers and ſayd, This man began a foundation, but hee could not couer it: ſo they will ſay, This man thought to bee holy, but hee could not keepe promiſe. What ſhall I ſay (ſayth *Ioſhua*) when Iſraell turneth the backe? when Iſraell turnes the backe, this aſtoniſhed him: and this makes the whole Temple ſhake when the pillars tremble. What an offence is it to the Church to ſee *Peter* to deny Chriſt, which ſayd euen now that hee would neuer forſake him? To ſee *Lot* commit inceſt with his daughters in the Mount, which ſtriued ſo to preſerue them chaſte in Sodom? to ſee *Salomon* worſhip Idols, which erected the Temple for the worſhip of God? to ſee *Noah* mocked of his Son for drunkenneſſe, for whoſe righteouſnes his ſonne eſcaped,

as if the ſtarres ſhould fall from heauen, and light goe from the Sunne. Wiſedome is angry with him which leaueth his righteouſneſſe, to become worſe; the Vine would not forſake her grapes, the Oliue would not forſake her fatneſſe, the Fig-tree would not leaue his ſweetnes, but the bramble did: he is not the vine, nor the Oliue, nor the fig-tree, but he was a bramble made for the fire, which leaueth the joyes. Let the dog turne to the vomit, and the ſwine to the wallow: but thou like *Abraham* hold on thy ſacrifice vnto the euening, euen the euening of thy life, and a full meaſure ſhall bee meaſured vnto thee. This is a long ſtep, and man is like a horſe which loueth ſhort journies, therefore how can he hold out ſo far? When one told *Socrates*, that he would very faine goe to Olympus, but he feared that he ſhould not be able to indure the paines: *Socrates* anſwered him; I know that thou vſeſt to walke euery day betweene thy meales, which walk continue forward in thy way to Olympus, and within fiue or ſixe dayes thou ſhalt come thither. How eaſie was this? and yet he ſaw it not. So is the way to heauen: if men did bend themſelues as much to doe good, as they beate their braines to doe euill, they might goe to heauen with leſſe trouble then they goe to hell. Our idle houres are enough to get wiſdome, and knowledge, & faith, till we were like Saints among men: if thou looke only to the ſtops, and tell all the thornes which lie in the way, thou ſhalt goe fearefully, wearily, and vnwillingly, euery thing ſhall turne thee aſide, and euery ſnayle ſhall ſtep before thee, and take thy crowne from thee: but then lift vp thine eyes from the earth, and looke to Chriſt calling, the Spirit aſſiſting, the Father bleſſing, the Angels comforting, the Word directing, the Crowne inuiting, and thy fetters ſhall fall from thee, and thou ſhalt riſe like the Sunne, and marueil how the thing could ſeeme ſo hard, and be ſo eaſie; when yee doe well remember that yee change not for the worſe; and doe, as yee doe then, and yee ſhall continue to the end.

Iudg. 9.

Now I haue encouraged you like ſouldiers, and taken away your feare, I will bring you to the ſight of your enemies, and will ſet them before your face: not to weaken you, for that were want of charitie; but to make you warie, which is true loue indeed. To number them ſurely I cannot, they are ſo many: and

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exactly to describe them it is beyond my skill, they are so subtill: howbeit, to giue you a little taste. I may say as *Elisha* said to his seruant, (and you shall see it, if you haue your eyes open) *Feare not, for they that be with vs, are more then they that be with them*, and he that is on our side, is stronger then all. But if you will heare what the holy Apostle saith touching them, I can tell you. He affirmeth, and that by the very Spirit of God; *We wrastle not against flesh and blood only, but against principalities, powers, worldly gouernors, the princes of the darknes of this world, euen spirituall wickednesse in the high places.* And St. *Iohn* saith, *they are the lusts of the flesh, the lusts of the eyes, and the pride of life:* let other men think of them what they list: they that heare them thus described, and haue felt the force of them in their owne soules, could not chuse but confesse, that they haue beene many in number, mighty in power, subtill in practice, and what not? Who knoweth not this, that the more enemies wee haue, the more need we haue, both of force outwardly, and of care inwardly? as againe, the more powerfull they are, and the more weake wee are, the more we should seeke for helpe elsewhere. In outward and bodily foes and forces, we confesse the truth of this, and doe all that wee can, to shew our selues wise, circumspect, and couragious: how much more had we need heere, to expresse all these things, where the conflict is more hard, though the conquest obtayned, bee more glorious? and where againe our foes and their forces bee more mighty and many, though their ouerthrow once performed, giueth them the fooles foyle? But whom shall we looke too herein? Other men are as weake as our selues, if not worse, for all men, lay them vpon a ballance, *they are altogether lighter then vanity it selfe.* And if we feare and distrust our selues, how dare wee, or how can we put confidence in other? specially sith God sayth, *Cursed is euery one that maketh flesh and blood his arme.* To looke vp to the holy and elected Angels, will do vs little good: because they goe not but being sent, and alwayes waite for a word and warrant from the Lords owne mouth for all their actions: besides that, their owne oyle and force is little enough for their owne supportation. To God therefore that is the God of our strength, wee must needs come, yea and to him alone, or else wee are vtterly Ephes 6.

ouerthrowne and caſt away. And if we cannot ſay and doe too as *Dauid* did, *Lord, whom haue I in heauen but thee? And I haue deſired none in earth with thee*; we are in a wofull taking, and vtterly loſt. For feare without, and fire within, Satans malice alſo, mens miſchiefe, and our corruption, will carry and hurry vs, as it were a violent tempeſt or whirle-wind. Amongſt the heathen they had many odde conceits, to chaſe away bodily and ſpirituall enemies; as thoſe that haue written their hiſtories and actions haue plainly ſet forth: ſomtimes fire, ſomtimes water, ſomtimes blood, and ſometimes one thing, and ſometimes another; as mans braine is a bountifull ſhop to forge ſuch deuices in. The Papiſts differ not much from them; who thinke that whippings and ſcourgings, will tame and ſubdue the corrupt affections of the heart, and that the caſting of a little holy-water (as they call it) or the making of a croſſe in the face, forehead, breaſt, or any other place, will chaſe away Satan, and all his helliſh powers. Of all which actions and ceremonies, eyther heatheniſh or popiſh were they better then they be (but indeed they are ſtark naught as they vſe them) we may ſay as the Apoſtle ſaith, *Bodily exerciſe profiteth little, but godlineſſe is profitable vnto all things.* And had Satans malice and mans preſumption ſtayed heere, and gone no further in groſſe imaginations, concerning this and other matters, it had been the leſſe euill: but in our light and liberty of the Goſpell, ſome ſuppoſe, that the very ſaying of, *Lord, haue mercy vpon vs*, and that without faith or feeling many times, is all in all: and the pronouncing of this petition, *Lead vs not into temptation*, and that without ſence or vnderſtanding of it, is ſufficient to ſunder Satan and our owne corruption as far from vs, as the Eaſt is from the Weſt. Vpon them their ſpirituall enemies preuailed by groſſe ignorance, and ſuperſtitious conceits: vpon vs by careleſſe preſumption, & preſumptuous careleſneſſe; neither the one of vs, nor the other, vnderſtanding rightly as we ſhould, either our foes forces, or our own weaknes. And that is the cauſe why they and we, in former times and of late, joined with them, and ſundered from them, haue receiued very fearefull falls and ouerthrowes: for all is one with Satan, ſo hee catch and ſnatch men, and haue them in poſſeſſion, he careth not by what meanes. But wilt thou not eſcape danger only, but ouercome alſo? I will

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ſhew thee, O man, what thou ſhalt doe; At any hand goe out of thy ſelfe and other creatures whatſoeuer: for if thou ſticke to them, though neuer ſo little, thou doſt diſaduantage thy ſelfe at the leaſt, if not ouerthrow thy ſelfe. The wicked ſpirits are as ſtrong to effect euill, as the elect are to doe good: and ſo much the more powerful that way, by how much they attempt it with commiſſion from God, and finde fit matter in men to work vpon. And what then? fixe the eye of thy faith faſt vpon God in Chriſt, & thou ſhalt neuer miſcarry. For he that cannot lie hath ſaid it, *I will not faile thee, nor forſake thee for euer*: and in the New Teſtament Chriſt hath told vs, which is alſo a word of as ſure a promiſe, *The gates of hell ſhall not preuaile againſt this faith*. Nay, I will ſay more; in the ſtrength and power of this perſwaſion, thou ſhalt be made *more then a conquerour, through him that hath loued thee*, and waſhed thee in his owne heart blood. I know and confeſſe there are many lets and hinderances, to the perſwaſion and practiſe of this truth: but heare and beleeue only, and I will ſhew you yet a more perfect and aſſured way by which you ſhall be made to walk ſafe, either in the day of death, or in the time of tentation, or in any other courſe or croſſe, that may betide you in this life. See that you haue not onely the two ſide poſtes, and the vpper doore poſtes of your houſes ſtricken ouer with the blood of the Lambe, but *your hearts purged through faith in his blood, from the power of dead workes*; and then the deſtroyer that ouerthroweth others, ſhall paſſe ouer thee, and bring thee in good time to the full fruition of the heauenly *Canaan*. But thou wilt ſay as the ſlothfull perſon doth in the *Prouerb*. *There is a Lion, yea many Lions in the way*: I anſwer; Reckon them vp, and bring them forth, they ſhall all by Gods grace be eaſily remoued. All ſorts of afflictions are bitter, I confeſſe it, and ſo are many things in meate, drinke and phyſicke; and yet we refuſe them not, but vſe them rather, becauſe of the good we know or hope, they will effect in vs. And why ſay we not, as the Apoſtle by the ſpirit doth; *No chaſtiſement for the preſent ſeemeth to bee joyous, but grieuous: howbeit, afterward it bringeth forth the quiet fruit of righteouſneſſe, vnto them which are thereby exerciſed?* Death alſo is dreadfull: what then? but to whom I pray thee? euen to the man that hath his truſt in his

Heb. 13.

Mat. 16. 18.

Heb. 9. 14.

Heb. 12. 11.

riches, or hath no hope of a better life: but to him that beleeueth in Christ, it is become, through the power of the death and obedience of Christ a speedie passage to eternall life. Wee indure many dreadfull and dangerous things, and runne thorow fire and water, and all for a corruptible crowne: and why should we not with patience and prayer passe thorow this, which is the very high way to heauen? Besides, hell is horrible. Neither will I denie that: but still I demand to whom it is so? Surely to the diuell and his angels, and all manner of wicked ones, for whom it hath been prepared of old: but as for the godly and elect, it cannot come nigh him. For Christ, *the very way, truth, and life it selfe* hath told vs, and therefore wee ought to credit it, *Hee that heareth my words, and beleeueth in him that sent mee,* Iohn. 14. 6. *hath euerlasting life, and shall not come into condemnation, but hath passed from death vnto life.* Lastly, is not sinne a shrewd and sore enemy to incounter with? I confesse it: but to whom, tell me, I beseech you? euen to them in whose mortall bodies it raigneth to fulfill the concupiscences thereof. To other, in whom the roote of it is dead, it is not so, whether wee respect this life, or that which is to come: for here the reliques of sinne are but as prickes in our sides, to prouoke vs to better things, and to stirre vs vp to *hunger and thirst after righteousnesse*: and for the life to come. wee shall be vtterly freed from the same, and haue *all teares wiped from our eyes.* To bring all into a summe: I say, Let all obiected be as true, as any thing may be: yet all these and a thousand more such like, are nothing *to him* Rom. 8. 1. *that is in Christ.* For the Apostle saith, *There is no condemnation to them that are in Christ Iesus*: and it is hee alone that hath destroyed death, and became sinne for vs, *that wee in him might be made the righteousnesse of God.* And surely such a one may in some good measure of comfort, ioyfully say to the defiance euen of death it selfe, and all other ghostly enemies what- 1. Cor. 15. soeuer: *O death, where is thy sting? O graue, where is thy victory? The sting of death is sinne, and the strength of sinne is the Law: but thankes bee vnto God, which hath giuen vs victory, through our Lord Iesus Christ.* Yea, he may say, as the Saints and Martyrs Rom. 8. 38. 39. haue said in the middest of fierie flames, *I am perswaded, that neither death, nor life, nor Angels, nor principalities, nor powers,*

nor

nor things present, nor things to come, nor height, nor depth, nor any other creature, shall bee able to seperate me from the loue of God, which is in Christ Iesus our Lord. Oh, but death is terrible still. I answere: in such a cloud of witnesses and euidence of truth, may I not in some sort and sence say, *O faithlesse generation, how long shall I be with you? how long now shall I suffer you?* Is it fearfull to any, but to a naturall man, and to him that hath his felicity heere, and in the things of this life? Surely it is nothing terrible to him that is made a comfortable partaker of the fruites of the death of Christ, *who dyed and rose againe, to the end he might destroy death, and him that had the power of death, euen the diuell himselfe.* But hel is horrible. True: but yet to them for whom it is prepared: but thou art in Christ exempted from it. For why did he himselfe suffer hellish torments both in body and soule? to leaue thee therein? and make it terrible or horrible to thee? no, but to free thee, and all his, from the feare of hell, and the feeling of euerlasting condemnation. Oh, but what shall I say touching my sin that is great and grieuous, and the peculiar wages of it, being death eternall? That is true in the nature of sinne, and the iustice of God: *but with the Lord there is mercy, that he may bee feared.* Stand still a while, and you shall behold the great workes of God: and be not faithlesse, but faithfull, and beleeue the truth of the Word. What is more cleere then this? *Where sinne hath abounded, there grace hath abounded much more.* And though it be in a Prophet, yet where haue we a more plaine, plentifull, or euangelicall promise then this? *Though your sins were as crimson, they shall be made white as snow: though they were red as skarlet, they shall be as wooll.* If we haue the hand or writing of an honest man, we thinke our selues bound to giue credit thereto: how much more should we beleeue the most true and vnchangeable Word of the eternall? To which, not for any want in himself, but by reason of the weakenesse of our faith, he hath bin willing, *the more abundantly to shew vnto the heires of promise, the stablenesse of his councell, to adioyne (and bind himselfe with an oth,* saying) *As I liue, I will not the death of a sinner,* yea, *I will be mercifull to their vnrighteousnesse, and I will remember their sins and iniquities no more*: that so *by two immutable things*, that is, his inuiolable oth, and assured promise, (*wherein it is impossible that God should lye*)

Psal. 130. 4.

Rom. 5. 20.

Esay. 1.

Heb. 6. 17.

Ezek. 18.

Heb. 6. 18.

lye) we might haue ſtrong conſolation. And as for theſe obiections, or any the like, what are they els, but in truth and ſubſtance, the very euill reports that the ſpies brought vpon the promiſed Land? and yet there was a very true teſtimony giuen by *Ioſhua* and *Caleb*: yea the palpable prooſes they had by the cluſter of grapes, and other things which they brought from thence, were irretragat witneſſes. Will you beleeue them becauſe they are many? thats flat popery: and beſides, God forbiddeth vs *to*
Exod. 23. 2. *cleaue to a multitude to doe euill.* Will you feare them becauſe they are mightie? That is to diſtruſt God, who is greater then all: and to make them omnipotent, which is blaſphemy. Will you doubt, becauſe they double their aſſaults? That is no end of tentation, but this rather, to adde an edge vnto our prayers; that ſo through them we may heare in our hearts that comfor-
2. Cor. 12. table ſpeech, *My grace is ſufficient for thee, and my ſtrength ſhall be perfected through weakeneſſe.* And when wee ſhall haue all our ſenſes ſatisfied in the contrary truth, yea ſo farre forth, as that our eyes may ſee, our eares may heare, our hands may handle the good things of God (ouer and beſides the faith we haue in him concerning them) it is not groſſe onely, but impious, not to beleeue. But here in this life are many pleaſures, and certaine delights lawfull: as houſes, friends, wiues, children, goods, honour, and almoſt infinite ſuch like. That is very true: but with this hony God intermingleth ſome gall, leſt the ſoules of his ſeruants might runne riot to ſinne. And who is hee that can be ignorant of the vncertaine eſtate of all and euery one of them? Our friends fall away, as a fruit that is ripe before his time, or as the morning dew. Our houſes are ouerthrowne, and are like the ruines of a defaced hold, not one ſtone of them being leſt vpon another. Our wiues may be lewd in their lips, looſe in their liues, and wicked as was *Iobs*, & wiſh vs to curſe God, and die. Our children not riotous onely and diſobedient, but vnnaturall alſo, and riſing vp againſt vs as *Abſolon*. The goods wee poſſeſſe, are not vnfitly by *Salomon* reſembled to the Eagle, that taketh her to her wings, and flyeth aloft into the ayre. As for our honour, which we make as it were ſome Deity vpon earth, it is turned into ſhame in the twinkling of an eye, or elſe forgotten as it had neuer beene: and wee, that in our owne imaginations,

are

are Lords of all, as the duſt or chaffe of the earth, are carried from all. And what reaſon is there then, that theſe or any ſuch like, ſhould hinder vs in our race towards Heauen? Hee that hath an inheritance or land in the world, will not be hindered from taking the poſſeſſion or enioying of it, when it falleth vnto him, by the teares of his wife, the intreatie of his children, the heape of his riches, or any ſuch like things: and why ſhould wee ſuffer theſe ſimple conceits to ſteale away our hearts from the hope and hauing of Heauen? Beſides, who knoweth not, that as in reſpect of the life to come, all theſe heaped vp in the greateſt meaſure that poſſibly can bee in this world, are not ſo much as a ſhaddow of the good things that ſhall be reuealed? Hath the Spirit ſayd in vaine, *That which the eye hath not ſeene, neyther the eare heard, neyther euer yet entred into mans heart, hath God prepared for them that loue him?* Or ſhall wee thinke it a lye? Or that God meant to diſſemble and dally with vs? Oh be it farre from vs to thinke or ſpeake ſo! Is that glorious deſcription of that holy and heauenly Ieruſalem, mentioned in the *Reuelation*, but a fiction or forgerie? It were blaſphemy for any mans heart to imagine ſo: wee are rather to thinke, that God by that which is knowne, and can bee comprehended, expreſſeth that which yet is hidden from vs, and ſhall in good meaſure bee comprehended of vs alſo, *Wee knowing then, euen as Wee are knowne now.* Wherefore let vs not feare all or any of our aduerſaries, or pull-backes, for *true loue expelleth feare*: neyther let vs be faint-hearted in our ſelues, but labour rather to *lift vp your hands which hang downe, and to ſtrengthen our weake knees: for faithfull is hee that hath promiſed: who will alſo performe it. Bee faithfull vnto death, and I will giue thee the Crowne of life.* Hee that ſo runneth, ſhall bee ſure to obtaine, and haue his portion with the Saints in the heauenly inheritance, of a Crowne that neuer fadeth nor falleth away. But hee that careth not for this courſe, muſt haue his portion with hypocrites, in the lake of fire and brimſtone, that burneth for euermore, and bee ſhut out of the Kingdome with the fearefull, vnbeleeuing, abominable, murtherers, whore-mongers, ſorcerers, idolaters, and ſuch like. Wherefore as you loue life, and loath death, runne well,

Simile.

1. Cor. 2.

Reuel. 21.

1. Cor. 13.

1. Ioh. 4. 18.

Heb. 12. 12, 13

Reuel. 2. 10.

Reuel. 21.

well, I beseech you: yea, euen as our Text was at the beginning, so say I at the ending; *So runne, that yee may obtaine*; which I doe not only propound vnto you by exhortation, but commend and commit by supplication to God, for my selfe, and you, that euery one of vs, and I my selfe especially, may in feeling and faith say;

2. Tim. 4. 6, 7, 8 *I am now ready to be offered, & the time of my departing is at hand, I haue fought a good fight, and haue finished my course, I haue kept the faith. from hence is layd vp for mee the Crowne of righteousnes, which the Lord, the righteous Iudge, shall giue me at that day; and not to mee onely, but vnto all them that loue his appearing.*

FINIS.

THE LAWYERS QVESTION.

Luk. 10. 25.

And behold, a certaine Lawyer stood vp, and tempted him, saying; Master, what shall I doe to inherit eternall life?

IT is a waightie question, and hath beene long discoursed, by what meanes a man may come to heauen: and who is not desirous to be resolued in it? Here the question is propounded by a Lawyer, and answered by the Law-giuer, whose iudgement in this case is worth the hearing. Hee propoundeth the question as one desirous to learn, when indeed he meaneth nothing lesse. But as *Ahab*, when he asked *Micheas*, in the first booke of *Kings*, and 22. Chap. if he should goe vp *to fight against Ramothin Gilead*, meant not to follow the Prophets direction, but onely desired to heare his opinion: so the Lawyer propoundeth this question, not with the mind to learne of Christ, but with the mind to tempt Christ, and to try his learning: as the diuell came to tempt Christ in the Wildernes, so the Lawyer comes to tempt Christ in the Citie: and therefore whereas the Euangelist sayth; *Behold, a certaine Lawyer stood vp*, he might haue said, Behold, a certaine diuell

diuell ſtood vp, becauſe for the time he took vpon him the diuels office, to be a Tempter. When the diuell tempted Chriſt, *Mat.* 4 he bid him *auoyd Satan*. And when *Peter* tempted Chriſt, *Mat.* 16. he ſaid vnto him, *depart Satan:* ſo when this Lawyer tempted Chriſt, he might haue ſaid, *auant Satan*, becauſe in his action he was the inſtrument of Satan. But though the Lawyer was worthy to be repulſed, becauſe he was ſo importunate, yet was this queſtion worth the anſwering, becauſe it was of ſuch importance. We ſee then with what minde the Lawyer came to Chriſt: now let vs ſee how he ſaluteth Chriſt. Though he came with a bad mind, yet doth he vſe good words: that he might deceiue with leſſe ſuſpition, he ſaluteth him by the name of *Maſter*, as if he did profeſſe himſelfe to be his Diſciple. So doth *Iudas* ſalute him when he meant to betray him, *Math.* 26.49. And ſo doe the Phariſies ſalute him, when they meant to bring him within the compaſſe of treaſon, *Mat.* 22.15. And this hath been alwayes the guiſe of the wicked, to vſe the ſmoothest ſpeech when they intend moſt miſchiefe; and vnder colour of friendſhip to practiſe their treachery. When *Abſolon* meant to be reuenged of his brother *Amnon*, for defiling his ſiſter *Thamar*, he made a great feaſt, and cauſed him to be murthered in the midſt of the banquet, 2. *Sam.* 13. When *Ioab* meant to murther *Amaſa*, hee ſaluted him courteouſly, ſaying; *Art thou in health my brother?* 2. Sam. 20. and with his right hand tooke him by the beard to kiſſe him, and with his left hand ſheathed a ſword into his belly.

A

These are ſuch as the Pſalmiſt ſpeaketh of, *Pſalm.* 28. which haue gloſing tongues, and bloudy minds: *Which ſpeake friendly to their neighbours, and imagine miſchiefe in their hearts.* As the Scorpion hath an amiable face and a poyſoned tayle: ſo theſe men haue faire lookes, and murdering hands: *Their words are as ſoft as butter, and as ſmooth as oyle*; but their deeds are cruell as the deedes of warre, and deadly as the dint of ſwords. The Prophet *Dauid* was ſore troubled with ſuch diſſemblers, as hee complaineth euery where in his booke of Pſalmes, *Pſalme*, 41. That *euen his owne familiar friend whom he truſted, and which did eate at his table, had laid great wait for him*. And *Pſal.* 55. that *it was not an open enemy which had done him diſhonour, for then hee could*

Pſalm. 28. 3.

Pſal. 55. 21.

could haue borne it; nor it was not his aduerſarie which had lift vp himſelfe againſt him, for then peraduenture hee would haue hid himſelfe from him: but it was euen his companion, his guide, and his owne familiar friend, which tooke ſweete counſell with him, and walked in the houſe of God as friends. At this day the world is full of ſuch fained friends which will flatter thee to thy face, and bite thee behind thy backe. They will giue out hard ſpeeches of ſome man that is abſent, in thy hearing, to ſee if thou wilt ſpeake as hardly of him; which if thou doeſt, thy words ſhall preſently bee told vnto him. *Woe vnto him* (ſayth the Wiſe man, *Eccleſ.2.13.*) *that hath a double heart, wicked lippes, and miſchieuous hands, and to the ſinner that goeth two manner of Wayes.* The Lord hath giuen but *one heart*, and *one tongue*, and *one face* to one man: therefore wee ſhould not carry a double heart in our breaſt, nor two tongues in our head, nor two faces vnder a hood. It was not lawfull for the Iſraelites to weare any garments made *of linnen and wollen*, Deut.22. to ſignifie that it ſhould not be lawfull for Chriſtians to be diſſemblers, to carry fire in one hand and water in the other, to carry honey in their mouth, and gall in their heart, or (as *Dauid* ſpeaketh, Pſalm.12.) *To flatter with their lippes, and diſſemble with their double heart.*

Of all kinde of cattell theſe are the worſt, becauſe they doe moſt hurt, where they are leaſt miſtruſted. Therefore they are compared to the wilie Foxe, for their crafty fetches, *Ezech.13.* And *Herod* is termed a Foxe, for his diſſembling, *Luke,13.* For as the Fox faineth himſelfe dead, that he may catch the birds to deuoure them: ſo the flatterer faineth himſelfe to bee harmeleſſe and honeſt, and conſcionable, and religious, and holy, that he may deceiue the hearts of the ſimple, *Rom.16.18.* He is like your ſhadow which doth imitate the action and geſture of your body, which ſtands when you ſtand; and walkes when you walke; and ſits when you ſit; and riſeth when you riſe: So the flatterer doth praiſe when you praiſe; and findes fault when you finde fault; and ſmiles when you ſmile; and frownes when you frowne; and applaudes you in your doings; and ſoothes you in your ſayings; and in all things ſeekes to pleaſe your humour, till he haue ſounded the depth of your deuices,

that

that he may betray you to your greateſt enemies. As the Syrens ſing moſt ſweetely when they intend your deſtruction: ſo flatterers ſpeak moſt faire, when they practiſe moſt treacherie. Therfore euery faire looke is not to be liked; euery ſmooth tale is not to bee beleeued; and euery gloſing tongue is not to be truſted: but as we muſt *trie the ſpirits whether they be of God or no*, 1. Ioh. 4.1. So wee muſt trie the words whether they come from the heart or no; and we muſt trie the deeds whether they be anſwerable to the words or no.

Now we are come to the queſtion: which is, by what meanes a man may inherit eternall life. A weightie queſtion worthie to bee knowne, not onely of Lawyers and learned men, but alſo of all, both men and women, which are perſwaded in their heart as with their mouth they doe confeſſe, that after death their bodies ſhall riſe againe. Therefore though this Lawyer were to be blamed becauſe he came with ſo bad a minde; yet is he to be commended, becauſe hee mooued ſo good a queſtion. Many now adaies are very curious in idle and vnprofitable queſtions: As what God did before he made the world; How long *Adam* ſtood in the ſtate of innocencie: Whether *Salomon* were ſaued or no: with many ſuch vaine and vnneceſſarie queſtions: but few there are which will aske (as this Lawyer did) what they muſt doe to inherit eternall life. You ſhall ſee many very carefull and inquiſitiue how they may get riches; where they may purchaſe Lands and Lordſhips; how they may come to aduancement and honour; and by what meanes they may procure the Princes fauour: but you ſhall ſee few or none inquiſitiue concerning the meanes of their ſaluation, you ſhall ſeldome heare any aske their Paſtour what they muſt doe to bee ſaued, or which way they may come to heauen. It is not now as it was in *Iohn Baptiſts* time, when the Publicans, the ſouldiers and all ſorts of people came vnto him, with *Maſter What ſhall we doe?* Luke chap 3. verſ. 10. &c. Nor it is not now as it was in the time of Chriſt, when the people came and asked him, *What ſhall we doe that we may worke the workes of God?* Iohn, cap. 6. verſ. 28. Nor it is not now as it was in *Peters* time, when vpon the hearing of *Peters* Sermon, the people came to *Peter* and to the other Apoſtles, crying and ſaying,

Men

Men and brethren what ſhall we doe? Acts 2.37. But now euery mans minde is of his worldly profit, or pleaſure, or preferment. This is the drift of all their deuices, this is the end of all their practiſes, how they may liue here in delight and eaſe, and leaue behinde them a rich poſteritie. As for that heauenly countrey whereunto they were borne, that new Ieruſalem wherein they ſhould dwell, it is the furtheſt end of their thought, and the leaſt part of all their care, how to inherit it, how to inhabit it. The queſtion is, *how he may inherit eternall life:* wherein he ſeemeth to confeſſe that there is an eternall life, for thereof he makes no doubt; onely the queſtion is, how he may attaine vnto it. Here therfore it appeared, that this Lawyer was not a Sadduce which denied the reſurrection of the dead: *Matth.* 22. Nor he was not an Epicure, which are of this opinion, that after death there is neither ioy to be looked for, nor paines to be feared, and therefore are wont to ſay, *Ede, bibe, lude, &c.* or as it is 1. Cor. 15. *Let vs eate and drinke, for to morrow we ſhall die.* But this man was a Phariſie, ſuch a one as *Paul* was before his conuerſion; one that expounded the Law of God vnto the people, and liued *after the ſtraiteſt law of their religion:* Acts 26.5. In a word, he was ſuch a one, as both for his life and learning, was admired and honoured of the Iewes. Though this Lawyer were learned, yet it was boldly done of him to tempt the Lord. But what is it which Learning dare not attempt, if it be not tempered with the feare of God? Chriſt Ieſus found no greater aduerſaries then the high Prieſts, the Scribes and Phariſies, which were all learned men: and the Church of Chriſt at this day is by none ſo much afflicted, as by thoſe that carry the opinion of ſingular learning. For looke how many hereſies are extant in the Church, or how many controuerſies in religion; they haue been deuiſed and are maintained by learned men. Let learned men therefore learne to feare the Lord: yea let them learne to know nothing ſo much *as Chriſt Ieſus and him crucified,* 1. Cor. 2.2. without the which knowledge, all knowledge is ignorance, all wiſdome is fooliſhnes, all learning is madneſſe, and all religion is error, or hypocriſie, or ſuperſtition. *God hath not choſen many wiſe men, nor many* 1. Cor. 1.26. *mightie men, nor many noble men, but God hath choſen the fooliſh things of the world to confound the wiſe, and God hath choſen the weake*

Weake things of the world, to confound the things that are mightie; and vile things of the world, and things which are deſpiſed, hath God choſen, yea and things which are not; to bring to nought things that are: 1. Corinth. 1. 28. Our Sauiour Chriſt, in the choice of his Apoſtles, called not one that was learned; yet hath he not reiected all that are learned: for from heauen he called his Apoſtle *Paul*, a learned Lawyer, Acts 22. 3. *to bee the Apoſtle and Preacher of the Gentiles*: Rom. 11, 13. and there is no doubt, but that in all ages, and euen at this day, he calleth ſome in euery place, and indueth them with excellent learning, *that they may ſerue to the gathering together of the Saints, and to the exerciſing of the Miniſterie, and to the edifying of the Church of God*: Epheſians 4. verſ. 12. The Lord Ieſus ſo moderate our learning with his holy feare, that wee may direct all our ſtudies to the inlarging of his glorie and kingdome here on earth, *that when the chiefe ſhepheard ſhall appeare*, 1. Pet. 5. 4. *we* (that haue inſtructed other, and turned many to righteouſneſſe) *may ſhine as the brightneſſe of the firmament, and as the ſtarres of heauen for euer*: Dan. 12. 3.

Good maſter, what ſhall I doe to inherit eternall life? Marke here the diſcretion of the Lawyer, in asking this queſtion. As the man was a Lawyer, ſo there is no doubt but that he had read the Law and the Prophets. If you looke into the Law, you ſhall not finde. *Curſed is hee that continueth not in all things that are written in the booke of the Law, to know them.* If you peruſe the Prophets, you ſhall not finde, *Ceaſe from doing euill, and learne to ſpeake well.* But the Law ſaith, *Curſed is hee that continueth not in all things that are written in the booke of the Law, to doe them*: Deut. 27. 26. Gal. 3. 10. And the Prophets ſay, *Ceaſe from doing euill, and learne to doe well*: Eſay 1. 16. Pſalm. 34. 14. And therefore the Lawyer ſaith not; How much muſt I know, nor what ſhall I beleiue; but, *what ſhall I doe to inherit eternall life?* We haue beene taught too long, that *we are ſaued by faith, without the workes of the Law.* Which doctrine, though it be moſt true, and moſt ſoundly proued, and flatly concluded, *Rom.* 3. verſ. 28. yet being vnderſtood amiſſe, as *Pauls* writings ſometimes are, 2. *Pet.* 3. 16. it hath been the decay of all good deeds, and brought in Epicuriſme & all vngodlineſſe. It is true indeed,

that *eternall life is the gift of God through Ieſus Chriſt:* Rom. 6. verſ. 23. But yet this gift is beſtowed onely vpon thoſe *for whom it is prepared*, Math. 20. 23. which haue exerciſed themſelues in the workes of mercy: *Matth.* 25. 35. In reſpect of God, our election ſtandeth certaine from all eternity: for *it hath this ſeale, The Lord knoweth them that are his*: 2. Timoth. 2. 19. And *I know whom I haue choſen*: Iohn 13. 18. But in reſpect of our ſelues, it is vncertaine, and therefore wee muſt *ſtriue to make the ſame ſure by good workes*: 2. Pet. 1. 10. Theſe are *the wayes* to come to heauen, though they be not *the cauſe* why we ſhall come to heauen: therefore we muſt keepe the way if euer we meane to come to heauen. For as we are ordained to the end; ſo are we ordained to the meanes which bring vs to that end. If God haue predeſtinate any to eternall life, he hath alſo predeſtinate them to the meanes whereby they muſt attaine eternall life; that is *faith and a good conſcience*: 1. Timoth. 5. 19. Therefore it is certaine that whoſoeuer is to be ſaued, ſhall at one time or other before they depart out of this life, be called truly to beleeue, and ſhall indeuour by all meanes, as *Paul* did, *to keepe a good conſcience both toward God and toward men*: Acts 24. 16. For, that which is ſpoken of Chriſt in ſpeciall, *Pſalm.* 44. (*Thou haſt loued righteouſneſſe, and hated iniquity*) muſt be verified, and in ſome meaſure accompliſhed in all the members of Chriſt; They muſt loue righteouſneſſe, and hate iniquitie. And this is the difference that the Apoſtle putteth betweene the children of God and the children of the diuell. That the children of God *both loue and doe righteouſneſſe*; and the children of the diuell *loue ſinne and doe it*: 1. Iohn. 3. 7. Let no man therefore thinke that he is predeſtinate to ſaluation, vnleſſe hee find and feele in himſelfe the effects and fruites of predeſtination. For *thoſe whom God hath predeſtinate, them alſo in his good time he calleth*: Rom. 8. verſ. 29. 30. (*not to vncleanneſſe, but vnto holineſſe*: 1. Theſſal. 4. verſ. 7.) and *whom he calleth, them alſo he juſtifieth*, (and indueth with the grace of ſanctification: *Rom.* 6. 2. &c.) and *whom he juſtifieth, them alſo he glorifieth*: Rom. 8. If any be ingrafted into Chriſt by a liuely faith, hee cannot but bring forth the fruit of good life; *Iohn* 15. and whoſoeuer doth not bring forth ſuch fruit, it is certaine that he is not yet ingrafted into Ieſus Chriſt. Let vs

not

not therefore, I ſay, flatter nor deceiue our ſelues, as though we had true faith, when we haue not the true fruits of faith. For as the Sunne cannot be without light, nor the fire without heate: no more can a ſauing faith bee without good workes, which are the fruits and effects thereof. The penitent theefe had but a ſhort time of repentance: yet in that ſhort time hee wanted not good workes to declare his faith: *Luke* 23.40.41,42. For no ſooner was it giuen him to beliue in Chriſt, but that preſently he maketh anſwere on the behalfe of Chriſt, and cleareth him of all amiſſe; he rebuketh his fellow for his incredulitie, he confeſſeth the greatneſſe of their ſinne, and their iuſt puniſhment for the ſame, hee acknowledgeth Chriſt to be the Lord, and calleth vpon him. Therefore it is not enough for vs to ſay, *We haue faith*; for the diuels haue a kind of faith, *Iames* 2.19. nor it is not enough for vs to come to Church to call vpon the Lord; for to ſay, *Lord, Lord*, will not ſerue the turne: *Mat.* 7.21. nor it is not enough for vs to preach vnto you; for vnto ſome that haue preached in the name of Chriſt, it ſhall bee ſaid at the laſt day, *Depart, I know you not*: Matth. 7.22. nor is it not enough for you to bee *onely hearers of the word*; for *then you deceiue your ſelues*: Iames 1.22. But *you that ſay you haue faith, muſt ſhew it by your deeds*: Iames 2.17. And you that come to call vpon the Lord, *muſt depart from iniquitie*: 2. Timoth. 2.19. And we that preach vnto you, muſt practiſe that our ſelues, which we preach vnto you, and be an example of holy life for you to follow, 1. *Pet.* 5.3. And you that are hearers of the word, muſt be *doers of the word*, and *then you ſhall be juſtified*, Rom. 2.13. *What ſhall I doe?* The Papiſts will haue other men doe good workes for them. For ſome of the holier ſort (forſooth) haue workes of ſupererogation; that is, more good workes then they neede themſelues, which they can ſpare and beſtow vpon thoſe that pay beſt for them. And wee that are Proteſtants, becauſe we will not diſable Chriſt, nor derogate from his merits, will haue Chriſt doe all for vs, and wee will doe nothing for our ſelues. *Carnall Proteſtants doe ſo.*

But this Lawyer was of another mind: He asketh *what he ſhall doe to gaine eternall life*, becauſe hee knew that another man could not deſerue it for him. *The ſoule that ſinneth, that*

same shall die, and the soule that doth righteousnesse shall surely liue, saith the Lord: Ezech. 14. 4. 5. *And though Moses and Samuel stood before the Lord to make intercession for the wicked, it shall not helpe them:* Ier. 15. 1. *Yea, though Noah, Daniel, and Iob were in the land when the Lord bringeth his plagues vpon it for sinne, they shall saue neither sonnes nor daughters, but onely deliuer their owne soules by their righteousnesse* Ezech. 14. 20. Therefore it behoueth euery man to know *What hee must doe to inherit eternall life:* and not onely *to know,* (for *hee that knoweth his masters will, and doeth it not, shall be beaten with many stripes:* Luke 12. vers. 48.) but he must doe it, and so shall hee haue *cause of reioycing in himselfe, and not in another.* For as another mans sinne shall not bee laid to my charge: so another mans righteousnesse shall not bee reckoned to mine; but *euery man shall beare his owne burthen:* Gal. 6. 4. 5.

What shall I doe to inherit eternall life? There is a life which is short and temporall, which *Iob* compareth to *a wind* that soone bloweth ouer. Iob. 7. 7. *Iames,* to *a vapor* that soone vanisheth away, *Iā.* 4. 14. This Lawyer asketh not after this temporall life, for this is common to beasts with men: but here hee inquireth concerning that life which is eternall, and shall neuer haue an end. It is strange to see how euery man almost desireth to be eternall, and yet how few doe vse the meanes to be eternall. As the fowles by a naturall inclination delight to flie, the fish to swim, and the beasts to goe; so men are naturally carried with an earnest desire to liue for euer.

And albeit men know themselues to bee mortall, yet euery man according to his seuerall disposition, deuiseth some meanes to be immortall. Some like *Lycurgus,* doe publish wholesome lawes; some *Plato* like, pen learned bookes; and some like *Salomon* build goodly houses, and *call the Lands after their owne names,* thinking by this meanes that their names at least shall continue for euer, *Psal.* 49.

Thus euery man almost, eyther for some valiant enterprise, like *Dauids* Worthies that killed the Giants, 2. *Sam.* 21. or for some desperate attempt, like *Saul* that killed himselfe, 1. *Sam.* 31. or for their famous and stately buildings, as the builders of both the Babels, in the 11. Chapter of *Genesis,* and 4. Chapter

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of *Daniel*, will bee eternized. But howsoeuer men by such meanes may be remembred after death, yet this is not the way to get eternall life. *For this is life eternall to know the onely true God*, Ioh. 17. vers 3. And *to beleeue in the sonne of God*, Ioh. 3. 16. But these knowers must be doers: for *hee that saith I know him, and keepe not his commandements, is a lyer, and the truth is not in him*, the first of *Iohn*, the third chapter, and fourth verse. And these beleeuers must be good liuers: *For this is a true saying, and these things I will thou shouldest affirme, that they that haue beleeued God, should be carefull to shew forth good workes*, Titus 3. ver. 8 Therefore to the obtaining of eternall life two things are necessarie. The first is, to beleeue well: the second is, to liue well. By the first we are justified in the sight of God, for he respecteth our faith. By the second, we are justified in the sight of men, for they regard our workes. And thus are the Apostles *Paul* and *James* reconciled: for when *Paul* maketh faith the cause of justification, *Rom.* 3. vers. 28. he meaneth such a faith as worketh by loue. *Galath.* 5. vers. 6. whereby wee are justified in the sight of God. And when *James* maketh workes the cause of justification, *Iames* 2. vers. 24. hee meaneth such workes as proceede from faith, *Iames* 2. ver. 18. whereby we are declared to be righteous before men.

Life eternall.

Note.

The Scripture describeth this eternall life by diuers excellent names: to shew the worthinesse and excellencie thereof, it is called a *Kingdome*, Luk. 12. vers. 32: but yet such a kingdome as *cannot be shaken* like the kingdomes of this world, *Heb.* 12. vers. 28. for it is *a heauenly kingdome*, Matth. 8 vers. 11. It is called *Paradise*, Luk. 23. vers. 43. for it is more pleasant than the garden of Eden. And *Abrahams bosome*, Luke 16. for it is a place of rest and comfort. It is called the *house of the Father wherein there be many Mansions*, Ioh. 14. The *ioy of the Lord*, whereinto euery faithfull seruant must enter in, *Matth.* 25. and all to expresse and declare vnto vs the beautie, excellencie, and glorie of that life which is eternall. And yet as glorious and excellent as it is; such is the loue and fauour of God vnto vs, that he hath appointed it to be *our inheritance*, as here the Lawyer termeth it. *Inheritance* is a kinde of tenure, whereby a man in his owne right holdeth or possesseth any thing, as his

owne ; as when a lawfull heire doth inherit his fathers lands : euen ſo the kingdome of God belongeth vnto vs as our lawfull inheritance becauſe we are the ſonnes of God.

It is a great prerogatiue to be *the ſonne of God*, Ioh. 1. 3. But to be *heires* and *heires with Chriſt* (Romans the eight chapter) of that heauenly inheritance, is a wonderfull priuiledge. How are wee bound vnto almightie God ? that whereas hee might haue made vs ſtones or trees, or beaſts, or ſuch inſenſible and vnreaſonable creatures ; it pleaſed his diuine Maieſtie to make vs men, the vndoubted heires of eternall happineſſe ? Behold (deare brother) and conſider that *heauen is thine inheritance, eternall glory is thy patrimonie* ; thou art borne to a kingdome, thou haſt a title to it, and when thou doeſt depart this life, thou ſhalt be ſure to find it : if before thou depart this life thou doe not loſe thy right and title by thy ſinfull life.

Let euery one therefore as he tendereth the ſaluation of his owne ſoule, forſake his wicked wayes, and now begin to walke in the wayes of the Lord : If heretofore thou haſt prophaned the Lords Sabbath, remember that hence-forth thou ſanctifie it : if thou haſt been a blaſphemer of the name of God ſee that hence-forth thou vſe it with all reuerence : if thou haſt bin malicious, from hence-forth be charitable : if thou haſt bin contentious, now learne to be peaceable : if thou haſt bin incontinent, now begin to be chaſte : if thou haſt been a drunkard, from hence-foorth be ſober : and in a word, if thou haſt been inclined to any ſinne, be ſorrie for it and forſake it : if thou haſt neglected any good worke, now begin to doe it : that in ſo doing thou maiſt inherit that eternall life which is promiſed and prepared *for them that know the will of God and doe it*, Luk. 8. 21.

The Lord in mercie grant that yee be not forgetfull hearers, but doers of the word.

Here endeth the firſt Sermon.

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THE LAVV-GIVERS ANSWERE TO THE LAWYERS QVESTION.

Luke, 10. verſ. 26.

And hee ſayd vnto him, What is Written in the Law, how readeſt thou? &c.

NOw you haue heard the queſtion propounded: you ſhall heare the queſtion anſwered. *And he ſaid vnto him, What is Written in the Law, how readeſt thou?* As if he ſhould haue ſaid: I maruell that thou being a Doctor of the Law, which ſhould be able to inſtruct others in matters of Religion, art ignorant of that which it behoueth euery man to know, *by What meanes hee may inherit eternall life.* Wherein haſt thou beſtowed thy ſtudy? wherein haſt thou imployed thy wit? and how haſt thou ſpent thy time? Thou ſeemeſt to be a Lawyer: tell me, what doth the Law require of thee? Thou ſeemeſt to haue read the Scriptures, let me ſee how thou haſt profited by thy reading? Thus doth our Sauiour ſend this Lawyer to the Law to learne his duty, and ſetteth him to ſchoole, that thought himſelfe too good to learne. He came to tempt Chriſt by asking the queſtion, but now himſelfe muſt make the anſwere, vnleſſe he will bewray his owne ignorance. If he be a Lawyer, let him looke what the law ſaith concerning this queſtion, becauſe the Law is able to reſolue euery doubt, 2. *Tim.* 3. verſ. 16. 17. Therefore the Prophet *Eſay* ſendeth vs *to the Law and to the teſtimony*, Eſay 8. 20. And our Sauiour Chriſt biddeth vs *ſearch the Scriptures*, Ioh. 5. And telleth vs that the ignorance of them is the cauſe of all error, *Mat.* 22. If then thou wouldeſt know the will of God, ſtudie the Scriptures, there he hath reuealed his will vnto thee: If thou deſire to pleaſe the Lord, looke into his word, there he hath ſhewed thee what his pleaſure is. Finally, if thou wouldſt haue thy workes to proſper, conſider what is written in the Law, aske counſell at the mouth of the Lord: examine all thine actions by the touchſtone of the word, and be ſure to doe nothing for the which thou haſt not

the word for thy warrant. If harlots entiſe thee to lewdnes, as *Potiphars* wife entiled *Ioſeph*, Gen. 39. flie from them as *Ioſeph* did from her, and remember what the law ſaith, *Thou ſhalt not commit Adulterie*: If ſinners, ſuch as haue no feare of God before there eyes, entice thee, ſaying; *Come with vs, wee will lay waite for blood, and watch to ſlay the ſimple man*: conſent thou not, but conſider what is written in the Law: *Thou ſhalt doe no murther*. If they ſay; *Caſt in thy lot among vs, we will all haue one purſe, we ſhall get great riches, and fill our houſes with ſpoyle*, Pro. 1. verſ. 14. Walke not thou in the way with them, refraine thy foote from their path, and looke what the law requireth of thee: *Thou ſhalt not ſteale*. If Papiſts would perſwade thee to change thy religion, becauſe thy fathers were of another religion, looke into the Scriptures, examine thy religion by the word of God, and then as *Elias* ſayd vnto the people, *if the Lord bee God, then follow him: but if Baal be hee, then goe after him*, 1. King. 18. 21. So anſwer thou them, if this religion be agreeable to the word, as in truth it is, then will I be of this religion, though my fore-fathers haue been of your religion. And to conclude, if thy father that begate thee, thy mother that bare thee, thy wife that lyeth in thy boſome, thy friend that is as thine owne ſelfe, or thy childe which is the fruit of thy body (*Deuter.* 13. 6.) ſhall require thee to doe any thing which the Lord hath forbidden in his Law, or ſhall forbid thee to doe any thing which the Lord hath commanded in his word: then thou mayſt anſwere them as *Iob* anſwered his wife, *Thou ſpeakeſt like a fooliſh woman*, Iob. 2. 10. or as Chriſt anſwered his mother, *Woman what haue I to doe with thee?* Ioh. 2. verſ. 4. or as hee anſwered his friend *Peter*; *Goe after mee Satan, for thou ſauoureſt not the things that bee of God, &c.* Mathew, 16. verſ. 23. Yea if it come to this, that thy Prince which hath power ouer thy life commaund one thing, and the Lord commaund the contrary, thou muſt anſwer as *Peter* and *Iohn* anſwered the Rulers, *Act.* 4. 19. *Whether it bee right in the ſight of God, to obey you rather than God, iudge you.* Yea, thou muſt bee content with *Sydrach, Miſach* and *Abednego*, Daniel 3. to vndergoe any puniſhment euen vnto the death, rather than thou wouldeſt diſhonour him or diſobey his word, that hath power *to caſt both*

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body and ſoule into hell together, Mathew, 10. 28.

It followeth, verſ. 27. *And hee anſwered and ſaid, Thou ſhalt loue thy Lord God with all thy heart, and with all thy ſoule, and with all thy ſtrength, and with all thy thought, and thy neighbour as thy ſelfe.* Before the Lawyer moued the queſtion: Now it is the Lawyers turn to anſwer, and in his anſwer he ſheweth himſelfe a learned Lawyer: for whereas the law of God conſiſteth of ten precepts, he reduceth the ſame vnto two; The one taken (as it ſeemeth) out of *Deut. 6.* containing our dutie towards God: the other taken out of *Leuiticus*, 19. containing our duty to our neighbour. Heere is the abridgement of *Moſes* law, which as it was deliuered in two Tables, ſo it is reduced to two duties, and both theſe require but one thing, and that is *loue*, Deut. 10. So doth our Sauiour Chriſt himſelfe diuide the law, *Math.* 22. where being asked *Which is the great Commandement*, he anſwered as here this Lawyer doth; *Thou ſhalt loue the Lord thy God with all thy hart, with all thy ſoule, & with all thy minde; This is the firſt commandement; And the ſecond is like vnto this; Thou ſhalt loue thy neighbour as thy ſelfe.* Here is nothing but *loue* (my brethren) and yet here is *the fulfilling of the Law*, Rom. 13. For all the benefits that God had beſtowed vpon the Iſraelites his people, he requireth nothing but *loue*. And for all fauours which he hath done vnto vs, hee asketh no more but loue againe.

If we were not too vnkinde, God needed not to craue our loue, hauing ſo well deſerued our loue, in *louing vs before we loued him*, 1. Ioh. 4. But now he is faine to become a ſuiter for our loue, which he hath dearely bought: for he ſheweth his loue to vs, before he craues our loue to him. By his almighty power he created vs of nothing, and made vs the moſt excellent of all his creatures: if that be little worth becauſe it coſt him little, for *he ſpake the Word and wee were made*, Pſalm. 33. 9. yet this is ſuch a loue as cannot be expreſſed, that when wee were fallen from that excellent eſtate wherein wee were created, and became heires of hell and condemnation; *ſo did hee loue* this ſinfull world, *that hee gaue his onely begotten Sonne to dye* for the ſinnes thereof. That he might bring vs to heauen, hee came downe from heauen: that he might deliuer vs from hell, he came downe

to hell for vs: *Not gold nor siluer*, but *his deareſt blood* was the price of our redemption, 1. Pet. 1, *What can a man doe more then to giue his life for his friend?* Rom. 5. 6, 7. And what can God doe more, than to dye for ſinfull men? And for all this, what doth this louing Lord require of thee, but *that thou loue the Lord thy God?* Bleſſed be ſuch a Lord that requireth nothing of his ſeruants but *loue*. If any Prince were ſo gracious vnto his ſubiects that he would require no other ſubſidies, nor tribute, nor cuſtome of them but *loue*: how were the ſubiects bound to loue and honour ſuch a Prince? And ſuch a one is our moſt gracious Lord and King, who for all the bleſſings and benefits that wee enioy vnder his moſt happie gouernment, craueth no more but loue at our hands for recompence. Once he required burnt offerings, that was a deare kinde of ſeruice: but now he asketh *loue*, a kinde of ſeruice which euery man may well affoord. He asketh not learning, nor ſtrength, nor riches, nor nobilitie, but he asketh *loue*: a thing that the ſimpleſt, the weakeſt, the pooreſt, the baſeſt may performe aſwell as hee that is moſt learned, moſt ſtrong, moſt rich, or moſt nobly borne. If God had required this of thee, that thou ſhouldſt bee able to diſſolue doubtes like *Daniel*, and to diſpute ſubtile queſtions: what ſhould then become of thee that art vnlearned? If the Lord ſhould accept of none but ſuch as were ſtrong and valiant, what ſhould then become of women, old men and children, which are weake and feeble? If God ſhould regard none but the rich and wealthy, what ſhould then become of the poore and needy? To conclude, if God ſhould make choyce of none but ſuch as were of noble parentage, what ſhould wee doe that are the common people? But now hee requireth ſuch a thing of vs, as the pooreſt and ſimpleſt may performe aſwell as the wealthieſt or wiſeſt man in all the world: for if wee cannot loue, we can doe nothing; eſpecially, if we cannot loue God, that hath ſo loued vs, we goe not ſo farre as the wicked doe, for *ſinners alſo loue their louers*, Luke 6. 32. And therefore bleſſed be God, that for the performance of ſo ſmall a worke, hath propoſed ſuch a great reward; and for the obtayning of ſuch a happie ſtate, hath impoſed ſuch an eaſie taske. *The eye hath not ſeene, the eare hath not heard, neither can*

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the heart conceiue, What God hath prepared for them that loue him. Eſay 64.4. and 1. Cor. 2.9. And for all theſe vnſpeakeable ioyes which God hath prepared, he requireth no more of vs but *loue*. How is God enamoured of our loue, and how vnkinde ſhall we be to withhold it from him? He hath an innumerable companie of Angels, which are inflamed with his loue: and not content therewith, he ſues to haue the *loue* of men. God hath no neede of our *loue*, no more then *Eliſha* had neede of *Naamans* cleanſing; but as *Eliſha* bad *Naaman* waſh, that he might become *cleane*, 2. King. 5. ſo God bids vs *loue*, that we might bee ſaued. It is for our good altogether, that God requires our loue in earth, becauſe he meanes to ſet his loue on vs in heauen. If the man of God had willed *Naaman* to doe ſome great thing, ought he not to haue done it? So if God had willed vs to doe ſome great thing, ought we not to haue done it? how much more when he ſaith vnto vs; *Loue*, and you ſhall liue for euer.

Now, if you would know whether you haue this loue of God in you, examine your actions, whether they bee done with delight and comfort. *In amore nihil amari:* In loue there is no miſlike. It is like the waters of Iordan wherein *Naaman* waſhed: for as his fleſh which before was leprous, became faire and tender after his waſhing, ſo all our actions, and labours, and afflictions, which before were tedious and irkſome, become ioyous, and pleaſant, and comfortable, after we are once bathed in the loue of God. It is like the ſalt that *Eliſha* caſt into the noyſome waters, to make them wholeſome, 2. Kings 2. or like the meale that *Eliſha* put into the bitter pottage to make them ſweet, as in 2. *Kings* 4. So the loue of God being ſhead in our hearts by the holy Ghoſt, doth make all anguiſh, and ſickneſſe, and pouerty, and labours, and watchings, and loſſes, and iniuries, and famiſhment, and baniſhment, and perſecutions, and impriſonment, yea and death it ſelfe to be welcome vnto vs. Such was the loue of that choſen veſſell, who for the loue that he bare vnto God, waded through all theſe afflictions, 2. Cor. 12 and could not for all theſe and many more, *be ſeperated from the loue of God*, as he proteſteth, *Rom.* 8.

Wherefore (beloued) ſeeing God that hath done ſo much for

for vs, requires no more but loue of vs, which euery one may easily afford: let him be our loue, our ioy, and whole delight, and then our life will seeme delightfull. As *Iacob* serued seuen yeares for *Rachel*, Gene.29.20. and they seemed to him but a few dayes for the loue that he bare vnto her: so when we haue once set our loue vpon God, our paine will be pleasure, our sorrow will be ioy, our mourning will be mirth, our seruice will be freedome, and all our crosses shall be counted so many comforts, for his sake whom we loue a great deale more then *Iacob* loued *Rachel*, because his loue to vs is like *Ionathans* loue to *Dauid, passing the loue of women*, 2.Sam.1.26.

2 reading

How wee must loue God.

Thus we haue heard what it is that the Lord requireth of vs, namely *loue*. Now let vs see what manner of loue he requireth. *Thou shalt loue the Lord thy God, with all thy heart, With all thy soule, with all thy strength, and with all thy thought*. Here the Lord setteth downe the measure of that loue which hee requireth of vs, that first it must bee true and vnfained, as proceeding from the heart and mind: secondly, that it must be sound and perfect with *all the heart*, with *all the mind*.

2.

Loue truly.

The Lord which is *a spirit and truth*, Ioh.4. *will bee serued in spirit and in the truth*. Hee cannot away with hypocrites, *which draw neere vnto him with their lips, but their harts are far frō him*, Matth.15. He cannot abide dissemblers, *which flatter With their lips, and dissemble in their double hearts*, Psal.12. and therefore though he required *all the heart*, yet hee requireth not a double heart: to signifie that a single heart is pleasing vnto him, and that he detesteth a *double heart*. As there is a glosing tongue, a wanton eye, an idle eare, a wicked hand, and a wandring foote: so there is a false and dissembling heart, which marreth all the rest. *As is the eye, such is the light, if the eye be single, the body is ful of light: if the eye be wicked, the body is full of darknes*, Mat.6.22 So as is the hart, such are the actions of the body which proceed from the heart. *A good man out of the good treasure of the heart, bringeth forth good things, and an euill man out of the euill treasure of the heart, bringeth forth euill things*, Matth.12.25. Therefore as Christ saith, *Make cleane within, and all will be cleane*; Luk.11. So I say vnto you, looke that your heart be sincere and single, and then your tongue, your eye, your eare, your hand, your foote,

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that is, all our actions will bee holy to the Lord.

The heart of a man is the store-house wherein his treasure lyeth: and therefore God seeking to haue the treasure, requires the heart: *For where the treasure is, there will the heart bee also*: Math.6.21. But hee will haue it freely, not by constraint: and therefore hee requires the heart, because whatsoeuer is done with the heart, is done willingly; and that which is done against the heart, is done (as it were) against the haire. Therefore in requiring the heart, God sheweth that hee delighteth in voluntary seruice. Among all the offerings that the Lord in his Law required of his people, he liketh none so well as the free-will offerings of their hand. Princes require helpe of their subiects, because they stand in need of helpe, not regarding whether they doe it willingly, or against their wills: but God requireth the heart, because he needeth not our helpe. *As God giues to all men indifferently, and casteth no man in the teeth*, Iames 1.5. so he would haue vs to giue that which wee giue vnto him, *willingly, without grutching*. If we giue him loue, we must giue it louingly: if we giue him our heart, we must doe it heartily: if we giue him our almes, we must doe it cheerfully: for as hee loueth a cheerfull giuer, 1.*Cor*.9.7. so hee loues a cheerfull louer: but he that loues not with the heart, loues not cheerfully: *For out of the abundance of the heart the mouth speaketh*, Mathew 12.34. the head deuiseth, the eye seeth, the eare heareth, the hand worketh, the foote walketh. If the heart be inditing of a good matter, the tongue will be as the penne of a ready writer: *Psalm*.45.2. but if the heart be vnwilling, euery thing will be irksome; like the guift of *Ananias*, that was loth to part from the price of his Land, because *Satan had filled his heart with couetousnesse*: Acts 5.2. Such are the guifts of many now adayes, which eyther giue not so much as their abilitie might affoord; or if they doe, then presently they begin to repent that they gaue so much: and as *Iudas* murmured *that the oyle was not sold, and giuen to the poore*, Iohn 12. so they grieue that their almes was not spared, and put to some other vse. Thus though they giue sometimes, as *Ananias* did for fashion sake, because they see other giue, yet is their gift nothing worth, because it comes not *with a willing minde*. God more regarded the Shepheards sa-

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crifice of the first fruits of his sheepe, *Genes.* 4. 4. then the husbandmans oblation of the first fruits of his ground; because *Abel* offered sincerely with all his heart, and *Caine* offered like an hypocrite for an outward shew. The widowes mite, *Lu.* 21. was more esteemed then the rich mens much; because she offered of her penury with a willing mind; they of their superfluity for ostentation. A cup of cold water, or a morsell of bread that is giuen with cheerfulnesse, is better then a fat oxe with hatred and ill will. *When we giue to the poore, we lend vnto the Lord:* and the Lord to whom we lend, measureth the gift by the mind of the giuer, and not by the worth of the gift. *A small thing* (saith *Dauid*, Psal. 37. 16.) *that the righteous haue, is better then great riches of the vngodly:* so a small thing that the righteous giue, is better then great riches of the vngodly: because they giue for the loue of God with all their heart: but the vngodly giue for other respects; either for the loue of the man to whom they giue; or (like the Pharisies, *Mat.* 6. 1.) for the praise of men before whom they giue. Prou. 19.

Some will not giue at all: wherein they declare that they haue no loue at all. When a poore man comes to their doore, or to their pue, then (as *Nabal* answered *Dauid*, when he desired releife for himselfe and his company, 1. Sam. 25. 10.) *Who is Dauid? or who is the Sonne of Iesse? There be many seruants now adayes, that breake euery man away from his master: shall I then take my bread, and my water, and my flesh that I haue killed for my sheerers, and giue it vnto men whom I know not whence they are?* So they answere the poore man: Who art thou, and whence commest thou? There are too many such as you are in euery place, wee haue poore enow of our owne to helpe: I must bestow mine almes on them, and haue not for you. Thus doe they excuse their niggardise and vnmercifulnesse, by the poore that dwell among them; vpon whom God knowes they bestow no more then that which law compels them to bestow, and that for the most part against their will. Where is the loue of God, my brethren? *If you say you loue God, and shew not your loue to your brethren, you lie:* or *if you loue not your brother whom you see, you cannot loue God whom you haue not seene:* 1. Iohn 4. 20. As we must loue God with the heart; that is, sincerely: so we must

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loue

loue him with *all the heart*; that is, with a perfect loue. God is like a iealous husband, loth to haue a partner in his loue: *Exod.* 20. He will not haue halfe the heart, nor a peece of the heart, but *all the heart*. When the heart is diuided, it dieth: therefore God will not haue the heart diuided, leſt it die, becauſe he deſireth a liuing, and not a dying heart. He is not like the vnkind mother that would haue the child diuided, 1. *Kings*, 26. but like the naturall mother, who rather then it ſhould bee diuided, would forgoe the child. So God will haue all or none: if hee may not haue *all the heart, and all the ſoule, and all the ſtrength, and all the thought*, he will haue none at all. The diuell, or the world, or the fleſh will play ſmall game, as we vſe to ſay, before they will ſit out. If they cannot get full poſſeſſion of our hearts, then they are content to haue ſome part of our loue, as it were a little roome in our hearts, a wicked thought, or a conſent to ſinne; like *Pharaoh* the King of Egypt, who when hee could not keepe the Iſraelites ſtill in bondage, would keep their wiues and children backe: and when this would not be granted, then he was content to let them goe and doe ſacrifice; but their ſheepe and their cattell muſt ſtay behind: and when this might not be obtained, then he deſired them onely to bleſſe him before they went: *Exod.* 10. But God is of another mind: he that made all the hearts of men, and trieth them, and knoweth them, and renueth them, and mollifieth them, and lighteneth them, and ruleth them, & turneth them which way it pleaſeth him, will haue all the heart, becauſe he hath beſt right to all. Therefore as *Moſes* anſwered *Pharaoh*, *There ſhall not a hooſe be left behind vs*: ſo whenſoeuer the world, the diuell, or the fleſh are ſuiters vnto vs for any part of our heart (as commonly they are, when we haue any ſacrifice or ſeruice to performe vnto the Lord our God) then we muſt anſwere them as *Moſes* anſwered *Pharaoh*; Thou ſhalt haue neither hand nor hooſe in this action: *Exod.* 10. 26. or as *Peter* anſwered *Simon Magus*, when he offered mony for the holy Ghoſt; *Thou haſt neither part nor fellowſhip in this buſineſſe*: Acts 8. 20. 21. I muſt not yeeld one iot to your ſuggeſtions: for I muſt *loue the Lord my God, with all my heart, with all my ſoule, &c.* That God may be our God, he will haue the greateſt loue, becauſe whatſoeuer wee loue beſt,

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we make our God: wee may loue our parents, or our wiues, or our children, or our friends, or our neighbours, as well as wee loue our selues, with a true and vnfained loue: but wee must loue God better then our parents, or our wiues, or our children, or our friends, or our neigbours, or our selues, *with all our hearts, and with all our soule*; that is, with a sound and perfect loue. As wee loue a ring or a jewell for his sake that gaue it; so wee must loue all things of this life for his sake that gaue them, and him for his owne sake aboue all the rest. This perfect loue wee can bestow but once, and but one can haue it, and who so hath it, must be our God: if we set our heart vpon riches, we make riches our God: therefore *Dauid* saith, Psal. 62. *If riches increase, set not your heart vpon them.* If our whole delight be in eating and drinking, then we make a god of our belly: and the Apostle tels vs, *Philipp.* 3. that *our end is damnation.* If we be giuen to wantonnesse and fleshly pleasure, then *Venus* is our goddesse: and *Salomon* tels vs, *Prou.* 6. 26. that our end will be beggery. But if wee haue set our loue of God, *the eye hath not seene, the eare hath not heard, neither hath it entred into the heart of man, what God hath prepared for them that loue him:* 1. Cor. 2. 9. Now, if you would know how you must loue God with all your heart, thus you must doe it: When the deuill, or the world: or the flesh, shall set any thing before thee to loue, wherewith thou shalt offend thy God, thou must be content to lose and forgoe the same, bee it neuer so precious, be it neuer so louely. Hee loueth God aboue all, which not for the loue of any thing that is created, can bee brought to sinne against his Creator. So *Ioseph* loued God aboue all, who, though he might haue had the loue of his Lady and Mistresse, without suspition of man, yet hee would not consent, and so to lose the loue of God: *Gen.* 39. Such was *Dauids* loue to God, 1. *King.* 24. who, when he had gotten *Saul* (his greatest enemy that sought his life) into a caue, where he might at once haue beene reuenged on him for all his iniuries, was content onely to cut off the lap of his garment, and so let him goe vnhurt, rather then hee would sinne against the Lord, in laying his hands vpon the Lords anoynted. Such also was the loue of chaste *Susanna*, *Daniel* 13. who when shee might haue gained the loue and fauour of the

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Elders without any note of infamy, choſe rather to vndergoe the danger of her life, then to ſinne in the ſight of the Lord. Therefore thou mayeſt loue the things of this life, thy parents, thy wife, thy children, and the reſt; the Lord giues thee good leaue to loue them, ſo long as thou mayeſt loue them without offence to God. But if once they bee vnto thee an occaſion to ſinne, thou muſt leaue to loue them, and rather chuſe to ſuſtaine any loſſe, though it be to the *cutting off of thy hand, or thy foote*, or to *the plucking out of thine eye*, Matth. 5. 29. or to the hazzard of thy life, then thou wouldeſt offend ſo diuine a Maieſty.

Now thou ſeeſt (if thou be not wilfully blind) how far thou art from this perfect loue which God requireth of thee. Thou haſt not alwayes preferred God before all thy worldly profit; thou haſt not alwayes preferred God before all thy fleſhly pleaſure: when thou haſt gotten opportunity to be reuenged of thine enemy, thou haſt not ſpared him; when thou haſt gotten opportunity to commit wickedneſſe, thy loue to God hath not reſtrained thee; where God required *all thy heart*, thou haſt giuen him no part of thy heart. Sometime all thy heart runneth after thy coueteouſneſſe, *Ezech.* 33. 31. Sometime thy ſoule is wholly ſet vpon delight and eaſe: ſometime thy minde is all vpon thy corne, *Luk.* 12. or thy cattell, or thy paſture: and ſometime thy thoughts are all vpon thy merchandize, ſeldome thou thinkeſt vpon God: but when thou commeſt into the Church of God, then thy mind is ſo diſtracted with diuers thoughts, and cares, and affaires of this life, that thou canſt not thinke vpon God one houre together. Therefore what remaineth in this caſe for thee to doe, but confeſſe thine owne imperfection, and flie to Chriſt to ſupply thy wants, and earneſtly to deſire the Lord to change thy heart, to take from thee thy old heart, thy vaine, thy wandring heart, which hath loued other things more then God, and in ſtead thereof, to *giue thee a new heart, and to create a right ſpirit within thee*, Pſal. 51. wherwith thou maiſt loue God aboue all things in this life, that in the life to come thou mayeſt finde the reward of thy loue, ſuch ioyes and comforts as cannot bee expreſſed?

Thus we haue heard what dutie we owe vnto God himſelfe:

now we ſhall heare what dutie we owe vnto our neighbour. That which we owe vnto them both, is *loue*; but yet the loue which we owe vnto them is not alike. For albeit the ſecond commandement be like vnto the firſt; *Mat.* 22. for the neceſſity thereof, and in reſpect of the ſubiect or quality which is required, namely, *loue*; yet in reſpect of the obiect, which is God; and the meaſure of our loue, which muſt bee perfect, there is great oddes betweene them. In that they both require but loue, they are both alike; but in that the firſt requireth loue to God; the ſecond loue to men; the firſt requireth a greater loue then the ſecond, there is the difference. But here a doubt ariſeth: Seeing God requireth the loue of all the heart, ſoule, &c. what loue remaineth for our neighbour? If God muſt haue all our loue; what loue is left for any other? Whereunto I anſwere, that the loue of our neighbour doth not derogate nor detract from the loue of God: as the light of a candle doth not dazle, but rather commend the light of the Sunne; ſo our loue to our neighbour doth not diminiſh, but rather accompliſh our loue to God. Hee that loueth the fruit, will loue the tree whereon it groweth: and he that loueth the ſtreame, will loue the fountaine from whence it floweth: euen ſo, he that loueth man, which is a creature, will much more loue God that hath created him. But let vs examine the words: *Thou ſhalt loue thy neighbour as thyſelfe.* Here are foure things to be obſerued. Firſt, what is required, namely, *loue*. Secondly, who muſt loue, *thou*: that is, euery man. Thirdly, whom we muſt loue, namely, our *neighbour*. And laſtly, how, and in what manner we muſt loue him; As we loue our ſelues. Concerning the firſt, as in the former precept, ſo in this alſo the Lord requireth *loue*: wherein he dealeth as a kinde father with his children, who is deſirous to haue them ſo to reſemble him, as by their conditions euery man may know whoſe they are. Therefore our louing father, deſirous to haue vs like himſelfe, requireth vs to be kind and louing one to another, as hee is kind vnto the vnkind, to the euill, to the juſt, and to the vniuſt, *Mat.* 5. He will haue vs perfect, as he is perfect; he will haue vs holy, as he is holy; he will haue vs mercifull, as he is mercifull; he will haue vs louing, as he is loue it ſelfe. Againe, it is the nature of a louing father, by all meanes to procure the welfare of

of his children: ſo our heauenly Father, deſirous of our continuall happineſſe, commandeth vs *loue*, that ſo we may leade our liues with delight and pleaſure. If hee had hated vs, he would haue commanded vs to liue in hatred, and enuie, and malice with our neighbours: for among all the miſeries that are vnder the Sunne, there is not a more miſerable and irkeſome life, then the life of the enuious. *Salomon* calles it *a rotting of the bones*, Prou. 14. 30. and as it were a conſumption of the body, becauſe the enuious man alwayes repineth, and pineth away at other mens proſperitie. As *all things worke to the beſt to them that loue God*, Rom. 8. ſo all things worke to the worſt to them that are enuious. Therefore one wiſheth, that the enuious man had eyes in euery Citie, that hee might be vexed with all mens proſperitie. As Chriſt ſaid, Iohn 13. *By this ſhall all men know that yee are my diſciples, if yee haue loue one towards another*: ſo the Diuell ſaith; By this ſhall all men know that yee are my diſciples, if yee haue enuie, and hatred, and malice one towards another. Therefore, leauing that hatefull and lothſome kinde of life to the reprobate and damned (who are alwayes male-content, like *Caine*, Gen. 4. and their countenance caſt downe; they cannot looke on their brother with a chearefull countenance, nor afford him a merry word) God hath preſcribed loue to thoſe that are his, to ſhew how deſirous hee is of their welfare and happineſſe. But here ſome churle may ſay vnto me; If this be all, I ſhall doe well enough: if God require no more but loue, I ſhall be well content to loue, ſo that I be not bound to giue. Alas, this is a ſilly ſhift: for it is the nature of godly loue, to relieue & helpe him that is beloued: therfore whom thou loueſt, if thou loueſt him truly, thou canſt not ſee him lacke, if it be in thy power to ſupply his want. If thou loueſt thy horſe, thou wilt giue him prouender: if thou loueſt thy dog, thou wilt giue him thy crummes: and if thou loue thy brother, thou wilt giue him food. Therfore though nothing be expreſſed which thou ſhouldeſt giue vnto thy brother, yet in that thou muſt loue him, thou art bound to giue him, not onely thy goods, but euen thy life, if need require, to doe him good. *This is my commandement*, ſaith our ſauiour Chriſt, Iohn 15. 12. *That yee loue one another as I haue loued you*: But *hee ſo loued vs, that hee gaue his life for vs.*

Rom. 5. 8. therefore *wee also ought to giue our liues for our brethren*, 1. Ioh. 3. 16. For as much then, as *thy life*, which as Christ speaketh, *is more worth then food or rayment*, Math. 6. 25. should not be spared for thy brothers good; from henceforth grutch not to giue thy goods to thy needy neighbour, defraud not him of food and rayment, to whom thou owest euen thy life it selfe.

But let vs come to the second thing, which sheweth who is bound to loue: *Thou shalt loue*. Vnder this word *thou*, God comprehendeth euery particular man & woman: as if he should say, Thou thy selfe, and not any other; for *thou shalt loue thy neighbour*. The poore man is not exempted from this precept, because he may loue as well as the rich. If hee say, I haue no wealth, and therefore I cannot shew my loue to my neighbour: Though he haue no wealth, yet he hath a heart, he hath a mind, he hath an affection: let him haue a louing heart, a louing mind, and a louing affection; if he cannot doe well, let him wish well vnto his neighbour; if hee cannot gratifie him with any thing that he hath, let him not enuie at any thing that the rich man hath. For as the rich man shewes that he loues his neighbour, if he relieue his necessitie, so the poore man sheweth, that he loues his neighbour, if he grieue not at his prosperitie. This therefore as a generall precept, bindeth the poore as well as the rich: it is a common yoke layd vpon the necke, and a common burthen layd vpon the back of euery Christian; but yet it is *an easie yoke*, and *a light burthen*, Math. 11. because it is *loue* which maketh all things to seeme delightsome. As there are some that would be content to loue, if they might not giue; so there are some would be content to giue, if they were sure they should not want: therefore when it comes to giuing, they poste it ouer to their heyres, or to their executors, or to their successours when they are dead; they are neuer liberall vntill they die, and then they are liberall of that which is none of theirs. They thinke to be excused by the liberalitie of their heyres; but they are bound to be liberall for themselues: therfore they must not lay the burthen vpon them, because *euery man must beare his owne burthen*, Galat. 6. If they say, I know not what need I may haue before I die: let them remember, that what they giue vnto the poore, they

they lend vnto the Lord, and he is a ſure pay-maſter, he giues great vſury. And as *Dauid* ſaid, *I neuer ſaw the righteous forſaken, nor his ſeede beg their bread:* ſo they muſt needs confeſſe, if they will confeſſe the truth, that they neuer ſaw the godly man that was liberall to the poore, by that meanes to come to miſery. By other meanes many men fall into extreame pouertie: *Alea, Vina, Venus*, Dice, Wine, and Women, haue brought many to beggery: but by beneficence and liberalitie to the poore, I neuer heard that any came to penury. Such a foiſon hath your almes, that by the bleſſing of God which makes men rich, it increaſeth like the widdowes meale and oyle which ſhe beſtowed vpon the Prophet, 1. *King.* 17. Therefore let no man diſtruſt.

Now we are come to the third thing, which ſheweth whom we are bound to loue: *Thou ſhalt loue thy neighbour.* He ſaith not, thou ſhalt loue the rich man, or thy kinſman, or thy friend, or thy companion, but *thy neighbour:* vnder which word is comprehended euery man that is any way capeable of thy loue: yea, euen thy *enemy* is included in this precept, *Mat.* 5. *Rom.* 12. As the Iewes thought none to bee their neighbours, but their owne nation: ſo ſome thinke none to be their neighbours but their equals. The rich man deſpiſeth the poore man, and he againe enuieth the rich man: and euery man, as the Prouerbe is, delighteth in thoſe that are like himſelfe. But here this law requireth, that whoſoeuer is our neighbour by any meanes, he is to be loued.

As our Sauiour Chriſt had two kinde of kinsfolke, *Math.* 12. one by the fleſh, another by the ſpirit: ſo wee haue two kinds of neighbours, one by nature, and another by grace: and as Chriſt preferred his ſpirituall kindred, before his carnall kindred; ſo we muſt preferre our ſpirituall neighbours, before our carnall neighbours. Therefore although by this law wee are bound to loue all men indifferently; yet becauſe there are degrees of neighbours, therefore there muſt be degrees of loue: we muſt loue our parents and our kinsfolk more then ſtrangers, becauſe they are bound vnto vs by a ſtraighter bond of nature, according to that of the Apoſtle, 1. Tim 5. *Hee that hath not a care of his owne, ſpecially of them of his houſhold, is worſe then an Infidell.* So we muſt loue the faithfull more then the vnfaithfull,

Rom. 5.8. therefore *wee also ought to giue our liues for our brethren*, 1. Ioh. 3.16. For as much then, as *thy life*, which as Christ speaketh, *is more worth then food or rayment*, Math. 6.25. should not be spared for thy brothers good; from henceforth grutch not to giue thy goods to thy needy neighbour, defraud not him of food and rayment, to whom thou owest euen thy life it selfe.

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because they are bound vnto vs by a straighter bond of faith and religion, as the same Apostle willeth vs, Galat. 6. *While yee haue time, doe good vnto all, especially to them of the houshold of faith:* signifying, that as we are bound to loue all men with a generall loue, because they are all of the off-spring of *Adam*; yet must we loue some with a more speciall loue, because they are the children of God.

4 measure

Now followeth the measure of that loue which we owe vnto our neighbour, expressed in the last words; *As thy selfe.* Here is the rule whereby our loue must be squared, and a most exquisite example of singular loue, found in our selues for vs to imitate: He saith not, *as he loueth thee*, or as he is beloued of other; but *as thy selfe.*

Who knowes not how well he loues himselfe? and therefore who can excuse himselfe, and say, I know not how well I should loue my neighbour? But how doe we loue our selues? Fainedly, or coldly, or for an houre? I trow not, but truly, and zealously, and euery houre. So, we must loue our neighbour. with a true, zealous, and a constant loue. We must not passe by, as the Priest and the Leuite; but powre our oyle into their wounds with the Samaritan, to help, to releiue them, and comfort them. We must loue our neighbour, though he be enuious, as *Dauid* loued *Saul*, requiting good for euill; and as *Ioseph* loued *Putiphar*, not intised to sin against him. *Loue is the fulfilling of the Law*: it beginneth yong with *Moses*, to resist the oppressour, and endeth not in old age, but desires to perish for the beloueds preseruation; calleth infants in the street with wisedome, to learne; comforteth the imprisoned, with *Abacuck*; burieth the dead, with *Tobie*; visiteth the sick and possessed, with our Sauiour; *couereth the multitude of offences*; and shall finde this last comfort, *Come, yee blessed*: To which ioy he brings vs, that with his *loue* from euerlasting death hath bought vs.

Here endeth the second Sermon.

THE

THE CENSVRE OF CHRIST VPON THE ANSWERE.

NOw wee are come to the answere of Christ vnto the Lawyers question: The question was, *What must bee done to inherit eternall life?* The answere is; Doe that which thou hast said: that is, *Loue God aboue all, and thy neighbour as thy selfe*; and thou shalt liue, thou shalt inherit eternall life. Where first it is to be obserued, that though this Lawyer came with a minde to tempt Christ, yet because he had truly alleaged what was written in the law, *Deut.6. Leuit.19.* our Sauiour Christ approueth his answer, and commendeth him for it: whereby we are taught, to like and allow of those good things that we see in any, though they bee our enemies. A

Many there are, that if their enemy be endued with many excellent vertues, yet they will not acknowledge it, nor giue him his due commendation; but rather seeke by all meanes to disable him, and disgrace him, and dispraise him behind his backe. If he be temperate and sober, then they say, as it was said of *Iohn Baptist, Hee hath a diuell*: If hee be sociable and familiar, then they say, as it was said of Christ; *He is a glutton and a wine-bibber*, Luke 7. If hee be learned, they say as *Festus* said of *Paul*, Acts 26. *He is mad*: if he be a good house-keeper, they call him a Papist: if he be religious, they call him a Precisian: yea, if he be a Prophet, yet if he tell the truth, they account him their enemie, Gal.4. as *Ahab* termed *Elias*, 1. King. 21. And as the same *Ahab* cared not to heare *Micheas*, because hee hated him, 1. *King.* 22. so they despise the doctrine, and mislike the Sermon, because they hate the man that preacheth it.

These kinde of people are like their father the Diuell, who both by his name and nature, is *an accuser of the brethren*, Reuel. 12. Hee could not giue *Iob* a good word, though he were *a just man that feared God*, Iob. 1. and no maruaile, for he could not speake well of God himselfe, *Genes.* 3. But Christ is of another mind; for though this Lawyer were his tempter, yet doth he allow his answere: so though a man be thine enemie, yet let him haue his due: if he be learned, report no lesse of him: if he be an

honeſt man, defame him not: if he be humble, ſay not he is proud: if he be liberall, ſay not he is miſerable: if he deale iuſtly, ſay not he is vnconſcionable: and if he hath any thing in him that is praiſe-worthie, (as there is no man but hath ſome good thing in him) acknowledge it, report it, and commend him for it, though he be thine enemie. But here againe we ſee, that though Chriſt commend this Lawyer for his anſwere, yet doth he not commend him for any thing elſe: to teach vs, that as we
A. muſt giue euery man his due, ſo we muſt giue no man more then his due. The Lawyer had anſwered directly to Chriſts demand; therfore Chriſt commends his ſaying: but the Lawyer had not done ſo well as he had ſpoken; therefore Chriſt doth not commend his doing: ſo the words of many are commendable, but their workes are moſt deteſtable. If you come to their Sermons you ſhall heare them ſpeake marueilous well: but if you looke into their liues, you ſhall finde them farre differing from their profeſſion. They are like our bels, which can call the people together to the ſeruice of God, but cannot performe any ſeruice to God: ſo theſe men can giue good councell to others, but cannot follow it, they can teach the people to know the will and pleaſure of God; but they goe not about to do the will of God, that the people might be moued by their example to doe the
ch. ſame. And if you ſeeme to miſlike their doings, then as Chriſt ſaid of the Scribes and Phariſees, Matth. 2. *They ſit in Moſes chaire, &c.* ſo they anſwere for themſelues, Doe as we ſay, and
vſu. not as we doe. A bad excuſe, fit for ſo bad a cauſe. As if they ſhould ſay, We would haue you to be godly, but we will not be godly; we would haue you to be ſaued, but we our ſelues will not be ſaued. How can their doctrine doe any good, that liue not according to their doctrine? Or how can the people thinke that the doctrine is true, when they that preach it liue not thereafter? Will not the people reaſon thus; If his doctrine were good, ſurely he would follow it: If his life be good, ſurely he would teach vs to liue as he doth: therefore whatſoeuer hee ſaith, we will not belieue him; but as he doth, ſo will we doe, and we hope eſcape as well as he.

Thus with the one hand they build vp the Church of God, and with the other hand they pull it downe; becauſe they doe

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more hurt by their bad example, then they can doe good with all their preaching. These are the vngodly that the Lord by his Prophet reproueth, Psal. 50. *Why doest thou preach my lawes, & take my Words in thy mouth?* So long as *Esay* was a man of polluted lips, the office of Preaching was not committed vnto him: but when his lips were clensed, *Esay*, 6. then was he fit for that office and function. Euen so, as long as we delight in sinne as much as any, we are not meet to reproue the sins of other: but when we behaue our selues as it becommeth the Ministers of the Gospel, then haue we commission to preach the Gospell, and to reproue the sinnes of the people.

Therefore to a good Churchman (as you vse to call vs) two things are necessarie: the first is, to teach well: the second is, to liue well. For as we are resembled to *salt*, because we must season the people with sound and wholsome doctrine: so are we resembled to the *Sunne*, because we must shine as lights in the world by our holy life. As *Iohn Baptist* was *the voice of a Crier*, so he was *a burning lampe*: as the Apostles were willed to teach and baptize, so *their lights* were commanded *to shine, that men seeing their good Workes, might glorifie God*. *Teach well, and liue well.* Matth. 5. Matth. 5.

Thirdly, we here may see that truth is truth, and to be commended from whomsoeuer it commeth: for though this Lawyer came to tempt Christ, yet because he told the truth, Christ admitteth his answer, and commends him for it. Whereby we haue to learne, to imbrace and receiue the truth by whomsoeuer it is brought; for as a Iewell is to be esteemed, though it bee found in a stinking dunghill, so the truth is to be regarded, though it be found in a wicked man. *A*

And last of all we heere may see that to be verified which was spoken of Christ, Esay 42. Math, 12. *A bruised reed shall hee not breake, &c.* that is, he shall not discourage any in the way of godlinesse. Though this Lawyer were Christs enemie, yet when hee answered discreetly and directly out of the Word of God, Christ approueth his answer, and exhorteth him to the practise of the same: whereby we haue to learne to commend and incourage euery man in his well doing, and by all meanes to further them in their good beginnings. Praise and honour are spurres to vertue: therefore if a man haue done well, commend him, *A* *17*

him, and he will doe better. But alas, with vs it is farre otherwiſe: for if a man haue done amiſſe, it ſhall be often caſt in his teeth: but if he haue done well, he ſhall neuer heare of it.

But let vs goe forward in the anſwere of Chriſt. It followeth, *Doe this.* Hauing approued his ſaying, now he exhorteth him vnto doing: for it is not enough to ſay well, or to know much, or to beleeue aright; but we muſt *doe this*; that is, we muſt *loue God and our neighbour*, if we deſire to liue. Heauen is not gotten with faire words, nor amorous lookes, nor gold, nor ſiluer, nor gorgeous array; but with the fruits of a liuely faith: or (that I may vſe the words of the Apoſtle, Gal. 5. 6. *By faith working through loue.* God will not come to judge vs at the laſt day, whether we were learned, or wiſe, or eloquent, or wealthy, or honourable: but whether we haue done thoſe deeds of mercy to his needy members. What ſhall it profit a man in the laſt houre of his death, to haue beene eloquent, and excellent in all kind of learning? that hee hath preached many notable and worthy Sermons; if he haue liued a lewd and wicked life, and carried a corrupt conſcience to his graue? In that terrible day, when the bookes of all mens conſciences ſhall be opened, *Apoc.* 20. and euery mans life ſhall be ſtrictly examined, it ſhall goe better with vs, if we haue ſerued God with a good conſcience, then if we haue bin able to diſpute ſubtill queſtions: for at that day it ſhall be ſaid to ſome that haue Preached in the name of Chriſt; *Depart from me, I know you not*, Math. 7.

Now, as wee ſhall not be ſaued for our preaching, no more ſhall you be ſaued for your hearing: for God will haue you to *doe* as you heare, as well as he will haue vs to *doe* as we teach. If you looke into all the Scriptures, you ſhall finde no promiſe made to hearers, nor to ſpeakers, nor to readers; but to beleeuers, or to doers. If yee aske God who ſhall dwell in his holy Mountaine, he ſaith, Pſalm. 15. *The man that walketh vprightly.* If you aske Chriſt who ſhall enter into the kingdome of Heauen, hee ſaith, Math. 7. *Not they that cry Lord, Lord: but they that doe the will of my Father.* If you aske him how you may come to heauen, he ſaith, Math. 19. *Keepe the Commandements.* If you aske him who are bleſſed, he ſaith, Luke 11. *Bleſſed are they that heare the Word of God and doe it.* If you aske an Angell who

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who is blessed, he saith, Reu. 22. *Blessed are they which keepe the words of this Booke.* If you aske *Dauid*, he saith, Psal. 106. *The man is blessed which keepeth iudgement, and doth righteousnesse.* If you aske *Salomon*, he saith, Prou. 29. *The man is blessed which keepeth the law.* If you aske *Esay*, he saith, Esay 50. *He which doth this is blessed.* If you aske *Iames*, he saith, Iam. 1. *The doer of the Word shall be blessed in his deed.* And here; *Doe this and thou shalt liue.* Heere is nothing but *Doing*, to make vs blessed; for as the workes that Christ did, bare witnesse that he was Christ, *Ioh.* 10. so the workes that we doe, must beare witnesse that we are Christians.

But here some man may obiect and say, Is any man able to doe this that God requireth? and if he bee not, why then doth God command vs that which we cannot performe? Herein Almightie God dealeth with vs, as a Father dealeth with his children: if a man haue a sonne of seuen yeares of age, he will furnish him with bow and arrowes, and leade him into the fields; sets him to shoote at a marke that is twelue score off, promising to giue him some goodly thing, if he hit the marke: and though the father know that the childe cannot shoote so farre, yet will he haue him ayme at a marke beyond his reach, thereby to try the strength and forwardnesse of his childe: and though he shoote short yet the Father will incourage him. Euen so Almighty God hath furnished vs with iudgement and reason, as it were with certaine artillerie, whereby wee are able to distinguish betweene good and euill, and sent vs into this World, as it were into the open fields, and sets his law before vs as a mark, as *Dauid* speaketh, promising to giue vs the Kingdome of heauen, if we hit the same: and albeit he knoweth that we cannot hit this marke, that is, keepe the Law which he hath set before vs; yet for the exercise of our faith, and for the testifying of our dutie and obedience to wards him, hee will alwayes haue vs be aiming at it: and though we come short of that dutie and obedience which he requireth at our hands, yet doth hee accept and reward our good endeuour: but if wee stubbornly refuse to frame our selues after his will, then may he iustly be angry and displeased with vs. Therefore though thou canst not perfectly keepe the Law of God; yet if thou endeuour thy selfe to

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the vtmoſt of thy power to obſerue the ſame, the Lord that *Worketh in vs both the will and the worke*, will accept the will for the worke: and that which is wanting in vs, he will ſupply with his owne righteouſneſſe.

It followeth; *And thou ſhalt liue.* Here is the promiſe, euen life eternall. Among all earthly things, we count none ſo deare and precious as our life, inſomuch as we can be content to forgoe any thing before our life: our blood and our limbs we loſe ſometime for the ſauing of this temporall life, which is no life indeed, but rather a ſhadow, & the image of death. Now if we make ſo much of, & ſuffer ſo many things for the life of the body, which is ſo ſhort and momentany: how farre greater things ſhould wee ſuffer for the ſaluation of our ſoule, and for the gaining of that glorious and happy life, which ſhall neuer end? Here Chriſt ſpeaketh not of any common life, but of life eternall, which is the inheritance and ſeate of the bleſſed.

For ſeeing Chriſt muſt anſwere to the Lawyers queſtion, and his queſtion was, how he might inherit eternall life; when the Lawyer had ſaid what was written in the law, Chriſt anſwereth *Hoc fac & viues*: as if he ſhould ſay, *Loue God and thy neighbour*, and ſo thou ſhalt inherit eternall life: this is the aſſoiling of thy queſtion. Goe to therefore, deare brethren, and conſider at how ſmall a rate or price of loue, eternall life is to be purchaſed. If we take ſo great paines, and vndergo ſo many difficulties to purſue this mortall life, what paines ſhould we vndertake to inioy that immortall life? If God ſhould bid vs goe into a hot fiery furnace and caſt our ſelues into the burning flames, we ought to doe it, that we might raigne with Chriſt. But our gracious louing Lord commandeth vs no ſuch thing; but commendeth vnto vs *loue*, that we may liue. Our God is not as the gods of the Gentiles, which will haue the parents ſlay their children, and offer them vp in fire for a burnt ſacrifice. No, our God *will not the death of a ſinner, but rather that he conuert and liue*, Ezek. 18. O how gracious is the Lord vnto vs, who requireth no more of vs but *loue!* and yet requireth vs with no leſſe then life, and that a glorious and eternall life.

Thus I haue at length explained *The Lawyers Queſtion*, and *the anſwere of Chriſt vnto the Queſtion*: wherein I haue ſhewed

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you one way to come to Heauen, which is, to keepe the Law of God: and this way wee finde most hard and difficult. Another way there is by the death of Christ; and this euery man thinkes most easie to finde. But this I assure you, that whosoeuer doth not endeuour to walke in that old way; that is, to walke in the wayes of the Lord, shall neuer come to heauen by the new and liuing way, Christ Iesus; because as *Iohn* saith, Chap. 3. 3. *Whosoeuer hath this hope in him, purgeth himselfe*: that is, whosoeuer hopeth to bee saued by the death of Christ, hath a care to keepe himselfe from sinne, and to walke in the Commandements of the

LORD.

FINIS.

THREE

THREE PRAYERS: ONE FOR THE MORNING, ANOTHER FOR THE EVENING, THE third for a Sicke man.

Whereunto is annexed a godly Letter to a ſicke friend: and a comfortable ſpeech of a Preacher vpon his death-bed. Anno. 1591.

A Morning Prayer.

O Lord, prepare our hearts to Prayer.

ETernall God, giuer to them which want, comforter to them which ſuffer, and forgiuer to them which repent: we haue nothing to render thee but thine owne. If wee could giue thee our bodies and ſoules, they ſhould bee ſaued by it: but thou wert neuer the richer for them. All is our duty, and all of vs cannot performe it: therefore thy Sonne died, and thy ſpirit deſcended, and thy Angels guide, and thy Miniſters teach, to helpe the weakneſſe of men. All things call vpon vs to call vpon thee; and we are proſtrate before thee, before we know how to worſhip thee: euen ſince we roſe, we haue taſted many of thy bleſſings, and thou haſt begun to ſerue vs, before we begin to ſerue thee. Why ſhouldeſt thou beſtow thy health, wealth, and reſt, and libertie vpon vs more then other? We can giue no reaſon for it, but that thou art merciſull. And if thou ſhouldeſt draw all backe againe, we haue nothing to ſay, but that thou art juſt. Our ſinnes are ſo grieuous and infinite, that we are faine to ſay with *Iudas*; *I haue ſinned*, and there ſtop, becauſe we cannot reckon them. All things ſerue thee as they did at firſt: onely men are the ſinners in this world.

Our heart is a roote of corruption, our eyes are the eyes of vanitie, our eares are the eares of folly, our mouthes are the mouthes of deceit, our hands are the hands of iniquitie, and euery part doth diſhonour thee, which would be glorified of thee. The vnderſtanding which was giuen vs to learne vertue,

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is apt now to apprehend nothing but ſinne: the will, which was giuen vs to affect righteouſneſſe, is apt now to loue nothing but wickedneſſe.

The memory, which was giuen vs to remember good things, is apt now to keepe nothing but euill things. There is no difference between vs and the wicked: we haue done more againſt thee this weeke, then we haue done for thee ſince wee were borne, and yet we haue not reſolued to amend: but this is the courſe of our whole life; firſt we ſinne, and then we pray thee to forgiue it, and then to our ſinnes againe, as though we came to thee for leaue to offend thee.

And that which ſhould get pardon at thy hands for all the reſt (that is, our prayer) is ſo full of toyes and fanſies for want of faith and reuerence, that when we haue prayed, we had need to pray againe that thou wouldeſt forgiue our prayers, becauſe we thinke leaſt of thee when we pray vnto thee: What father but thou, could ſuffer this contempt, and be contemned ſtill? Yet when we thinke vpon thy Sonne, all our feare is turned into ioy becauſe his righteouſneſſe for vs, is more then our wickedneſſe againſt our ſelues. Settle our faith in thy beloued, and it ſufficeth for all our iniquities, neceſſities and infirmities.

Now, Lord, we goe foorth to fight againſt the world, the fleſh, and the deuill, and the weakeſt of our enemies is ſtronger then we: therefore we come vnto thee, for thy holy Spirit to take our part; that is, change our minds, and wills, and affections which we haue corrupted, to remooue all the hinderances which let vs to ſerue thee; and to direct all our thoughts, ſpeeches, and actions, to thy glory, as thou haſt directed thy glory vnto our ſaluation. Although we be ſinners (O Lord) yet we are thine: and therefore we beſeech thee to ſeperate our ſinnes from vs, which would ſeperate vs from thee, that we may be ready to euery good, as we are to euill. Teach vs to remember our ſinnes, that thou mayeſt forget them, and let our ſorrow here, preuent the ſorrow to come. We were made like thee, let not fleſh and blood turne the image of God to the image of Satan: our foes are thy foes, let not thine enemies preuaile againſt thee, to take vs from thee; but make thy Word vnto vs, like the ſtarre which led vnto Chriſt: make thy benefits

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like the pillar which brought to the Land of promiſe: make thy croſſe like the meſſenger which compelled gueſts vnto the banket; that we may walke before men like examples, and alway looke vpon thy Sonne how he would ſpeake and do, before we ſpeake or doe any thing.

Keepe vs in that feare of thy Maieſty, that we may make conſcience of all that we doe, and that wee may count no ſinne ſmall, but leaue our lying, and ſwearing, and ſurfetting, and coueting, and boaſting, and flaunting, and inordinate gaming, and wanton ſporting, becauſe they draw vs to other ſinnes, and are forbidden as ſtraitly as other. Let not our hearts at any time be ſo dazeled, but that in all tentations wee may diſcerne betweene good and euill, betweene right and wrong, betweene truth and errour, and that wee may iudge of all things as they are, and not as they ſeeme to be: let our minds be alwayes ſo occupied, that we may learne ſomething of euery thing, and vſe all thoſe creatures as meanes and helpes prepared for vs to ſerue thee. Let our affections grow ſo toward one another, that wee may loue thee as well for the proſperitie of other, as if it were our owne: let our faith, and loue, and prayer be alway ſo ready to goe vnto thee for our helpe, that in ſickneſſe wee may finde patience; in priſon we may finde ioy; in pouerty we may find contentment; and in all troubles we may find hope. Turne all our ioyes to the ioy of the holy Ghoſt, and all our peace to the peace of conſcience, and all our feares to the feare of ſinne, that we may loue righteouſneſſe with as great good will as euer we loued wickedneſſe: and goe before other in thankfulneſſe towards thee, as farre as thou goeſt in mercy towards vs before them, taking all that thou ſendeſt as a guift; and leauing our pleaſures before they leaue vs, that our time to come may be a repentance of the time paſt, thinking alway of the ioyes of heauen, the paines of hell, our owne death, and the death of thy Sonne for vs. Yet, Lord, let vs ſpeake once againe like *Abraham*, one thing more we will begge at thy hands; our reſolutions are variable, and we cannot performe our promiſes to thee: therefore ſettle vs in a conſtant forme of obedience, that wee may ſerue thee from this houre, with thoſe duties which the world, the deuill, and the fleſh would haue vs deferre vntill the point

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of death. Lord wee are vnworthy to aske any thing for our ſelues: yet thy fauour hath preferred vs to be petitioners for other. Therefore we beſeech thee to heare vs for them, and them for vs, and thy Sonne for all. Bleſſe the vniuerſall Church with truth, with peace, and thy holy diſcipline. Strengthen all them which ſuffer for thy cauſe, and let them ſee the ſpirit of comfort comming towards them, as thy Angels came to thy Son when he was hungrie.

Be mercifull vnto all thoſe which lie in anguiſh of conſcience, for remorſe of their ſinnes: as thou haſt made them examples, ſo teach vs to take example by them, that wee may looke vpon thy Goſpell to keepe vs from deſpaire, and vpon thy Law to keepe vs from preſumption. Proſper the armies which fight thy battels, and ſhew a difference betweene thy ſeruants and thy enemies, as thou didſt betweene the Iſraelites and the Egyptians; that they which ſerue thee not, may come to thy ſeruice, ſeeing that no God doth bleſſe beſides thee. Make vs thankfull for our peace, whom thou haſt ſet at libertie; while thou haſt laid our dangers vpon others, which mighteſt haue laid their dangers vpon vs. And teach vs to build thy Church in our reſt, as *Salomon* built thy Temple in his peace. Haue mercy vpon this ſinfull Land, which is ſicke of long proſperitie: let not thy bleſſings riſe vp againſt vs; but indue vs with grace as thou haſt with riches, that we may goe before other Nations in religion, as wee goe before them in plentie. Giue vs ſuch hearts as thy ſeruants ſhould haue, that thy will may be our will, that thy law may bee our law, and that we may ſeeke our Kingdome in thy kingdome. Giue vnto our Prince a princely heart; vnto our Counſellers, the ſpirit of councell; vnto our Iudges, the ſpirit of iudgement; vnto our Miniſters, the ſpirit of doctrine; vnto our people, the ſpirit of obedience, that we may all retaine that communion here, that wee may inioy the communion of Saints hereafter.

Bleſſe this familie with thy grace and peace, that the Rulers thereof may gouerne according to thy word, that the ſeruants obey like the ſeruants of God, and that wee may all bee loued of thee. Now Lord we haue commenced our ſuite, our vnderſtanding is weake, and our memory ſhort, and wee vnworthie

to pray vnto thee, more vnworthy to receiue the things which we pray for. Therfore we commend our prayers and our ſelues vnto thy mercie, in the name of thy beloued Sonne, our louing Sauiour, whoſe righteouſneſſe pleadeth for our vnrighteouſneſſe.

Our Father which art in Heauen, &c.

A prayer for Euening.

O Lord God, what ſhall wee render vnto thee for all thy benefits? which haſt giuen thy Sonne for a ranſome, thy holy Spirit for a pledge, thy word for a guide, and reſerueſt a kingdome for our perpetuall inheritance: of whoſe goodneſſe wee are created, of whoſe iuſtice wee are corrected, of whoſe mercie we are ſaued. Our ſinnes ſtriue with thy benefits, which are moe: let vs count all creatures, and there be not ſo many of any kinde, as thy giſts, except our offences which we returne vnto thee for them. Thou mighteſt haue ſaid before we were formed; let them be monſters, or let them be Infidels, or let them be beggers, or cripples, or bondſlaues ſo long as they liue. But thou haſt made vs to the beſt likeneſſe, and nurſed vs in the beſt Religion, and placed vs in the beſt Land; that thouſands would thinke themſelues happie, if they had but a peece of our happineſſe. Therefore why ſhould any ſerue thee more then we, which want nothing but thankfulneſſe? Thou haſt giuen vs ſo many things, that ſcarce we haue any thing left to pray for, but that thou wouldeſt continue thoſe benefits which thou haſt beſtowed already; yet we couet as though we had nothing, and liue as though we knew nothing: when wee were children, we deferred till we were men; now we are men, we deferre vntill we be old men; and when we be old men, we will deferre vntill death. Thus we ſteale thy guifts, and doe nothing for them: yet we looke for as much at thy hands, as they which ſerue thee all their liues. The leaſt of thy bleſſings is greater then all the curteſies of men, and yet wee are not ſo thankfull to thee for all that we haue, as we are to a friend for one good turne: we

are ashamed of many sins in other, and yet we are not ashamed to commit the same sins our selues, and worse then they: yea, we haue sinned so long almost, that we can doe nothing else but sinne, and make others sin too, which would not sin but for vs. If we doe any euill, we doe it chearefully and quickly, and easily: but if we doe any good, wee doe it faintly, and rudely, and slackly? When did wee talke without vanitie? When did we giue without hypocrisie? When did we bargaine without deceit? When did we reproue without enuie? When did we heare without wearinesse? When did we pray without tediousnesse? Such is our corruption, as though wee were made to sinne, in deed, or in word, or in thought: wee haue broken all thy Commandements, that we might see what good is in euill; which haue felt nothing but guilt, & shame, and expectation of iudgement, while we might haue had peace of conscience, ioy of heart, and all the graces which come with thy holy Spirit. Some haue beene wonne by the word, but we could not suffer it to change vs: some haue beene reformed by the crosse, but wee would not suffer it to purge vs: some haue beene moued by thy benefits, but we would not suffer them to perswade vs: nay, we haue giuen consent to the diuell, that we will abuse all thy gifts so fast as they come: and therefore thy blessings make vs proud, thy riches couetous, thy peace wanton, thy meates intemperate, thy mercie secure, and all thy benefits are weapons to rebell against thee; that if thou looke vnto our hearts, thou maist say our Religion is hypocrisie, our zeale ennie, our wisedome policie, our peace securitie, our life rebellion, our deuotion ends with our prayers, and wee liue as though wee had no soules to saue.

What shall wee answer for that which our conscience condemnes? Wee are one day nearer to death since we rose, when wee shall giue account how euery day hath beene spent, and how we haue got those things which others shall consume whē wee are gone. And if thou shouldest aske vs now, what lust asswaged, what affection qualified, what passion expelled, what sinne repented, what good performed, since we began to receiue thy benefits this day; wee must confesse against our selues, that all our workes, words, and thoughts, haue been

the ſeruice of the World, the fleſh and the diuell: we haue offended thee, and condemned thee all the day, and at night we pray vnto thee: Father, forgiue vs all our ſinnes, which haue diſhonored thee, while thou diddeſt ſerue vs; runne from thee, while thou didſt call vs; and forgotten thee, whileſt thou didſt feed vs: ſo thou ſpareſt vs, ſo we ſleepe, and to morrow we ſinne againe. This is the courſe of all our pilgrimage, to leaue that which thou commandeſt, and to doe that which thou forbiddeſt. Therefore thou mighteſt iuſtly forſake vs, as wee forſake thee; and condemne vs, whoſe conſcience condemnes our ſelues: but who can meaſure thy goodneſſe which giueſt all, and forgiueſt all? Though wee are ſinfull, yet thou loueſt vs; though wee knock not, yet thou openeſt; though we ask not, yet thou giueſt. What ſhould we haue if we did ſerue thee, which haſt done all theſe things for thine enemies? Therefore thou which haſt giuen vs all things for our ſeruice, O Lord giue vs a heart to ſerue thee, and let this be the houre of our conuerſion. Let not euill ouercome good, let not thine enemie haue his will; but giue vs ſtrength to reſiſt, patience to indure, and conſtancie to perſeuere vnto the end.

Inſtruct vs by thy word, guide vs by thy Spirit, mollifie vs by thy grace, humble vs by thy corrections, win vs by thy benefits, reconcile our nature to thy will, and teach vs to make profit of euery thing, that we may ſee thee in all things, and all things in thee. And becauſe (O moſt mercifull Father) we walke betweene thy mercy and iuſtice, through many tentations, gouerne our ſteps with ſuch diſcretion, that the hope of mercy may preuent deſpaire, and the feare of iuſtice may keepe vs from preſumption; that in mirth we be not vaine: in knowledge we be not proud, in zeale we be not bitter: but as the tree bringeth forth firſt leaues, then bloſſomes, and then fruit; ſo firſt we may bring forth good thoughts, then good ſpeeches, and after a good life, to the honour of thy name, the good of thy children, and the ſaluation of our ſoules, remembring the time when we ſhall ſleepe in the graue, and the day when we ſhall awake to iudgement. Now the time is come (O Lord) which thou haſt appointed for reſt, and without thee wee can neither wake nor ſleepe, which haſt made the day and night,

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and ruleſt both. Therefore into thy hands wee commend our ſoules and bodies that thou haſt bought, that they may ſerue thee: reſtore them (O Lord) to their firſt image, and keepe them to thy ſeruice, and reſigne vs not to our ſelues againe, but finiſh thy worke; that we may euery day come nearer and nearer to thy kingdome, till wee hate the way to hell, as much as hell it ſelfe; and euery cogitation, and ſpeech, and action bee ſo many ſteps to heauen. For thy names ſake, for thy promiſe ſake, for thy Sonnes ſake, O Lord, wee liſt vp our hearts, hands and voice vnto thee in his name, which ſuffered for ſinne, and ſinned not.

Our Father which art in Heauen, &c.

A Prayer for a ſicke man.

ALmightie God and all mercifull Father, which art the Phyſitian of our bodies and ſoules, in thy hands are life and death, thou bringeſt to the graue, and pulleſt backe againe: wee came into this world, vpon condition to forſake it whenſoeuer thou wouldeſt call vs: and now the Sumners are come, thy fetters hold mee, and none can looſe mee, but hee which bound me. I am ſick in body and ſoule: but he hath ſtrucken me, which in iudgement ſheweth mercy. I deſerued to die ſo ſoone as I came to life: but thou haſt preſerued me till now; and ſhall this mercy be in vaine, as though we were preſerued for nothing? Who can praiſe thee in the graue? I haue done thee no ſeruice ſince I was borne; but my goodneſſe is to come: and ſhall I die before I begin to liue? But Lord thou knoweſt what is beſt of all: and if thou conuert me, I ſhall be conuerted in an houre: and as thou acceptedſt the wil of *Dauid*, as wel as the act of *Salomon*; ſo thou wilt accept my deſire to ſerue thee, as well as if I did liue to glorifie thee. The ſpirit is willing, but the fleſh is fraile: and as I did liue ſinfully, whenſoeuer thy ſpirit was from mee; ſo I ſhall dye willingly, vnleſſe thy ſpirit prepare me. Therefore deare Father giue me that minde which a ſicke man ſhould haue, and increaſe my patience with my paine, and call vnto my remembrance all which I haue heard, or read, or felt, or meditated, to ſtrengthen me in this houre of my tryall; that I, which neuer taught any good while I liued, may now teach

other how to die, and to beare their ſickneſſe patiently: applie vnto me all the mercies and merits of thy beloued Sonne, as if hee had died for me alone. Be not from me when the enemie comes; but when the tempter is buſieſt, let thy ſpirit be buſieſt too: and if it pleaſe thee to looſe mee out of this priſon, when I ſhall leaue my earth to earth, let thine Angels carry vp my ſoule to heauen, as they did *Lazarus*, and place mee in one of thoſe manſions which thy Sonne is gone to prepare for mee. This is my Mediatour which hath reconciled me and thee, when thou didſt abhorre me for my ſinnes, and thou didſt ſend him from heauen to vs, to ſhew that thou art bound to heare him for vs. Therefore in him I come vnto thee, in him I call vpon thee. O my redeemer, my preſeruer, and my Sauiour, to thee be all praiſe, with thy Father and the holy ſpirit for euer. *Amen*.

What ſhall ſtay me from my Father, my Brother, and my Comforter?

A comfortable ſpeech, taken from a godly Preacher, lying vpon his death-bed: written for the Sicke.

I Owe to God a death, as his Sonne died for me. Euer ſince I was borne I haue beene ſayling to this hauen, and gathering patience to comfort this houre: therefore ſhall I be one of thoſe gueſts now, that would not come to the banquet when they were inuited? What hurt is in going to Paradiſe? I ſhall vſe nothing but the ſence of euill; and anon I ſhall haue greater ioyes then I feele paines: for my head is in heauen already, to aſſure mee that my ſoule and body ſhall follow after. O death where is thy ſting? why ſhould I feare that which I would not eſcape? becauſe my chiefeſt happineſſe is behinde, and I cannot haue it, vnleſſe I goe vnto it. I would goe thorow hell to heauen: and therefore if I march but through death, I ſuffer leſſe then I would ſuffer for God. My paines doe not diſmay me, becauſe I trauell to bring foorth eternall life; my ſinnes doe not fright me, becauſe I haue Chriſt my redeemer; the Iudge doth not aſtoniſh me, becauſe the Iudges Sonne is my aduocate; the Diuell doth not amaze me, becauſe the Angels pitch about me; the graue doth not griue mee, becauſe it was my Lords bed.

Oh,

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Oh, that Gods mercies to me, might moue others to loue him! for the leſſe I can expreſſe it, the more it is. The Prophets and Apoſtles are my fore-runners, euery man is gone before mee, or elſe he will follow after me: if it pleaſe God to receiue me into heauen before them which haue ſerued him better, I owe more thankfulnes vnto him. And becauſe I haue deferred my repentance till this houre, whereby my ſaluation is cut off, if I ſhould die ſuddenly; loe, how my God in his mercifull prouidence, to preuent my deſtruction, calleth mee by a lingring ſickneſſe, which ſtayeth till I be readie, and prepareth mee to my end, like a Preacher; and makes me, by holeſome paines, wearie of this beloued world, leſt I ſhould depart vnwillingly, like them whoſe death is their damnation. So he loueth me while he beateth me, that his ſtripes are plaiſters to ſalue me: therfore who ſhall loue him if I deſpiſe him? This is my whole office now, to ſtrengthen my bodie with my heart, and to bee contented as God hath appointed, vntill I can glorifie him, or vntil he glorifie me. If I liue, I liue to ſacrifice; and if I die, I die a ſacrifice, for his mercy is aboue mine iniquitie. Therefore if I ſhould feare death, it were a ſigne that I had not faith nor hope; as I profeſſed, but that I doubted of Gods truth in his promiſe, whether hee will forgiue his penitent ſinner or no. It is my Father, let him doe what ſeemeth good in his ſight. *Come Lord Ieſus*, for thy ſeruant commeth: I am willing, helpe my vnwillingneſſe.

Thus the faithfull depart in another ſort, with ſuch peace and ioy round about them, that all which ſee them, wiſh that their ſoules may follow theirs.

A Letter written to ones friend in his ſickneſſe.

BEloued, I maruell not that you haue paine, for you are ſicke: but I maruell that you couer it not for offence, becauſe the wiſedome of man is to bite in his griefe, and alwaies to ſhew more comfort in God, then paine in ſuffering. Now God calleth to repetitions, to ſee whether you haue learned more conſtancie then others. If ſickneſſe be ſharpe, make it not ſharper with frowardnes: but know this is a great fauour to vs when we die by ſickneſſe, which make vs readie for him that calleth

calleth vs: now you haue nothing to thinke vpon but God, and you cannot thinke vpon him without ioy: your griefe paſſeth, but your ioy will neuer paſſe. Tell me (patient) how many ſtripes is heauen worth? Is my friend onely ſicke in the world, or his faith weaker then others? You haue alwaies prayed, *Thy will be done:* and now are you offended that Gods will is done? How hath the faithfull man forgotten that all things (euen death) turne to the beſt to them that loue God? Teach the happie (O Lord) to ſee his happineſſe through troubles. Euery paine is a preuention of the paines of hell, and euery eaſe in paine is a fore-taſte of the eaſe, and peace, and ioyes in heauen. Therefore remember your owne comforts to others before, and bee not impatient, when there is moſt neede of patience: but as you haue euer taught vs to liue; ſo now giue vs an example to dye, and deceiue Satan, as *Iob* did.

FINIS.

GODS ARROVV AGAINST ATHEISTS.

By HENRY SMITH.

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